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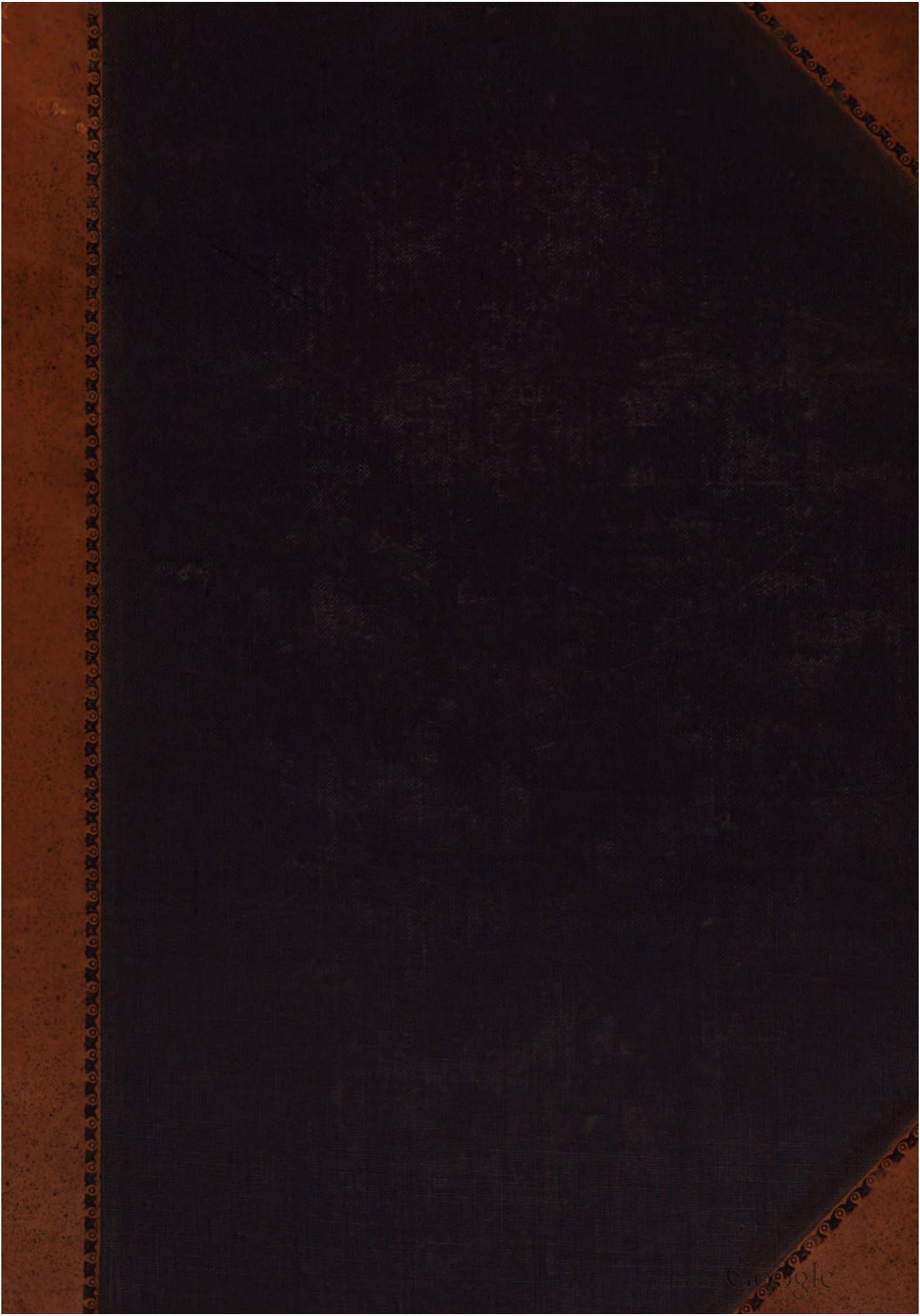
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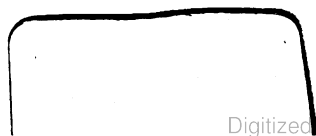
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THE

FREEMASONS' MAGAZINE

AND

MASONIC MIRROR.

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THE
FREEMASONS' MAGAZINE
AND
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ADDRESS TO OUR READERS.

IN accordance with "time-honoured custom," the completion of the 18th Vol. of the New Series of the FREEMASONS' MAGAZINE AND MASONIC MIRROR is now availed of to address our readers.

With a view to carry out the proposal some time ago started for enabling the publishing price of the MAGAZINE to be reduced, and its circulation greatly increased, the preliminary steps have been taken, and it now only remains for our friends and the well wishers of the MAGAZINE to come forward and aid us in completing the project, in the successful carrying out of which, all the members of the Masonic fraternity, whether holding under the English, Scottish, or Irish constitutions, are interested to a much greater extent than those who have hitherto been connected with the MAGAZINE as a property.

Now that the course of transferring the future publication of the MAGAZINE to a Joint Stock Company with "Limited Liability" has been determined upon, we earnestly invite the co-operation of its friends and supporters ; and, as it is not thought desirable to parade our Order and its only recognised Organ before the public, and as it is not believed to be necessary to appeal to the public to take shares in the Company, it is not proposed to issue any advertisements or public announcements ; it is therefore hoped that any application further a field for the remainder of the capital required, will be unnecessary.

The capital is £3,000, divided into 300 shares of £10 each. It is proposed to select the Directors and the Committee of Management and publication (in whose hands the editing will then be) from the Shareholders, at the first meeting, which it is intended shall take place at an early date ; in the meantime any further information may be obtained upon application by letter (prepaid), addressed to the Secretary of the FREEMASONS' MAGAZINE Company, Limited, 19, Salisbury-street Strand, London, W.C., and we also refer our readers to our advertising columns.

Having devoted thus much space to matters more immediately affecting our MAGAZINE, and its weekly production hereafter, at a reduced price, we must not neglect the opportunity now afforded of tendering our best thanks to our Subscribers, and also to that numerous and important body of talented and zealous Masons in all parts of the world, and under various Constitutions, who, by their valuable aid and assistance, have so largely contributed to the increased interest now unanimously acknowledged to attach to the weekly publication of the MAGAZINE. Again we thank them all most cordially.

During the past half year our order has again made rapid progress. Into Craft Masonry, under the United Grand Lodge of England alone, about 8,000 initiates are annually admitted. The last warrant issued by the Grand Lodge of England, is to the Upton Lodge to meet at Upton, in Essex, the number whereof is 1227. These facts speak volumes.

In Scotland and Ireland, Freemasonry likewise flourishes. In the latter country it might flourish still more if it were better understood ; it will, however, never be rightly understood and fully appreciated as a great moral institution in Ireland, and until certain restrictive and repressive regulations—quite antiquated, exhibiting, as they do, illiberality and the fear of meeting pu'

opinion—are removed, it is quite clear that the progress of Freemasonry must labour under great disadvantages in that country.

To the Most Worshipful, the Grand Master Mason of Scotland, the Right Hon. the Earl of Dalhousie, we are greatly indebted for his patronage and personal kindness, and likewise to the members of the Grand Lodge of Scotland who have never failed to afford us valuable aid and assistance in carrying on the *MAGAZINE*, and extending the sphere of its usefulness.

The Most Worshipful the Grand Master of Freemasons in England, the Right Hon. the Earl of Zetland, was for the twenty-fifth time installed in that high and distinguished office on the 29th April last; it has been proposed to mark the completion of the twenty-fifth year of his prosperous reign by some great commemorative ceremony or festival. If that event is to be successfully carried out on such a grand scale as the occasion warrants, it can only be done by greatly extending the proposed Committee for that purpose, and by no means limiting it to officers of Grand Lodge, the wearers of "purple and fine linen." As the project is viewed with great interest, and universally with favour amongst the members of the Craft in England, the mode of carrying it out will be watched with jealous anxiety by a very large number of Provincial and Metropolitan Masons; anything like the usual exclusiveness, or hole-and-corner action on the part of those who take upon themselves the initiatory steps for giving effect to the proposition, will, we feel assured be promptly and energetically resented.

The Masonic Charities during the past half-year have received a fair share of support from the members of the Craft. The Boys School, in debt to the extent of £10,000 prior to the last Festival Meeting, received on that occasion nearly £4,900 in aid.

The Masonic Life Boat Fund has recently made some progress, and so soon as a sufficient amount (of contributions) has been received, or promised, to justify the projectors troubling the members of Grand Lodge and others to act upon a committee, it is stated that steps will be taken to confer with the Committee of the National Life Boat Institution for the purpose of carrying out the object.

A very important association, in exclusive connection with Freemasonry, recently projected, has met with very extensive support, and the Council are now making arrangements for an early meeting for the election of members. We learn that the Right Hon. the Earl of Dalhousie, the G.M.M. of Scotland, and P.D.G.M. of England, is one of the patrons.

The "May Testimonial" might have been a much greater success than it was, had there not been defective management and blunderings. Personal animosities and petty jealousies ought never to be allowed to interfere with the success of a good cause.

The necessity for filling up the several vacant Grand Masterships of provinces, and of putting all Provincial Grand Lodges into perfect working order, demand serious attention. Some of the Provinces might be divided with considerable advantage, and the earnest attention of the "powers that be" will shortly be called to the subject, unless some voluntary action be promptly taken in the matter. The same observations apply to P.G. Superintendents and their R.A. Provinces.

The creation of a Province in Middlesex beyond the Metropolitan radius, would now be a wise and well timed act.

A Grand Lodge of Emergency has been called for Wednesday, the 1st of July, when amongst other important matters to be disposed of is a proposition by Bro. H. G. Warren which deserves the unanimous support of the Craft.

We are glad to know that mainly through the ability and high Masonic feeling of the chairman of the Building Committee, Bro. J. Havers, with the assistance of Bro. H. Grissell, on behalf of Grand Lodge, and of Bro. F. W. Truscott, the chairman of the Freemasons' Tavern Company, the differences which existed between the two bodies have been arranged to the satisfaction of all parties.

The laying of the foundation stone of the Royal Albert Asylum for Idiots, at Lancaster, on the 17th inst., with Grand Masonic honours, went off with great *eclat*.

INDEX.

A.

Address delivered at the anniversary meeting of the Rosicrucian Society, 106
Address delivered to the members of the Admiral Farragut and Garibaldi, 171
Pleiades Lodge, 85
American correspondence, our, 65
Analysis of Ancient and Modern Freemasonry, 241, 261, 361, 444
Ateliers du Grand Orient, 245
Ayrshire men, 8

B.

Birkbeck Literary and Scientific Institution, 60
Brighton Turkish Baths, Laying the foundation stone of, 239

C.

Cheshire Educational Masonic Institution, 259
Chinaman supporting a home mission, a, 90

COLONIAL :—

Adelaide, 117, 399
Newfoundland, 295
West Indies.
Trinidad, 39, 458

CORRESPONDENCE :—

A Junior Warden's inquiry, 89
American Freemasonry, 151
An analysis of ancient and modern Freemasonry, 470, 493
An earnest proposition for the further propagation of tomfoolery among Masons, 166
Antiquity of the Royal Arch, 190
Box Brown, 50, 130
Bro. Hughan's analysis, 291
— Metham's oration, 190, 271
— Robert Morris, 132, 228, 255
— Robert Morris and Freemasonry at Damascus, 470, 493
— Robert Morris at Liverpool, 150
— Morris' visit to Europe, 52
— Spiers on the antiquity of Scots lodges, 62
Christianity and Freemasonry, 191
Compounding, 493
Confirmation of lodge minutes, 255
Custom-house officials, 90
Derivation of Tyler and Cowan, 334
East Lancashire, 432
Father Suffield and Freemasonry, 109, 131, 168, 189, 190
Freemasonry in Jersey, 291
Freemasonry and Christianity, 229, 252, 272
French Masonry, 413
Glasgow charter, 166, 390
H. R. A. degree, 269
Hebrew ceremonies, 290, 270, 310
Historical Masonry, 309
History of the Knights Templar, 451
Illustration of Finch's tracing board, 255
Impostors, 152, 191, 230
Irish lodges, 334
J. A. H. and the province of Jersey, 411
King David's charter, 272

CORRESPONDENCE—*contd.*

Ladies at the festive meetings, 389
Life governorships, 189
Lodge music, 192, 301
— of Glasgow St. John, 62, 109
— of instruction for Glasgow, 254
Looseness in Masonry, 8
Masonic Archaeological Institute, 165
— banquets, 7
— bookmakers, 333
— charitable institutions for Scotland, 229
— credulity, 128
— jewel, 272
— Knights of Constantine, 254
— lifeboat, 28, 132, 165, 351, 388, 451
— orders, 493, 505
— pilgrimage to the Orient, 7, 29, 50
— researches, 89, 131
— worthies of Jersey, 451
Masonry in France, 253
Masons' marks, 51, 68
New degrees, 129
Notes and Queries, 271, 370
Order of St. John, the, 108
Order of the Garter, 312
Palestine exploration fund, 28, 50
Prince Skanderbeg, 152, 190, 206, 227, 250
Priority of lodges, 189, 229
— of the Lodge of Glasgow St. John, 505
— of the Lodge of Glasgow St. John to the Mother Kilwinning, 147, 171, 205, 207, 228, 490
Provincial Grand Lodge of West Yorkshire, 388
Red Cross Knights of Constantine, 270, 289, 311, 368, 389, 413, 431
Refusal of admission, 52
Relief, 130
Royal Arch and some other questions, 129, 151, 166
Royal Masonic Institution for Boys, 309
South Hackney district, 208, 272
Superstition in the interior of Africa, 412
The A. and A. rite in England, 168
The ancient Egyptians, 351
The Fellow Craft degree, 333
The fire at Her Majesty's Theatre, 8, 29, 47
The Grand Orient, 271, 291, 310, 333, 370
The Lodge of Glasgow, 351
The Master Mason's degree, 290
The Newspaper Press fund, 229
The Order of the Temple, 390
The province of Jersey, 431
The Red Cross and the Templars, 312
The Royal Arch, 28
The Society of Arts and Freemasonry, 272
The tendency of some correspondence, 190, 228, 254, 351
Tramps, 69, 109
What is Freemasonry? 207

Correspondents, to, 20, 40, 60, 80, 100, 120, 140, 180, 200, 220, 240, 260, 280, 300, 320, 340, 360, 380, 400, 420, 440, 460, 480, 500

Covetousness, 374

CRAFT MASONRY :

Grand Lodge, 193, 209, 352, 375, 451, 472

Metropolitan Lodges :—

Albion, No. 9, 233, 335
Alfred, No. 780, 335
Belgrave, No. 749, 30, 313
Britannic, No. 33, 173, 257, 414
British Oak, No. 831, 112
Caveac, No. 176, 415, 515
Confidence, No. 193, 72
Dalhousie, No. 680, 313
Doric, No. 933, 173
Enoch, No. 11, 71
Egyptian, No. 27, 134, 335, 414
Faith, No. 141, 335
Friendship, No. 206, 273
George, No. 23, 9
Honour and Generosity, No. 165, 173
Industry, No. 186, 135
Israel, No. 205, 293
Joppa, No. 188, 72, 213, 293, 433, 495
Jordan, No. 201, 93
Justice, No. 147, 71, 153, 233, 313, 476
Middlesex, No. 143, 415
Mount Lebanon, No. 73, 93, 153, 257, 353, 433
Mount Moriah, No. 84, 212
Neptune, No. 22, 11, 515
Old Concord, No. 172, 53
Old King's Arms, No. 28, 93
Panmure, No. 730, 438
Perfect Ashlar, No. 1178, 135, 415
Phoenix, No. 173, 173
Pythagorean, No. 79, 112
Robert Burns, No. 25, 111
Royal Albert, No. 907, 153, 375, 515
— Athelstan, No. 19, 414
— Jubilee, No. 72, 71
— Oak, No. 871, 93, 173, 197, 353
— Union, No. 382, 135, 257, 434
— York Perseverance, No. 7, 353
Southern Star, No. 1158, 112, 213, 315, 354, 454
Strawberry Hill, No. 946, 314
Temperance, No. 169, 93
Unity, No. 69, 112
United Pilgrims, No. 507, 273
— Strength, No. 228, 153, 233
Victoria, No. 1056, 353
Villiers, No. 1194, 316, 394
Vitruvian, No. 87, 71
Whittington, No. 862, 93, 233
Metropolitan Lodges of Instruction :—
Belgrave, 495
Enoch, 495
Stability, 354

PROVINCIAL :—

Bedfordshire.

Leighton Buzzard, No. 1,087, 455

Berks and Bucks.

Wolverton, No. 840, 416

Channel Islands.

Guernsey, No. 84, 19, 59, 78, 199, 215, 238, 357, 398, 437
— No. 168, 117
— No. 243, 117
Jersey, No. 590, 214, 294, 415, 516
— No. 958, 478

CRAFT MASONRY—*contd.**Cheshire.*

Altrincham, No. 1,045, 233
Chester, No. 721, 30, 136, 293, 476

Cornwall.

Callington, No. 557, 31
Hayle, No. 450, 9, 30
Redruth, No. 589, 54
St. Day, No. 1,006, 113
Truro, No. 131, 415

Cumberland and Westmoreland.

Carlisle, No. 310, 30, 56, 174, 198, 316, 356
Kirkby Lonsdale, No. 1,074, 197, 336
Longtown, No. 412, 55, 434
Penrith, Prov. G. Lodge, 273
Ulverston, Installation of Prov. G.M., 338
Whitehaven, No. 872, 72
Wigton, No. 327, 9

Devonshire.

Brixham, No. 248, 31
Dartmouth, No. 797, 415
Exeter, No. 39, 31
Newton Abbott, No. 1,138, 56
Plymouth, No. 70, 72
— No. 105, 10
— No. 156, 10
— No. 159, 31
— No. 223, 10
— Consecration of Metham and Elms Lodges, 174
Tavistock, No. 282, 31
Totnes, No. 710, 56, 136, 213, 293, 395, 476

Dorsetshire.

Bourton, No. 437, 94

Durham.

Bishop Auckland, No. 1,121, 56
Darlington, No. 111, 10
Durham, No. 764, 336
Gateshead, No. 48, 118, 298
— No. 424, 175
Hartlepool, No. 581, 11, 175, 234, 274, — No. 764, 238
South Shields, No. 240, 395
Sunderland, No. 80, 137

Essex.

Brightlinsea, No. 443, 516
Colchester, No. 51, 57, 476, 515
— No. 697, 57, 154, 234, 317, 386, 395, 415, 496

Kent.

Dartford, No. 299, 455
Dover, No. 199, 317
— No. 1,208, 176, 337, 395, 434
West Malling, No. 1,063, 516

Hampshire.

Portsmouth, No. 257, 57, 94, 487
Gosport, No. 903, 94
Portsea, No. 342, 94
Winchester, No. 76, 113

Lancashire (East).

Ardwick, No. 1,161, 496
Blackburn, No. 345, 31
Kirkdale, No. 1,035, 73
Manchester, No. 317, 214
— No. 1,147, 234
— No. 1,212, 395
Oldham, Prov. G. Lodge, 476

Lancashire (West).

Kirkdale, No. 148, 176
— No. 1,035, 137
Lancaster, No. 1,051, 395, 477
Liverpool, No. 1,089, 176
— No. 1,094, 57, 337
Patricroft, No. 1,213, 234
Warrington, No. 148, 274, 356, 396, 455

CRAFT MASONRY—*contd.**Lincolnshire.*

Gainsborough, No. 422, 114
Louth, No. 712, 32

Leicestershire.

Ashby de la Zouche, No. 779, 497
Leicester, No. 279, 32, 154, 214, 294, 415
— No. 523, 95, 176, 257, 434
Melton Mowbray, No. 1,130, 157

Monmouthshire.

Newport, No. 471, 57, 137
— No. 683, 95
Tredegar, No. 1,098, 74

Norfolk.

King's Lynn, No. 107, 154
Norwich, No. 213, 95
Wymondham, No. 1,193, 434

North Wales and Shropshire.

Anglesea, No. 1,113, 75
Bangor, No. 314, 376
Llandudno, No. 755, 497
Llangefni, No. 1,113, 356
Oswestry, No. 1,124, 317
Welchpool, No. 998, 11, 435
Wellington, Prov. G. Lodge.

Northumberland.

Gateshead, No. 241, 114
Newcastle, No. 541, 75, 176, 294, 397
— No. 406, 397
Willington Quay, No. 991, 396

Oxfordshire.

Oxford, No. 357, 177
— No. 478, 235

South Wales (Eastern Division).

Swansea, No. 237, 14
Neath, No. 364, 96
Cardiff, No. 960, 32, 76

Suffolk.

Ipswich, No. 225, 33
— No. 376, 33

Sussex.

Brighton, No. 811, 415
Horsham, No. 1,141, 499

Warwickshire.

Birmingham, funeral lodge in memory of Bro. J. H. Bedford, P.M. 587, 278
Birmingham, No. 925, 154
— No. 1,031, 76, 154, 317

Worcestershire.

Malvern, consecration of the Royd's Lodge, 33

Yorkshire (North and East).

Hull, No. 57, 14, 57, 397
Scarborough, No. 200, 77, 258, 397

Yorkshire (West).

Huddersfield, No. 521, 77

D.

Degrees of Masonic Knighthood v. the Red Cross of Rome and Constantine, 408
Doyle's Lodge, Guernsey, 461

E.

Ears of wheat from a cornucopia, 101, 181, 284, 343, 464
Errata, 160, 280, 300, 380, 480

F.

Facts concerning human life, 89
Female Masonry in America, 20
Fratres Rosicrucianæ Societatis, 120

Freemasonry and Christianity, 21
— and Civil Engineering, 121
— in East Lancashire, 371
— in Scotland, 41
— in the 17th century, 401
Freemason's School for Female Children, 52

G.

Garibaldi and Admiral Farragut, 171
German view of Bro. D. Murray Lyon's history of Mother Kilwinning, 407
Grand Lodge and the Grand Orient, 282
— Mother Scotch Lodge of Marseilles, 485
Grand-Orient de France, 221

H.

Her Majesty's Theatre and Bro. S. May, 80, 99, 120, 140, 160, 179, 220, 240, 260, 280, 298, 419
History of Mother Kilwinning, 308
Hope, 110
How can I fall asleep? 413

I.

IRELAND:—

Grand Lodge, 398

Dublin.

Masonic Orphan Boys' School, 115, 177, 499
The Geographical arrangement of the Prov. G. Lodges of Ireland, 236

Limerick.

Limerick, No. 73, 59

Londonderry.

Raphoe, No. 438, 398
Coleraine, No. 127, 39
— No. 754, 198

Omagh.

Cappah Lodge, No. 350, 96

J.

JAPAN:—

Yokohama, banquet at the Masonic Hall, 275

K.

KNIGHTS OF THE RED CROSS OF CONSTANTINE:—

Grand College of Viceroys, 140
General Grand Conclave, 216
Meeting of executive committee, 479
Plantagenet Conclave, 400
Premier Conclave, 20, 139
Roman Eagle Conclave, 98, 140
Rose and Lily, 460
Truro, 217, 460

Knights Templars, history of, 1, 24, 44, 81, 102, 122, 145, 161, 183, 202, 223, 247, 265, 287, 305, 330, 348, 365, 381, 410, 426, 467, 483, 502

KNIGHTS TEMPLAR:—

Metropolitan.

Grand Conclave, 416

Provincial.

Provincial Grand Conclave, 178, 360
Birmingham, 400
Devonport, 359
Newcastle, 339
Scarborough, 119, 259
Swansea, 399

KNIGHTS TEMPLAR—contd.

Tyrone, 479
Tywardreath, 339

L.

Lecture delivered to the members of the
Silurian Chapter, 126
Lodge music, 132

M.**MARK MASONRY :—****Metropolitan.**

Samson and Lion, No. 86, 319
Southwark, No. 22, 157, 319
St. Mark, No. 24, 79, 438

Provincial.

Brighton, No. 75, 97
Carlisle, No. 60, 157, 459
Durham, No. 39, 399
Hayle, No. 87, 96
Hull, Prov. G. Lodge, 359
— No. 12, 157, 216
Leicester, proposal for a new lodge
178
— No. 21, 259, 278,
— No. 19, 259, 297, 358,
399, 438, 459
Newcastle, 119
Scarborough, No. 95, 238, 399
Torquay, No. 328, 277
Totnes, No. 26, 19, 60, 97, 517
— No. 710, 259
Truro, No. 78, 139
Masonic authors society, 107

Masonic Charities at home and abroad,
281, 301, 321

Masonic Exchange, 205, 250, 269, 289, 312,
334, 350, 371, 390

MASONIC FESTIVITIES :—

Ayr, 58, 517
Caermarthen, 79
Dundee, 20
Glasgow, 298, 418
Guildford, 178
Liverpool, 99
Reading, 439
Scarborough, 519
Sheffield, 79
Suffolk, 239
Swindon, 178
Masonic hall at Gateshead, lying the
foundation stone of a new, 339,
Masonic Lifeboat Fund, 60, 80, 121, 140,
200, 220, 240, 260, 360, 380, 413, 460,
500, 520
Masonic Mems, 9, 30, 52, 71, 91, 111,
134, 153, 173, 193, 209, 231, 257, 272,
293, 313, 335, 352, 374, 391, 414, 433,
451, 472, 495, 515
Masonic music, 470, 494, 506
Masonic pilgrimage to the Orient, 62
Masonic Temple, St. Helier, 344
— worthies of Jersey, 404, 422
Meetings of the learned societies, 40, 80,
100, 120, 140, 160, 180, 200, 220, 240,
260, 280, 300, 319, 340, 360, 380, 400,
420, 440, 460, 480, 500, 520
Merit in adversity, 70
Metropolitan Free Hospital, 239
Metropolitan lodge meetings, 20, 40, 60,
80, 100, 120, 140, 160, 180, 200, 220,
240, 260, 280, 300, 319, 340, 360, 380,
400, 420, 440, 460, 480, 500, 520
Morality of the Church identical with
Freemasonry
Music, 65
Music in lodges, 152
Mysteries of Masonry in Mallory Abbey
Lodge, expatriation on the, 42

NOTES AND QUERIES :—

A deceased brother, 165
A difficult task, 107
A letter, July, 1866, 128
A new branch of Masonic literature, 147
A Precept, 289
A proposal respecting the high grades,
27
A question, 411
A Socratic school—An Eleatic school, 165
A strange question, 108
A tree, 188
After dinner business, 205
Allegory, poetry, and palaeontology, 259
American Masonic statistics, 107
An error, 107
Analysis and synthesis, 268
Ancient lodge and Templar preceptory,
469
Antiquity of the Royal Arch, 49
Archbishop Chichele, 128
Atheistic Christians, 165
Bastards, 227
Belief in the existence of a personal devil,
chief of evil spirits, 288
Bible in the English lodge, 227
Book of common prayer, 288
Book of Kings, lvii, 288
British and American lodges, 188
British Museum and Freemasonry, 66
Bro. A. O. Haye and Bro. H. B. White,
288
Bro. Findel's letter, 27
Bro. H. B. White, 269
Bro. H. B. White on Freemasonry and
Christianity, 49
Bro. H. B. White and the Royal Arch,
164
Bro. Hughan, 489
Bro. J. P. Brown, 249
Bro. Khetter—Mohum Gangooly, 5
Bro. Marquess of Salisbury, 367
Bro. Morris, of Kentucky, 49
Bro. Viennet, 249
By fiat, 108
Cagliostro, 27
Centenaries, 164, 227, 249
Challenge, 367
Chapter or charter, 331
Charge for F.C. and M.M., 108
Christianity and our Charities, 431
Christian origin of Masonry, 332
Civilisation, 66
Constantinople, 128, 488
Cowan and Tyler, 367
Criticism, 188
Curious circumstances in Freemasonry,
268
Cypher of the Mark degree, 269
Dir. of Cers. 227
Doctor Desaguliers, 411
Edinburgh, 128
Endlessness of future punishment, 250
Engineers lodges, 309
England, America, semi-barbarous, and
barbarous nations, 227
English Freemasonry and Christianity,
226
Equestrian Orders and equus, 128
First part of Bro. Hughan's "Analysis,"
5.
Frogs, 227
Freemasonry and Chivalry, 469
Freemasonry in the moon, 49
French Masonry, 431
"Good Templars," and the Red Cross
Knights and Knights Templars, 505
Grand Lodge of ancient Masons in Ger-
many, 128, 147, 331
Grand Master, Grand Lodge, 367
Hele—Overhele, 268
Hereditary Grand Masters, 489

NOTES AND QUERIES—contd.

High grades, 128
Hill, Hele, Heal, Heale, 368
Horse meat and Freemasonry, 268
Incomprehensibility, 66
Inconsistency, 204
Intervals of degrees, 66
Intolerance, 27
J. A. H. and Bro. Hughan, 450
Jean Bungern, 107
King David's charter, 288
Kloss's histories, 188
Language of Medieval architecture, 469
Lewises, 107
Lodge business, 226
— customs, 309
— of Freemasons at Thornhill, 430
— music, 147
— music and R. Y., 165
— names and anagrams, 107
Lodges of instruction, 309
Lost the number of his mess, 164
Martin Paschalis, 205, 388
Masons' marks, 27, 49
Masons' secret signs, 227
Masonic Archaeological Institute, 249
— bibliography, 27, 268
— charge on initiation into our
first degree, 288
— honours in foreign lodges, 66
— information, 164
— jewel, 250
— duties, 127
— picture, 268
— seals and medals, 6
— tests, 309
— test by the sense of smell, 108
— writers, 249
Metaphysical passages of Masonic writers,
367
Military Masons, 108
Miracles, 66, 249
Mordo and Melrose, 489
Mother Kilwinning, 505
Mother Kilwinning as a Grand Lodge,
489
Music, 268
Mysteries of ancient nations, 188
Natural children, 268
Natural religion and Freemasonry, 67
Office of Chaplain, 288
Old English Freemasonry, 204
On Masonic oaths, 387
Order of the Garter, 332
Origin of institutions, 268
— Speculative Masonry, 469
Our myths and traditions, 66
Our old lectures and charges, 227
Peculiar dishes, 368
Perplexity, 331
Portugal, 27
Primordial germs, 50
Quarterly communications, 188
R. Y. and the Red Cross, Templars, and
other degrees of Knighthood, 430
Red Cross of Rome and Constantine, 450
Registration, 268
Rehabilitation, 165
Religion of English Freemasonry in 1732,
489
Religion of our Freemasonry two years
before the reunion, 350
Regenades, 67
Reproaches and lamentations of an old
Master Mason, 204
Revellers, 66
Right of visitors to vote, 89
Rite d'Orient, 89
Robert Bruce, 489, 505
Salonika, 489
Shoe sluggishness, 227
Signature to declaration,

NOTES AND QUERIES—*contd.*

- Sir E. Strachey, Bart., 227
 Sir H. L. Bulwer, 249
 Smyrna, 489
 Source from which a statement in some Masonic memorabilia is derived, 27
 Speculative Masonry, 204
 St. John and Arch Masonry, 489
 Suggestion that the old Platonists may be called Freemasons, 249
 Symbology, 147
 Taking wine, 188
 The Anglo-Saxon race, 128
 —aptitudes and dispositions of men, 205
 —bible in the English lodge, 269
 —Chevalier Ramsay—High grades, 204
 —"Church News" and Freemasonry, 5
 —Culdees, 128
 —decorous in the lodge, 350
 —evil spirit created by ourselves, 288
 —expression "square," 488
 —Knights Templars, 411, 450
 —late M. Proudhon, 367, 489
 —moral law—Kant, 89
 —old lectures and charges, 164
 —Parsees, 6
 —"Rana Esculenta," and an inquisitive brother, 350
 —Rosicrucians of Scotland, 66
 —Royal Arch, 6, 49, 67, 89, 165
 —scaffolding—the house, 165
 —Scots Greys, 489
 Things to be considered in Freemasonry as a universal institution, 67
 Thirty-first degree, 89
 Tying the lodge, 205
 Town's speculative Masonry, 268
 Transubstantiation, 388
 Vishnu, 505
 W.S., 165
 What would be an important discovery, 50
 Who are true Masons? 269
 Words of Dr. Oliver, 128
 Work by Bro. A. O. Hays, 388
 York emblems, 488

O.

OBITUARY:—

- Bro. J. H. Bedford, 157
 —J. Binnie, 299
 —Bradstock, 380
 —J. Herepath, 200
 —Marquess of Salisbury, 320
 —S. R. Shepherd, 300
 —J. H. Sheppard, 219
 —J. Smith, 159
 —Standidge, 380
 —A. Strathern, 217
 —J. Thompson, 219
 —W. Turner, 299

Oration, 162
 Order of Constantine, 341

P.

- Palestine Exploration Fund, 487
 Perils of respectability, 48

POETRY:—

- Christmas pleasures, 100
 Lodge song, 100
 Masonic anthem, 480
 New Year's Eve, 400
 Plead for the erring, 460
 Primroses and violets, 440
 Strike for the just and true, 180
 The Masonic Temple, St. Helier, Jersey, 360
 Time's measures, 40
 Trust one another, 160
 The Red Cross of Constantine, 220

- Priestly opposition to Freemasonry in France, 302
 Province of Guernsey, 323
 Province of Jersey, 362, 384
 Prudence, 305
 Public Amusements, 500
 Presentation to Bro. Dr. Richardson, 432

R.

- Reminiscences and experiences of Freemasonry, 64
 Restoration of Bristol Cathedral, 418

REVIEWS:—

- British, Irish, and colonial Masonic Calendar for 1868
 Devon and Cornwall Masonic Calendar, 420
 Freemasons' Calendar for the province of Londonderry and Donegal for 1868, 219
 Masonic emblems, 420

RED CROSS OF ROME AND CONSTANTINE:—

Guernsey, 517

ROYAL ARCH:—

Metropolitan.

- Supreme Grand Chapter, 118, 379
 Belgrave, No. 749, 215
 Britannic No. 33, 119
 Caveac, No. 176, 119
 Domatic, No. 177, 96, 277
 Hope, No. 206, 79
 Mount Lebanon, No. 73, 119, 238, 358, 478
 Rose of Denmark, No. 975, 216, 478
 Temperance, No. 169, 318
Chapters of Instruction.
 Canonbury, No. 657, 238
 Metropolitan, No. 975, 258, 500
 St. James's Union, No. 180, 72

Provincial.

- Airdrie No. 73, 297
 Beverley, Prov. G. Chapter, 296
 Birmingham, No. 587, 399
 Carlisle, No. 310, 318
 Chester, No. 721, 259, 479
 Durham, No. 124, 319
 —240, 399

Halifax, No. 448, 500

Hull, 216

Kendal, No. 129, 296

Leicester, No. 279, 199, 459

Linslade, No. 948, 479

Scarborough, No. 200, 259

South Shields, No. 240, 399

Totnes, No. 710, 296

Warrington, No. 148, 238, 479

Royal Arch and some other questions, 142
 Royal Freemasons' School for Female Children, 313, 391

Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, anniversary festival of, 91
 Royal Masonic Institution for Boys, 210, 231

S.

- Saint John the Evangelist, 327
 Scotch Masonic lectures, 201

SCOTLAND:—

Grand Lodge, 379

Ayrshire.

- Ardrossan, No. 442, 1, 138
 Masonic festivals of St. John, 58
 Ayr Lodge, No. 124, 258
 Mother Kilwinning, 35
 Kilmarnock, No. 109, 317
 Troon, No. 86, 235

Dumbartonshire.

- Chryston, No. 147, 18
 Dumbarton, No. 18, 18

Dumfriesshire.

- Dalbeattie, No. 480, 317
 Thornhill, No. 252, 36

Edinburgh.

- Edinburgh, No. 8, 478
 —No. 405, 159
 Stow, No. 216, 37, 499

Forfarshire.

- Dundee, No. 78, 258

Glasgow.

- Prov. G. Lodge, 114
 Airdrie, No. 166, 177
 810th anniversary of Lodge Glasgow St. John, No. 3 bis, 38, 236
 Installation of Bro. Captain Speirs, of Elderslie, M.P., as Prov. G.M. of Glasgow,
 Presentation to Bro. W. Taylor, P.M. 441

- Glasgow, No. 4, 236
 —" 73, 236, 274
 —" 87, 155, 358
 —" 102, 58, 236, 437
 —" 103, 115
 —" 219, 358
 —" 332, 236
 —" 354, 274, 358
 —" 362, 258
 —" 408, 58
 —" 419, 278
 Govan, No. 437, 39, 358
 Partick, No. 117, 353

Lanarkshire.

- Cambuslang, No. 114, 58

Linlithgowshire.

- Mid-Calder, No. 272, 19
 Melrose, Masonic demonstration, 457
Peebles and Selkirkshire.
 Jedburgh, No. 104, 58

Ross and Cromarty.

- Stornoway, No. 108, 499

Roxburghshire.

- Hawick, No. 111, 275
 Scottish Freemasonry, 62
 Sketch of the history of the Mark Master's degree, a, 185
 Sketches of notable Masonic works, 141
 Social relationship of Masonry, 88
 Social ties of Masonry, 29
 Song, "The true Mason," 172
 Sublime truth, a, 60
 Supplement to the ten decades of Masonic precepts, 47

T.

- Theatres, 440
 The cable tow, 88
 —first Masonic meeting in Damascus, 441
 —patron saint of Freemasonry, 83
 —rites of Adonis, 421
 —tomb of Hiram, 501
 —true Mason, 172
 Travelling Craftsmen in Germany, 46
 Truth stranger than fiction, 449

TURKEY:—

- Constantinople, No. 687, 118
 —" 166, 156
 Turkish baths for Brighton, 80

U.

- Undying memory, 413

V.

- Victor Hugo at home, 481
 Visit to a French lodge, a, 263

W.

- Why the square is used as one of the lights in Masonry, 152

LONDON, SATURDAY, JANUARY 4, 1868.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 504.)

CHAPTER XI.—continued.

Saladin having completed the restoration of the holy places at Jerusalem, according to the Mahometan creed, assembled an army and proceeded to besiege Tyre and those castles which still remained in the possession of the Templars. Tyre was defended by Conrad, son of William III., Marquis of Montferrat, a man of singular ability. The success which attended every adventure which he undertook, made him one of the most celebrated leaders of the age. He had been of great assistance in quelling a rebellion at Constantinople, for which he received the hand of the Emperor's sister. He had been nearly made captive by the Saracens on his incautiously approaching Acre, then in their possession, but escaping from thence, he landed at Tyre and undertook the task of defending it. Conrad cut a canal through the neck of land which joined Tyre to the mainland, repaired the battlements of the city, and armed boats with catapults and balistæ, as a defence to the only approach to the town. Saladin commanded the siege in person, and was assisted by his sons, his brother, and nephews, and all the best generals of his army. All the Templars who could be spared from garrison duty, repaired to Tyre to support the young Conrad. The citizens swore to hold out the town to the last, and that it should not be taken while one man remained alive.

Saladin, finding the defence of Tyre so skilfully performed, sent to Conrad to treat for its surrender. That nothing might be left untried to move him to comply with his wishes, Saladin had the old marquis, the father of Conrad, who had been taken prisoner in a previous battle, brought in chains to his son, hoping thereby to move him by filial affection; but Conrad would not listen to any terms for the surrender of the town. Saladin ordered the marquis to be displayed in chains before the wall, which seeing, Conrad seized a balista and pretended to fire an arrow at his father; whereupon Saladin sent to him, bidding him beware of shooting his father; but Conrad replied that of all things he wished it, seeing the old man had lived so wicked a life, by falling a

martyr in the cause of the Cross, he would have a chance of salvation.

In a letter to Henry, King of England, John Terricus details the various events which had happened down to the raising of the siege of Tyre by Saladin. The letter is as follows:—

"To his most dearly beloved lord, Henry, by the Grace of God, the illustrious King of the English, Duke of Normandy and Aquitaine, and Earl of Anjou, the brother Terricus, formerly Grand Master of the House of the Temple at Jerusalem, health in Him who giveth health unto kings. Be it known to you that Jerusalem, with the tower of David, has been surrendered to Saladin. The Syrians, also, have possession of the Sepulchre until the fourth day after the feast of Saint Michael; and Saladin himself has given permission to ten of the brethren of the Hospital to remain in the Hospital for one year to attend the sick. The brethren of the Hospital of Bellivier are still making stout resistance to the Saracens, and have already taken two caravans of the Saracens, by the capture of one of which they have manfully recovered all the arms, utensils, and provisions, that were in the castle of La Feue, which had been destroyed by the Saracens. The following places also still show resistance to Saladin—Carach, in the vicinity of Mont Royal; Mont Royal itself; the Temple House at Saphet; the Hospital of Carach, Margat; and Castel Blanc; the territory of Tripoli, and the territory of Antioch. On the capture of Jerusalem, Saladin ordered the Cross to be taken down from the Temple of our Lord, and had it carried about the streets for two days in public view, and beaten with sticks. After this he ordered the Temple of our Lord to be washed inside and out with rose water, from top to bottom, and his laws to be promulgated with regard to it in four different places amid wondrous acclamations. From the feast of Saint Martin until the circumcision of our Lord, he besieged Tyre, while thirteen stone engines, day and night, were incessantly hurling stones against it. At the vigil of Saint Silvester, our lord the Marquis Conrad arranged his knights and foot soldiers along the city walls, and having armed seventeen galleys and ten smaller vessels, with the assistance of the house of the Hospital and the brethren of the Temple, fought against the galleys of Saladin, and routing them, took eleven, and captured the high admiral of Alexandria, together with eight other admirals, slaying

vast numbers of the Saracens. The rest of the galleys of Saladin, escaping from the hands of the Christians, fled to the army of the Saracens; on which, by his command, being drawn on shore, Saladin, with his own hand, had them reduced to ashes and embers; and moved with excessive grief, after cutting off the ears and tail of his horse, rode upon it in the sight of all through the whole army. Farewell."

Tyre was defended valiantly till the winter rains set in, when Saladin, despairing of success, raised the siege and burning his military engines, repaired to Damascus. He now set at liberty the king and the Grand Master of the Templars. Guy was released on swearing to abdicate the throne and depart from the kingdom; but having done this by coercion, the bishops absolved him from his oath. Thereupon he repaired to Tyre, but Conrad refused him admittance, declaring that, as the people had made him their leader, and he had preserved the town from the attacks of Saladin, it belonged of right to him. Guy then repaired to Antioch, whither the Christians resorted to concert plans for renewing the war with Saladin.

At liberty, and surrounded by the gallant spirits of the Temple, Gerard resolved to strike once more valiantly in the cause of the Cross. He sent off expresses to Europe, commanding the preceptors there to forward him money and Knights, and likewise to those castles which the Order still held in the Holy Land, urging the defenders to hold out to the last, and promising to send them assistance. His example fired with fresh enthusiasm the hearts of the Templars, and raised up obstacles to the complete capture of the Holy Land by Saladin. Taking with him a chosen band of Templars, the Grand Master departed to watch the doings of the Sultan.

CHAPTER XII.

GRAND MASTER—GERARD DE RIDEFORT.

Effect upon the Europeans by the tidings of the successes of the Mussulmen.—The Pope orders a new Crusade.—Arming for the Crusade.—Saladin renews his attacks.—Heroism of the Templars.—Attack of Safet.—Saladin repulsed at Tortosa by Gerard de Ridefort.—Takes several important towns.—Surrender of Safet.—The Christians attack Acre.—Pitched battle on the plain.—Rout of the Mussulmen.—Saladin rallies the fliers and resumes the fight.—Death of Gerard de Ridefort.—A.D. 1187-89.

The news brought by the Christians from Palestine of the capture of the Holy Cross and the city

of Jerusalem by the Mussulmen, spread consternation and awe among all the nations of Europe. Urban III., the reigning pontiff, died of grief at the terrible tidings. Kings forgot the evils which hung over their own territories, to bewail the desolation of Canaan. Even private grief for the dead was lost in the public lamentation. Then arose from the wicked clergy, nobility, and people, doleful cries to Heaven for mercy. Princes smote their breasts, exclaiming, that their sins had brought destruction upon the land of God. The heads of the church looked upon these evils as the offspring of their own vile conduct and character. Luxury was thrown aside, injuries pardoned, and alms bestowed. The rich slept amid ashes, the dainty clothed themselves in sackcloth, and the sinning expiated their disorderly lives by fasting and humiliation. The clergy set the example of reformation. The morals of the cloister were purified, and cardinals condemning themselves to a life-long poverty, promised to repair to the Holy Land, trusting to the charity of the pious for assistance on the way. That the supernatural might not be wanting to excite the Christians to penitence, several crucifixes and images of the saints shed tears of blood in presence of the faithful; and priests carried from city to city images representing Jerusalem trampled under foot by the Saracens. A seven years' truce was entered into by the sovereigns of Europe, under the pain of excommunication. Money was ordered to be collected to defray the expenses of a new Crusade. The money was collected in each parish, in the presence of the priest, the rural dean, one Templar, and two or three other parties specially appointed for that purpose.

Gregory the VIII., the successor of Urban, issued instructions for the preaching of the new Crusade, and in a bull he described the disastrous condition of the Holy Land, the valiant deeds of the Templars, and their butchery by Saladin. The man who was the principal preacher of the new Crusade was William, Archbishop of Tyre. His success in raising the angry spirit of the faithful, and of despatching armies to the east to die in a ruined cause, was no less brilliant than were those of the Hermit in the first, and St. Bernard in the second, Crusade. William, who had served the last offices of the church to the valiant Knights who fell at Kedron, and who had seen his bishopric overrun and destroyed by the Mussulmen, filled

with a holy wrath, left Palestine and repaired to Rome, where he had an interview with the Pope. Armed with authority from the pontiff, he travelled through Europe preaching and inciting the people to take part in the sacred war. His zeal was only equalled by his success, for wherever he preached hundreds rushed to assume the cross.

Pope Gregory died within two months after receiving the tiara. He was succeeded by Clement the III., who vigorously pushed the preparations for the Crusade. The terror which the victories of Saladin had struck to the hearts of the people made the council of bishops and princes resolve to levy the famous tax, which, as Gibbons aptly says, "the noblest monument of a conqueror's fame, and of the terror which he inspired, is the Saladin tenth." All who did not take part in the war were required to pay the tax, and the only exceptions made were the Orders of Chartreux, Citeaux, and Fontevrault, and the Hospital for Lepers. Gilbert de Ogleston, a Templar, who had been appointed by the King of England to collect the Saladin tenths, with his associates in office, was guilty of malappropriation. On account of his belonging to so holy an Order, the king could not punish him, but he was seized by the command of the Grand Prior of England, and taken to the Temple in London. He was there loaded with chains, put into the penitential cell, and subjected to the most rigorous punishment of which the laws of the Order permitted. The Templars suffered no crime to pass unpunished.

Now was there sharpening of swords and buckling on of armour, selling of lands to raise money for the Crusades, changing of jewels to equip armies. Frederick Barbarossa stirred up the warlike Germans; Philip Augustus of France gathered together a vast host; while the Lion Heart of England, alike the glory and the shame of the Crusade, resorted to the most despicable and thievish tricks to raise funds to equip his army. The vices of Richard are lost in the blaze of his military achievements, for his actions are like those of the heroes of the Jongleurs, while his villainy would disgrace the most abandoned of mortals. A bad son, a worse king; bull-dog in ferocity, a lion in the field; disheartening his friends and quarrelling with his allies; his pride only equalled by his valour, make up the catalogue of his imperfections which caused the ruin of the Third Crusade. He sold the castles of Berwick and Roxburgh to the Scots for ten thousand marks

sterling, the earldom of Durham to Hugh de Puteaco, and the Priory of Coventry, with all its lands, to Hugh, Bishop of Chester. He likewise extorted large sums from the Jews, and pretending to have lost his signet, by proclamation ordered that all those who expected to enjoy his former grants should come and compound with him for a confirmation under his new seal, which added considerably to his treasury. The Emperor Frederick marched from Ratisbon in 1189, and cut his way through Greece, upon the sovereign of that country treacherously attempting to detain him. Frederick was accompanied by a large body of Templars, who aided him considerably in his march. These Templars were especial favourites of the emperor, and he reposed the utmost confidence in them. His march through Asia Minor was one succession of victories; but having imprudently bathed in the Orontes when heated, he died, in the seventieth year of his age. The Duke of Suabia, Frederick's son, however, ably conducted the march, although he lost great numbers by the attacks of the Saracens and the difficulties encountered on the road. The Templars, upon the death of his father, became his body-guard. Finally, however, he formed a junction with the Syrian Christians and proved of great assistance to them. The Germans were the first of the Crusaders who arrived in the Holy Land.

When the winter rains had subsided, Saladin summoned his victorious army once more to the field. The tide of conquest did not now run so full in the course of the Musselmans. The extraordinary valour of the Templars and the enthusiasm of the Christians, counterbalanced the vast hordes of the enemy. Saladin resolved to reduce the fortresses of the Templars, and at all hazards to drive them from the land; for he was assured that so long as the Order possessed a castle in Palestine his conquest of the Holy Land would be insecure. The hatred which he bore them verged on madness, for they gave him no rest, but kept assailing his armies and cutting off his supplies. The presence of Gerard de Ridefort among them once more inspired the brethren. Those on garrison duty knew that the Master's eye was upon them, and they resolved either to conquer or to die. Death was certain if they fell alive into the hands of Saladin, so they fought with a recklessness of life and a certainty of Heaven, which made the Knights of that day the first soldiers of any age. It is to this religious

feeling we must go to account for the heroism of these men. On earth they had no ties but those of the Order. Heaven was their home, and the more gallantly they fought while in life, the more honour awaited them beyond the grave. The defence of their castles became thus most obstinate.

The strongest fortress in the possession of the Templars was that of Safet, a place held in particular veneration by the Jews, it being one of the four holy cities of the Talmud. The castle of the Templars crowned the summit of a lofty hill. Along the precipitous sides were ranged the houses and churches. From the ramparts, according to Addison, the eye ranged over a rich prospect of luxurious vineyards and smiling villages, and embraced a grand panoramic view of lofty mountains. Through the valley below rolled the waters of the Jordan. To the southward extended the vast blue expanse of the lake of Tiberias; and in the north-east might be descried the towering snowy summits of Anti-Lebanon piercing the skies. This strong and important castle commanded the greater part of Galilee. It had always been a check upon the incursions of the infidel, and was considered one of the bulwarks of the Latin kingdom. Saladin was thus most anxious to possess himself of it, and his exertions for its capture were both strenuous and incessant. He carefully surrounded it with a picked body of troops, under the command of his brother, Saif-eddin, completely cutting off all supplies. The time for the siege was, however, unfavourable. The season was not far enough advanced for military operations. The weather was broken. The tents of the besiegers were blown down the slopes of the hill before the furious whirlwinds, while the heavy rains rendered the ground slippery and prevented the play of the military engines. The Templars, on their part, were not idle nor slow in securing the opportunity of destroying their enemies. They constantly sallied forth upon the besiegers, destroyed their newly erected works, burned their engines, cut the soldiers to pieces, and by incessant and desperate midnight attacks, harassed and alarmed the whole Mussulman army. Saladin at length despaired of reducing the seemingly impregnable fortress at this time. He consequently converted the siege into a blockade, and departed for the purpose of attacking Antioch. He adopted the same tactics in approaching this formidable town, as he had used in advancing upon Jerusalem. He

divided his army into separate bodies, and despatched them under able leaders to ravage the whole country on their march. His orders, so congenial to the tastes of his soldiers, were effectually performed. They drove away the cattle and sheep of the Christians, which they collected together, with the captured booty, on the plain of Orontes, close to the banks of the lake Kades. Saladin then crossed the vast mountainous ranges which extend between the Orontes and sea-coast, and appeared in arms before the walls of Tripoli.

The smoke of blazing villages, and the fugitive inhabitants, had already heralded his approach to the citizens. Although doubtful of success, the Tripolese prepared to make a vigorous defence. The preparations were so formidable that Saladin resolved to abandon his intention of besieging it then, as it appeared as impregnable and difficult to take as Tyre and Safet. After carefully surveying the fortifications he directed his march upon Tortosa. Gerard de Ridefort, who had been anxiously watching the movements of Saladin, and finding the Sultan intended besieging Tortosa, threw himself into the strong castle of the Templars there, determined to offer the most desperate resistance. The fortifications of the town were, however, of a most miserable description, the inhabitants were timorous and offered but a poor resistance; and the Templars, after a short but most desperate struggle, which they maintained single-handed, had to abandon the town and take refuge behind the walls of their own castle. Again Saladin was to suffer defeat at the hands of Gerard de Ridefort. Gaining possession of the town, he called upon the Templars to surrender, but he was only laughed at by the gallant Knights. Enraged at being foiled on every hand by them, he exerted all the means in his power to take the castle. Munificent rewards were promised for the heads of the Templars, and incessant attacks made upon the place. These attacks the Knights easily repelled. In turn they became attackers; and in frequent sallies they routed the Musselmen with immense slaughter. During one of these sallies the town was set on fire and burnt to the ground. The fire was one of the most tremendous spectacles presented by the war. The great cathedral was of huge dimensions, and its roof was composed of immense cedar beams. While it was burning, thousands of infidels surrounded it, shouting and dancing in their enthusiasm, and returning thanks

to Allah for its destruction. Many in their insanity fell victims to the flames, while the vigilant eye of Gerard de Ridefort, perceiving their incaution, seized the opportunity and sending out repeated bodies of Templars, numbers of the infidel were cut down and killed during the confusion. Full of rage, and finding the castle so ably defended, Saladin drew off his forces and left the valiant Templars in possession of the charred and smoking ruins of Tortosa.

(To be continued.)

MASONIC NOTES AND QUERIES

BROTHER KHETTER-MOHUM GANGOOLY.

In answer to the question contained in the letter of an American brother on the subject of the admission of emancipated negroes into Freemasonry, I say that, so late as September, 1863, Bro. Khetter-Mohum Gangooly was the only Hindoo who had been admitted into English Freemasonry. See *Freemasons' Magazine*, vol. ix., page 469. In one of my communications to the *Freemasons' Magazine*, vol. xv., page 348, it is stated "the number of Hindoos in the Bengal lodges is, I believe, as yet extremely small."—C. P. COOPER.

THE "CHURCH NEWS" (Dec. 11th, 1867,) AND FREEMASONRY.

In No. 40 of this paper a letter appears from Bro. the Rev. W. N. Truss, referring to a previous number (Sept. 11th), in which the "horrible rite performed in several lodges in Paris," &c., is especially mentioned by M. de Segur. Bro. Truss says truly that "it is very easy to slander a very influential and large body of men by propagating such a horrible libel upon the Freemasons. . . . As a Freemason, and a priest of the English Church, I beg to state that I do not for one moment believe that such horrible and blasphemous ceremonies are permitted in any Masonic lodge throughout the world." We quite agree with the writer of this letter, and hope, with him, that some brother will take the matter up, although I do not, after all, think any one would believe so foul a libel on Masonry but the ignorant and credulous. The editor of the *Church News*, however, appends to the well-written letter the following:—"One leading objection to Freemasonry of all kinds is that apart from baptism it sets up a theory of union which is plainly antagonistic to Christianity."

One thing is clear—the editor is not a Mason, or he would not so write; and hence I would recommend to his attention the various works on the Craft by several learned Masonic divines, and advise him in the future to be a little more guarded in so sweepingly denouncing a society which was founded, continued, and now rests upon the principles revealed in the volume of the Sacred Law. Probably the mentioning of the above may lead one (out of the many distinguished clergymen whom we are proud to acknow-

ledge as members of the Masonic Fraternity) to afford us the benefit of his views on Freemasonry, its Christian origin, and character.

FIRST PART OF BROTHER HUGHAN'S "ANALYSIS OF ANCIENT AND MODERN FREEMASONRY."

Allow me to renew my recommendation that you should commence your Masonic lucubrations by the perusal of the first part of Bro. Hughan's "Analysis of Ancient and Modern Freemasonry." You will find it in Nos. 432, 434, 436, 439, 440, and 442 of the *Freemasons Magazine*. . . . In compliance with the desire expressed by you at our last conversation, I subjoin a copy of my memorandum of the contents of Bro. H.'s little tract. . . . I purposely forbear to state the opinion that I have formed on any subject in this memorandum, being desirous that your judgment should not be influenced by the previous knowledge of the conclusions at which a Past Grand Master of an English province has arrived. 1. It is probable that the present system of the Craft has in no sense, beyond the second degree, been in operation before the 18th century. 2. It has been demonstrated over and over again that but two separate degrees, or grades (or, at the most, no more than three), were acknowledged by the ancient Fraternity. 3. Few, if any, of the sublime imposing rituals of Freemasonry, either in whole or in part, were known, or even could have been worked, or understood by the Masons of old. 4. It is the general belief of the Fraternity that Masonry was brought into Scotland by the operatives who built Kilwinning Abbey. 5. Bro. H. confesses his inability to discover to whom England is indebted for the introduction of Masonry. 6. Bro. Findel rightly considers it is now placed beyond doubt that the modern society of Freemasons is the direct descendant and successor, in an unbroken line, of the operative Fraternity of Freemasons of the Middle Ages. 7. Masons materially assisted in the spread of Christianity, the increase of piety, and the promotion of virtue throughout the land. 8. In the Middle Ages, as now, when the ancient Constitutions are followed, a thorough Mason was another name for a good Christian. 9. There is abundance of evidence to prove the great age of the lodge Mother Kilwinning, and also to confirm a belief in its being one of the earliest operative lodges in the world. 10. It is the opinion of Bro. Murray Lyon, and also of Bro. H., that the Mother Kilwinning Lodge was never more nor less than a society of architects and artisans, incorporated for the regulation of the business of the building trade, and the relief of indigent brethren, until the development, early in the 18th century, of the Speculative Masonry. 11. Bro. H. thinks that the character ascribed to the Kilwinning Lodge will describe every other lodge that existed before 1717. 12. Early in the 18th century different fees were charged in the Kilwinning Lodge for operative and for speculative Freemasonry. 13. The gentlemen who joined the Aberdeen lodge (it existed at least as early as the beginning of the 16th century) were termed "geomatic," and the operatives "domatic" Masons. 14. The geomatic members had the distinction of having the Master and Depute Master appointed from their number. 15. Gentlemen were admitted as members of the ancient Scotch lodges just as

are received as members of the various incorporations of to-day. 16. Those gentlemen, notwithstanding their un-operative character, received the degrees of Apprentice and Fellow Craft, and even accepted the office of Deacon or ruler of a lodge. 17. When the lodges of Scotland became purely speculative is not easily decided. 18. The influence of the Grand Lodge of England, established A.D. 1717, was felt far and wide before the Grand Lodge of Scotland was formed. 19. As a *degree*, the Master Mason was not known before the 18th century. 20. The Masonic student will find that such terms as Grand Master, Grand Lodge, Third Degree, and Royal Arch are all of the 18th century. 21. The lodge which Ashmole visited in London, March 10th, 1682, for certain knew nothing of Freemasonry as *we have it now*. 22. After a series of extended researches, Bro. H. fully endorses the opinion that, before A.D. 1717, no trace of Freemasonry, apart from its operative nature or connections, can be found. 23. Bro. H. concludes the first part of his analysis by a few examples of the Christian character of the Craft. 24. The Grand Lodge of England and all the other Grand Lodges are derived from this Craft. 25. Although holding the opinion that Masonry is of a Christian origin, Bro. H. does not find any evidence to warrant the belief that chivalry was connected with it, or materially assisted in its preservation during the dark ages. 26. The prayers of the Craft abundantly prove that the Christian religion was held in great veneration by the Fraternity all over the globe. 27. After stating certain facts—"these and similar facts," says Bro. H., "tend strongly to confirm us in the belief of the present society of Freemasons having originally been formed out of, or on the basis of, operative Masonry.—C. P. COOPER."

MASONIC SEALS AND MEDALS, ETC.

My friend and Bro. A. O. Haye, Edinburgh, is making a collection of the above, and would feel obliged if brethren would favour him with anything curious or of value of this department. I am sure it need only be made known that so eminent a Mason as Bro. Haye is preparing subject matter for our future benefit in reference to lodge seals and their history, to ensure a ready response to his request.—W. J. HUGHAN.

THE PARSEES.

A brother will find the report of the President and Vice-President of the Colonial Board, respecting which he inquires, *Freemasons' Magazine*, vol. xi., page 408.—C. P. COOPER.

THE ROYAL ARCH.

Bro. —, "A Masonic Student," in your number of the *Magazine* of the 28th ult., has favoured me with some of his views as to the antiquity of the Royal Arch degree, and thinks his investigation would tend to exalt the Royal Arch, and lead him to exactly the opposite conclusion to the writer.

Accordingly, I have carefully read his communication, but have been unable to discover anything to invalidate the statements made in the "History of the Royal Arch," by the learned Mason the late Rev. Bro. Dr. Oliver, nor does there seem to be one argument used by the Masonic student that would

prove this degree to have been in existence before A.D. 1740. The name does not occur in Freemasonry before the eighteenth century, the Grand Lodge of England refused to recognise it until the nineteenth century, and the Grand Lodge of Scotland and numerous other Grand Lodges still consider it foreign to ancient Freemasonry, and exclude it from their list of recognised degrees. It is also generally admitted by those who are familiar with the sublime, ineffable degrees of the Ancient and Accepted Rite that the Royal Arch is in some respects a copy from one or more of those degrees, and that, even at one time, the ceremonies contained in the Royal Arch were, beyond question, considerably indebted to the 13° for its most imposing parts, in proof of which I refer the Masonic student to either of the editions of Dr. Oliver's work. My inquiries have had reference simply to the antiquity of the degree in question; and in no sense do I desire to lessen its value or its teachings, but, as a Royal Arch Mason, would endeavour to see it placed in its proper position—viz., a *modern degree*. I quite agree with "A Masonic Student" that the question turns on the actual extent of the mutilation or development of the third degree; but when we remember that the oldest rituals say nothing of the Royal Arch, that their ceremonies (save as to the word) are almost wholly different to it, and that *those lodges which continue even still to work the old system* abroad practise a rite entirely foreign to the English Royal Arch (excepting in the one instance referred to), we feel bound to state that the mutilation must, indeed, be very complete. I should like very much to be favoured with any numismatic evidence of the antiquity of the second part of the degree, coeval with the operative lodge of York Masons, certainly in the fifteenth century. Bro. J. G. Findel and myself have both been to York on purpose to discover such evidence; and although all the records and other historians of the lodge have been freely placed at our disposal, we have been unable to trace even the *third degree* before the Grand Lodge of England at London was established in 1717 (as a secret or separate degree).

What evidence is there that the symbolism and traditions of the Royal Arch are old, i.e., beyond the last century? None, in the opinion of a number of Masons who have made this matter their careful study and mature reflection.

How much Dermott was connected with the origin of the degree we know not. He states in the preface to the third edition "Ahiman Rezon," p. 29, that he was first introduced into that society in 1748 (i.e., modern Masonry); and it must be admitted that he owed his success as an innovator of the Royal Arch degree, which the real ancient Grand Lodge had not at first, but which some of its members soon after obtained, formed themselves into a Grand Chapter, and became a formidable rival to a similar body formed by the seceders, resulting ultimately in the union of the two Grand Lodges in A.D. 1813, and of the united Grand Chapter subsequently. "A Masonic Student" refers me to the last edition of the "Royal Arch" by Dr. Oliver, wherein, however, the learned writer substantially makes the same statements as in the first edition of A.D. 1847. In the latter, page 20, he says, "The degree is too in-

congruous to be of any great antiquity." The anachronisms with which it abounded, and the loose manner in which its parts were fitted into each other, betrayed its recent origin. In using the word "fabricated," I have simply employed a term which has been familiar to Masonic students of the Royal Arch for years, and, therefore, not offensively in the slightest. Certainly the substance of the degree was in existence long before the eighteenth century, when considered in the light that a Masonic student puts it, and so was the substance of the adoptive Masonry; but who would say that adoptive Masonry was ancient? However ancient that which precedes a modern invention may be, surely that would not make the latter ancient; how, then, can the Royal Arch be ancient? But I must defer the remainder of my opinions and facts on this interesting subject for the time, but promise to give them in full in the second part of my "Analysis of Freemasonry." I am obliged to "A Masonic Student" for his kind criticisms, and hope to be favoured with some more when I complete the "Analysis."—W. J. HUGHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC PILGRIMAGE TO THE ORIENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Some time ago my esteemed friend Bro. W. J. Hughan, of Truro, announced to me the intention of Bro. Rob. Morris to make a Masonic pilgrimage to the Orient and to visit Leipzig. I don't believe that researches in the Orient are of any use and benefit for the Craft, and neither myself nor my German brethren can sympathise with the object of Bro. Morris' mission, for all that is worthy of notice for Freemasons is known by the explorations of non-Masonic scholars. But this conviction will not prevent me from giving my fraternal attention to Bro. Morris, and to receive him with all Masonic cordiality. The same fraternal reception, I am sure, he will meet everywhere in Germany, notwithstanding he is known as the creator of the Eastern Star degree (Adoptive Masonry), as promoter of the so-called high degrees, and the like things opposed to pure, ancient Freemasonry. As far as I can judge, he will not gain any aid in the advancement of his Masonic pilgrimage.

Our American brethren, I am sorry to say, don't know the real and authentic history of the Craft, and it seems that they have no interest at all in studying it; at least they have taken no notice of my work "History of Freemasonry from its Origin," &c., the only one extant in the United States. There are only about thirty copies of it sold in America, where there are nearly 30,000 Freemasons. Owing to this want of historical knowledge, Bro. Morris speaks of the builders of King Solomon as "our ancient brethren," taking a mere tradition as a real historical fact. He will also, I suppose, look for the sepulchre of King Hiram, as our dear brethren of Palestine at Beyrouth have done, notwithstanding there is, amidst scientific Freemasons, no doubt that the third degree with its tradition is an invention of modern time,

originated after the foundation of the Grand Lodge of England in 1717.

A scientific research by an enlightened brother, by a brother of critical mind and knowledge of the true history of the Craft, would have some good results, and be a meritorious task in Scotland and Ireland, especially Ireland, which still wants an authentic and complete history of Freemasonry, like those of Scotland, by Bro. H. Laurie; of England, by Calcott and Preston; of Germany, by W. Keller; of France, by Jouaust and Rebold. A visit of Bro. Morris to Sweden can only be for the purpose of becoming acquainted with the degeneration and abolition of true, pure, ancient Freemasonry by the Swedish system, an offspring of the strict observance of Templarism and Rosicrucianism. But, all that Bro. Morris can learn, without a pilgrimage, from my work.

The best and most meritorious thing Bro. Morris could undertake would be to publish a Masonic periodical, in America, of real value, and to disseminate Masonic knowledge and light in the United States. And, for such an undertaking, a longer visit in Germany would be the right way. If Bro. Morris understands the German language, he will find all he wants on the Orient in Bro. Dr. Schauberg's "Handbuch der Symblik der Freimaurerei" ("Handbook of Symbolisms of Freemasonry"), 3 vols.

If Bro. Morris comes to Leipzig, I shall be glad to accompany him to Bro. Koller, member of the Palestine at Beyrouth, who lives here. To my house he will be a welcome guest, and he can make use of my knowledge and my large Masonic library. But I can only assure him once more that he will probably find not the least aid for his hopeless mission in Germany. Each penny is uselessly spent for an intended examination of height and size of trees, and for researches in the plains of Phœnizia. If anyone wishes to do a service to the Craft, he must look for light where light is to be found. The Masonic literature of Germany (Krause, Schneider, Kloss, Fessler, and some modern authors), is full of light; but I am sorry to say that the heads of our American Grand Master and Grand Officers are full of darkness.

Yours fraternally,

J. G. FINDEL.

Editor of the *Bauhütte*, Leipzig.

MASONIC BANQUETS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Some little hints in your magazine about Masonic banquets induce me to make some remarks about other details of inattention.

Freemasons' Tavern, the London Tavern, and some other houses are professed Masonic houses, with Masonic waiters. Now, it may be noticed that the lights and the arrangements of the tables, so far from being Masonic, always include combinations that are not immediately Masonic, 4, 6, or 8.

The guests, unless the W.M. in the chair should intervene, which is rare, so far from being served first, are pretty generally served last. The waiters, Masons or non-Masons, know nothing about guests, distinguished or undistinguished, but they do know the Past Masters as very good customers to the

house. These they serve first, beginning from the chair, then all the members, and last of all the guests, beginning with the juniors, and ending with the distinguished guest of the evening.

By-and-bye the hospitality of the lodge is duly commemorated and trumpeted.

It is to be noted that in these houses the lodge rooms have nothing Masonic about them, but, on the contrary, not even common care. A distinguished guest from the Continent or the States—we will not say Scotland or Ireland—such a person coming to one of our Craft lodges will be left to find a seat for himself, and will work his way up to a bench or seat. In the event of the M.W.G.M. himself, or R.W. Bro. Havers, Chairman of the Building Committee, or any Grand Officer attending as a visitor one of the lodge rooms in the new Freemasons' Hall, will find himself seated on a bench like the rest of the members, and the S.D., ludicrously enough, seated in an armchair between him and the W.M. Musical instruments in such places there are none, and the M.W.G.M. may clothe himself in the same ante-room in which a candidate is being prepared.

It is to be expected in time Freemasons' Hall will set an example to all the others when finished.

Yours fraternally,

AN HONORARY MEMBER.

LOOSENESS IN MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your correspondent "Z.," who, in the *Magazine* of the 2nd of last November, very properly inquired as to the initiation of "Box Brown" in Jersey, "after waiting very patiently," has again in your number of the 21st ult. asked for information, and appealed especially to me for it, on the ground that I voluntarily took up the gauntlet on behalf of some of the lodges in that island, and repudiated their having done so. Thus far he is right; but not so when he charges me with promising to furnish the details of some other lodges, &c.

I confess that I was jealous of the reputation of certain lodges with which I had been connected, and that I believed I could exonerate some others, and confine the charge of an improper admission made by "Z." within the limits of three lodges. In reference to his other statement as to my promise, I ask him again to look at my letter on page 372, where he will find nothing of the kind. My closing remark was—"It is probable that 'Z.'s' letter will not be seen by those whom it most affects; I will, however, write to a brother there about it." The fact that no one in Jersey has furnished the information required justifies my impression, and explains my taking the matter up, with every desire to comply with "Z.'s" wish. In fact, I wrote at once, and so far kept my word, but could not compel a reply. However, I did more. No answer having been received by me, I did not lose sight of the matter, but, after a week or two had passed, in writing to another brother on other subjects, I asked him to remind the former one of my query. He did so; and the reply was that full occupation had prevented attention to my request, but that he would see to it at the first opportunity.

Though the information is not yet forthcoming, I hope "Z." will see that it is from no neglect on my part. I have now written to a third brother about it, but, as before, do not pledge myself to supply what is wanted. If I were still residing in Jersey I should have no difficulty. Should I still fail, "Z." may, perhaps, be able to learn all the particulars of "Box Brown's" initiation by application to the Grand Secretary, and referring to the returns and registrations of lodges 244, 245, and 491, in one of which, I think, he will find it between the years 1858 and 1863.

Yours fraternally,

H. H.

THE FIRE AT HER MAJESTY'S THEATRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—By the above calamitous event Bro. Sam May, who was always ready to lend a helping hand in the cause of charity, has lost the "labour of a life," to use his own words. Cannot something be done by the brethren to help to meet this great loss? I have spoken to a few friends, and our esteemed Bro. W. Ough, P.M. 749, Assist. G. Purst., of Wellington Wharf, Belvidere-road, Lambeth, has kindly consented to receive any contributions that may be forwarded to him for that purpose. I may perhaps mention that the first person asked immediately wrote a cheque for ten guineas; this was Bro. H. Johnson, P.M. 134. I shall be happy to contribute my mite.

Yours fraternally,

GEO. PYMM, J.D. 749.

[We trust Bro. Pymm's appeal will be responded to most heartily. Bro. May is a highly-esteemed and much-respected member of the Craft.—Ed. F. M.]

AYRESHIRE MEN.—Those who have been watching the Manchester election will have noticed the very amusing speeches of one who has done service on the side of Jacob Bright. I refer to Mr. Alderman Mackie, who is one of the most sensible, burly, humorous, and best-liked of the public men of Cottonopolis. Thrice has he been the Mayor of that great city, and a splendid portrait of Mr. Mackie has been placed already in the Town Hall by his grateful and admiring fellow-citizens. Yet he began life as a poor and almost friendless boy at Girvan, in Ayrshire, and served an apprenticeship to the mason trade in Glasgow. When he was Mayor of Manchester he considerably astonished a number of his colleagues with whom he was calling on the Postmaster-General in St Martin's-le-Grand. As the deputation were entering the General Post Office, Mr. Mackie called a halt, and asked his friends what they thought of one of the pillars in the splendid vestibule of that edifice. They admired it very much; upon which the worthy Mayor told them that it was chiefly his handiwork, and that as a working mason he had surveyed the public opening of the building from one of its most elevated points. Mr. Mackie's early life would read like a romance, and he is only one of many Ayrshire men who have risen in England from a lowly position to great wealth and influence. Mr. William Gibb, who, like Mr. Mackie, has been several times Mayor of Manchester, and who has twice contested Stockport, began life as a weaver at Ayr. Mr. W. S. Lindsay, the great shipowner, and formerly M.P. for Sunderland, first sailed from Ayr harbour as a cabin boy. Mr. Mc'Connell, one of the first of locomotive superintendents in the south, was once a poor boy on the Carrick shore. And the story of Mr. Alderman Lusk, M.P. for Finsbury, and, like Mr. Mackie, a native of Girvan, is one excelling in romantic interest even that of the famous Whittington.—*Perthshire Advertiser*.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEM.

FESTIVAL OF LODGE ST. JOHN, No. 3 *bis*, GLASGOW.—We regret that, for want of space, the report of this, and also some other Scots Masonic news, cannot appear until our next.

METROPOLITAN.

GEORGE LODGE (No. 23).—The brethren of this lodge assembled on Thursday, the 19th ult., at the Freemason's Hall, the W.M. taking his seat at the hour named in the summons, supported by Bro. Dicketts, acting *pro tem.* as S.W., on account of the unavoidable absence of Bro. F. Walsh. Bro. Brandon, P.M., acted as J.W., under similar circumstances. Lodge being opened, the minutes, as usual, were read and confirmed. A ballot was taken for the initiation of Mr. Henry Wolfgang Amdens Beale, that gentleman having been proposed by Bro. W. Watson, P.M. and G.S., and seconded by Bro. Matthew Cooke, P.M. and Sec. The result of the ballot being in the candidate's favour, Mr. Beale was introduced, properly prepared, and duly received the honour of being received as an Apprentice brother in the craft. Bro. Berger, of the Jubilee Lodge, 72, was then balloted for as a joining member, and unanimously declared to be a member of 23. The next business was the election of W.M. for the year ensuing, Treas. and Tyler. The election of W.M. fell upon the S.W. Bro. Walsh; that of Treas. Bro. E. Page, re-elected; and Tyler, Bro. Crawley, also re-elected. The last-named brother has held the appointment of Tyler for many years, and through his urbanity and Masonic knowledge fully merits the continued confidence of the lodge. Three brothers, Master Masons, not holding office in the lodge were appointed auditors on behalf of the lodge. Among the P.M.'s we noticed Bros. Brandon, W. Watson, E. Page, and Harrison. Lodge was then closed until the third Thursday in February, when the installation of the W.M. elect will take place.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND,

WIGTON.—*Two St. John's Lodge* (No. 327).—The above lodge held its annual festival of St. John, on Friday, the 27th ult., at the Lion and Lamb Inn, Wigton, on which occasion it was intended there should be two initiations and one raising, but in consequence of indifferent weather and the distance the candidates had to travel, they were deferred until the next meeting. Nevertheless the lodge was opened at high twelve by Bro. A. Routledge, W.M., P. Prov. G.S.B., ably supported by Bro. J. Gibson, S.W.; H. Dand, J.W.; J. Hewetson, S.D.; R. Brown, J.D.; J. Richardson, P. Prov. G. Purst., Treas.; J. Gate, Sec.; H. Bews, I.G.; and J. Martin, Tyler. Also the following brethren were present, viz.:—Bros. S. Halifax, P. Prov. G.S.B., W.M. elect; J. Lemon, P.M., P. Prov. S.G.W., and present Prov. G. Treas.; J. Hutton, P.M.; Dr. McNorton, P.M., P. Prov. G. Sec.; J. Tickle, P.M., P. Prov. J.G.D.; J. Harris; J. Pearson, sen., P.M., P. Prov. G. Tyler, who is upwards of eighty-six years of age, and the father of the province; J. N. Hodgson, J. Pearson, jun., J. Hall, J. Peat, and G. C. Hope. The visitors were, Bros. Dr. Jones, P.M. 371; W. Johnstone, S.W. 310; and F. W. Hayward, P.M. 310, P. Prov. S.G.W. The minutes of a former meeting were read and confirmed in the usual way amongst Masons. This being the day of installation, Bro. F. W. Hayward, of Carlisle, was requested to take the chair and perform the duties of Installing Master, to which he kindly responded. The lodge was then opened in the F.C. degree, and Bro. S. Halifax, supported by two P.M.'s, advanced to the pedestal, whilst the usual questions were read, to which he bowed assent. After the O.B. was conferred the lodge was raised to the third degree; all below P.M.'s were requested to retire. A Board of Installed Masters

was then formed, and Bro. S. Halifax duly exalted in the east as the representative of K.S. The brethren were then admitted according to their degrees, and saluted the W.M. in the M.M., F.C., and E.A. degrees with all honours. The following officers were appointed to serve the next twelve months, viz.:—Bros. A. Routledge, I.P.M.; H. Dand, S.W.; J. Gate, J.W.; J. Peat, S.D.; H. Bews, J.D.; J. Richardson, Treas. and Dir. of Cers.; J. Harris, Sec.; J. Hall, I.G.; and J. Martin, Tyler. After the roll was called, the W.M. proposed that a vote of thanks to Bro. F. W. Hayward, the Installing Master, who had acquitted himself nobly on this occasion, be recorded on the minutes of the day. Carried with acclamation. The lodge was then finally closed, and all the brethren adjourned to the banquet sumptuously provided by Bro. and Mrs. J. Martin, the host and hostess of the house. After the cloth was withdrawn, and table provided with refreshments, the following toasts were proposed from the chair:—"The Queen,"—anthem, "God save the Queen"; "Prince and Princess of Wales"—anthem accordingly; "The Sovereign of Masonry, Earl of Zetland, Grand Master of England"—song, "Hail, Masonry divine," by Bro. Dr. Jones, arranged and sung by him; "Earl de Grey and Ripon, Deputy Grand Master"—song, "Freemasons oak," "Lord Kenlis, Provincial Grand Master of Cumberland and Westmoreland"—song, "Rule Kenlis," also arranged and sung by Bro. Dr. Jones. Bro. Dr. McNorton, proposed, in a praiseworthy speech, "The Health of Bro. Whitewell, the Deputy Provincial Grand Master," also the officers, past and present, of the province, which was responded to by Bros. Lemon, Hayward, Halifax, and Routledge. Bro. Lemon proposed "The Health of the Visitors," and also the Installing Master, coupled with Bro. F. W. Hayward. Bro. Hayward rose amid loud applause, to return thanks, first as Installing Master, in a long and varied speech; and, secondly, as a visitor, and said that he was very sorry that Bro. Woodhouse (so called Tommy) was not present, for he had intended to be here, but in consequence of business he could not come. He (Bro. Hayward), felt sure from what he had heard respecting Bro. Woodhouse, that he had won the favour of all present, and as far as the "Masonic lifeboat," was concerned, he (Bro. Hayward) would have great pleasure, on behalf of Bro. Woodhouse, to thank the brethren of the Wigton Lodge and their friends, for their kind and liberal support toward so laudable a purpose; and on behalf of the visitors and himself, Bro. Hayward returned thanks for favour received, and felt sure that he and they were well pleased with what they had seen and heard. Again he thanked them, and resumed his seat. Bro. Dr. Dr. McNorton proposed "The Health of Bro. Dr. Jones," to which Bro. Jones responded in a very amusing speech. At the conclusion, Bro. W. Johnston sang "The heart and the hand." Bro. F. W. Hayward proposed a toast to "The Health of Bro. S. Halifax, the Worshipful Master," in a very neat speech, and said he was convinced, from what he knew of the W.M. (and his acquaintance was not of yesterday) that he would carry on the lodge in an efficient manner, and felt assured that the W.M. would spare no pains to render himself worthy of the honour conferred upon him. The W.M. rose to respond amid loud applause, and said: Bros. Past Masters, Wardens, and officers, Bro. Hayward, and visitors—I thank you from my heart for the very flattering manner in which you have proposed and responded to my health, and I can assure you that I shall do the best I can in my power to promote the efficiency of the lodge. The Tylers' toast brought this red letter day in Wigton to a happy end at eight o'clock. All the brethren were highly satisfied with the day's proceedings.

CORNWALL.

HAYLE.—*Cornubian Lodge* (No. 450).—The members of this flourishing lodge held their annual banquet of St. John at Bro. Cratch's Hotel on Friday, December 27th, and for the purpose of installing the W.M. and officers for the ensuing year. The lodge was close tyled at one o'clock p.m. Bro. George Eustice, who had been unanimously elected at the preceding meeting, was duly installed in the chair, the ceremony of installation being admirably performed by Bro. Dr. Mudge, P.M., Prov. G.S., after which the following officers were appointed:—Bros. John Coombe, I.P.M.; Nicholas J. West, S.W.; James Pool, J.W.; Frank Harvey, Treas.; Captain F. H. Pool, Sec.; William W. Mildren, S.D.; Martin Dunn, J.D.; William H. Thomas, I.G.; George Richards and Thomas Frost, Stewards; Christopher Trathen, Tyler. The ceremony being over, the brethren were called from labour to refreshment. Upwards of fifty brethren adjourned to the banquet room, where they partook of an excellent dinner of the most choice description, which was served in Bro. Cratch's usual *recherché* style. The Cornubian Lodge for the

months has flourished in a remarkable degree during the master-ship of Bro. John Coombe, the retiring W.M. There have been no less than sixteen initiations, fourteen passings, twelve raisings, and five joining members, being more initiations than has been done in one year for some considerable time back. The able manner in which Bro. Coombe has conducted the ceremonies during the past twelve months reflects great credit upon himself. During the last six years there have been nearly sixty initiations. There now stand over five initiations for Bro. Eustice to commence on, and there is every reason to believe that the ensuing year will meet with similar success. It was proposed that the sum of £10 should be given as a donation to the Cornwall Masonic Annuity Fund. The Financial Fund being also in a flourishing condition, the sum of £100 will now be lent out on interest. Again, the members are in a position to build a new Masonic Hall. The usual loyal and patriotic toasts were very happily given from the chair and from other members of the Craft, and were pleasantly responded to, and a most comfortable evening was spent, which will be long remembered by the brethren of the Cornubian Lodge.

DEVONSHIRE.

PLYMOUTH.—Lodge Fortitude (No. 105).—On the evening of 20th ult. this old and flourishing lodge met in their splendid temple for the purpose of installing the W.M. elect, Bro. James Cox, into the chair of K.S. There was a very large attendance of its members, together with many distinguished Prov. Grand Officers and visitors. Prior to the installation, five gentlemen were balloted for initiation, and duly accepted, Mr. John Henry Cleverton, *E.N.*, was introduced and received the first degree. The ceremony was performed by Bro. Rodda with his usual correctness, and the charge excellently given by Bro. Colonel Elliot, P.M. The W.M. presiding, on receiving the presentation of the W.M. elect, spoke highly of the qualities of Bro. Cox, pointing him out as an example to be followed by others who aspire to the proud position of presiding over them at a future time, from his strict attendance, urbanity of manner, and correct working of his duties as Senior Warden. On the completion of his installation the W.M. proceeded to invest his officers as follows:—Bros. Rodda, P.M.; G. Hillson, S.W.; C. C. Cary, J.W.; G. Bignell, S.D.; Martin Williams, J.D.; Geo. Bellamy, Org.; Philip Rousham, I.G.; James Treneman and W. H. Anthony, Stewards. Bro. Samuel Jew was re-elected Treasurer; and James Rowe was re-elected Secretary. The brethren then retired to the refreshment apartments, and spent a most agreeable evening, enlivened by many excellent speeches and responses thereto. The Secretary made his usual statement of the progress of the lodge, thirteen candidates having been initiated, and six members joined during the last year, followed by a general exclamation of "Thus may Fortitude ever prosper."

PLYMOUTH.—Lodge Harmony (No. 156).—On Monday evening the 16th December, a goodly number of the brethren of this lodge assembled at the Huyshe Masonic Temple, Princess-place, Plymouth, to initiate a candidate, and to install Bro. W. Bell, the W.M. elect. The ceremony of initiation was very ably and impressively performed by Bro. S. Kessell, the retiring W.M., after which Bro. Bell was duly installed, according to ancient custom, by Bro. W. K. Michell, P.M., assisted by Bros. Kessell, P.M.; Yeu, P.M.; Harvey, P.M.; Shepherd, P.M.; Watts, P.M.; and Nicholls, W.M. of St. John's Lodge, No. 70, Plymouth. Bro. W. Bell, W.M., then appointed the following brethren as his officers for the ensuing year:—Bros. Kessell, P.M.; Triplett, S.W.; Ellis, J.W.; Manning, Treas.; Hearle, Sec.; J. Willoughby, S.D.; Clutterbuck, J.D.; Roulleff, J.G.; Laphorn, S.S.; Bangham, J.S.; and Smith, Tyler. The brethren then adjourned to Bro. Triplett's for refreshment, which was served up in his very tasteful style. After the removal of the cloth, the usual loyal and Masonic toasts were drunk. The healths of the following brethren were then given, and suitable responses made:—Bros. W. Bell, W.M.; Kessell, the immediate P.M., for his conduct in the chair during the past year; W. K. Michell, P.M., for the able and efficient manner in which the installation ceremony was performed, and the newly initiated brother. A very comfortable evening was spent, and it is hoped that this is the beginning of a happy and prosperous year to this lodge.

PLYMOUTH.—Lodge Charity (No. 223).—The regular meeting of this lodge was held on the 17th ult. for the purpose of transacting the business of the lodge, and the installation of

the W.M. elect. Bro. A. Woolf, P.M., P. Prov. G.S., was duly installed W.M. of the lodge for the ensuing year. The installation ceremony was performed in a most efficient manner by Bro. Browning, P.M. The W.M. then appointed the following brethren as his officers for the ensuing year:—Bros. J. B. Witheridge, Prov. G. Purst, I.P.M.; J. May, P.M., P. Prov. G. Assist. Dir. of Cers., S.W.; J. M. Hifley, P.M., J.W.; W. Browning, Sec.; J. Montgomery, S.D.; J. Rogers, J.D.; W. Kennedy, I.G.; W. Fitch, Dir. of Cers.; J. Cornish, Assist. Dir. of Cers.; and G. Crocker, Steward. Bro. W. Radmore was elected Tyler. A very large number of brethren were present, and the D. Prov. G.M., Bro. L. P. Metham, J.G.D. of England, paid a visit to the lodge. Amongst many visitors were Bros. Elliott, P.M., and W.M. of Ascension Lodge (No. 1,029); Carlyon, 1,029; Shanks, Sincerity Lodge; Baxter, St. Alban's Lodge; Rousham and T. Carr, Fortitude Lodge; Ferris, P.M. St. John's Lodge; Thomas, Brunswick Lodge; and Austen, W.M. Huyshe Lodge, Stoke. It was unanimously agreed that five guineas should be handed over to the D. Prov. G.M., Bro. L. P. Metham, J.G.D. of England, who has accepted the much-honoured office of Grand Steward at the annual festival to be held at the Freemasons' Hall, London, to be presented by him on that occasion to the Aged Freemasons and Widows Annuity Fund. In addition to this sum, a subscription was commenced in the lodge, which amounted to nearly £5, and it is anticipated that the members of the lodge who were not then present will make this up to a very handsome donation from Lodge Charity towards this excellent institution.

DURHAM.

DARLINGTON.—Restoration Lodge (No. 111.)

FESTIVAL OF ST. JOHN THE EVANGELIST AND INSTALLATION OF THE W.M. ELECT.

The regular monthly meeting of this lodge was held at the Masonic Hall, Northgate, on Thursday, the 26th ult. Bro. James Davies W.M., in the chair, supported by Bro. J. W. Marshall, P.M. and P. Prov. G. Org. as S.W., J. Morrell, J.W.; J. B. Towne, Chap.; Bailey, Sec.; Lee, Treas.; Bryson, S.D.; Jackson, J.D.; Robinson, I.G.; Lear, Dir. of Cers. and W.M. elect; Waldy, P.M.; E. Deans, J. Foster, John Morrell, R. F. Leidler, W. B. Johnston, H. H. Arrowsmith, Thomas Robinson, A. Oliver, T. Brunton. Visitors—Bros. Harry Wilson, of the St. Edward's Lodge, No. 968, Leek; J. T. Kay, of the Union Lodge, No. 236, York.

The lodge was opened in the first degree, when the minutes of the last lodge and lodge of emergency were read and confirmed. The lodge was opened in the second degree, when Bro. J. E. Mackay, P.M. and P. Prov. J.G.D., presented the W.M. elect, Bro. William Lear, for the benefit of installation, who was addressed by the W.M. and Installing Master, Bro. Davis, on the qualifications, which are essentially requisite in every candidate for the office of Master, and having accepted the duties under these qualifications, the Secretary read over the ancient laws and regulations, which were duly assented to by Bro. Lear, who having been obligated on the duties and government of the lodge all below the rank of Installed Masters retired. A board of Installed Masters was then opened by Bro. Davis, assisted by Bros. J. W. Marshall, J. E. Mackay, and E. Waldy, P.M.'s, and the W.M. elect was solemnly installed in the chair of K.S. The brethren were re-admitted, a procession formed, and the W.M. saluted in the third degree.

After the ancient proclamation in the East by Bro. J. W. Marshall, Assistant Installing Master, and time-honoured greeting, the W.M. appointed and invested the following brethren as his officers for the ensuing year, viz.:—Bros. James Davis, P.M.; John Bailey, S.W.; W. Bryson, J.W.; J. B. Towne, Chap.; A. F. Robinson, Treas.; Thomas Brunton, Sec.; C. Jackson, S.D.; A. H. Whipham, J.D.; John Morrell, I.G.; J. W. Marshall, Dir. of Cers.; J. Morrell and Foster, Stewards; Thomas Gargett, Tyler.

The charges to the several officers were delivered in a very impressive manner by Bro. Marshall.

The lodge was closed in the third and second degrees with the usual proclamations and greetings. The Wardens and brethren generally addressed by the Installing Master.

A gentleman of the town was duly proposed and seconded as a fit and proper person to be made a Freemason, and the lodge was closed in due form and with solemn prayer.

The brethren then adjourned to Bro. J. S. Robinson's, the King's Head Hotel, where a sumptuous banquet was provided in the host's usual able and liberal style.

The W.M. presided and the two Wardens occupied their constant places.

The cloth being removed, and thanks returned by the Chaplain Bro. J. B. Towne, the W.M. proposed "The Queen," and in doing so said, he was sure it would meet with that loyal reception which at all times characterises a company of Englishmen and more especially of Freemasons, not only because she is a wise and virtuous sovereign, but she has struck a chord which lies deeper in our hearts than loyalty. In her social and domestic life she has gained the love and esteem of all her subjects.

National Anthem—Solo by Bro. Davis.

Bro. J. W. Marshall presided at the piano forte.

The W.M. next proposed "The Most Worshipful Grand Master, Lord Zetland, and the Officers of the Grand Lodge," and took that opportunity of alluding to his lordship's kindness in so liberally placing his grounds at Aske at the disposal of the brethren of this lodge last Whit Tuesday.

The W.M. now proposed "Bros. John Fawcett, R.W. Prov. Grand Master, and Sir Hepworth Williamson, Bart., R.W. Dep. Prov. Grand Master," and reminded the brethren that this was the first festival where they had had the honour of drinking the health of their recently installed D. Prov. G.M.

Song—"The fine old English Gentleman," by Bro. Bailey.

"The Health of the Worshipful Master," was proposed by the S.W., who spoke of the services rendered to the Craft by Bro. Lear, and congratulated the brethren of having elected so expert a brother to rule over them.

Bro. J. E. Mackay in proposing "The newly elected officers," expressed his great pleasure in the success which had attended the labours of the officers during the past year, and felt certain that the appointments made that day insured a bright prospect for the future.

Bro. the Rev. L. B. Towne, Chap., ably responded to this toast.

Song—"Pour out the Rhine Wine," Bro. Kay.

Bro. J. W. Marshall then rose, and proposing "The Masonic Charities," made a touching appeal to the brethren on behalf of the Boys' School, and said he had a further claim on the liberality of the brethren this year, as he this evening represented Bro. Levy, P. Prov. G. Dir. of Cers. and Prov. J.G.W., who has undertaken the office of Steward for this province, at the forthcoming festival in behalf of the Boys' School; and he was certain he need only remind the brethren of the eminent services rendered to this lodge by Bro. Levy to ensure a liberal response to the toast.

Song—"A Mason's true jewels," by Bro. J. W. Marshall.

The W.M. then announced that the collection just made would enable him to remit the sum of ten guineas to Bro. Levy.

Bro. John Morrell, I.G., then asked permission of the W.M. to make a digression from the formal business of the evening, and said he had now one of the most pleasant duties to perform which fell to the lot of man—to reward merit. He had been deputed by the junior members of the lodge to present to Bro. Davis, the retiring Master, a Past Master's jewel, as a slight token of the high estimation in which he was held by them. They (the junior brethren) looked upon Bro. Davis as their Masonic father, and he hoped they would prove worthy sons of so noble a sire, and concluded by attaching the jewel to the breast of Bro. Davis, wishing him long life and health to wear it.

Bro. Davis, in acknowledging the gift, said he did so with mingled feelings of pleasure and regret. He had pleasure in congratulating the brethren on the happy selection they had made in his successor, and the regret he felt on leaving that post which had become endeared to him from the many pleasing reminiscences and associations of the past year. Any services he might have rendered the lodge were amply repaid by the kind and cordial feeling evinced to him by the brethren. For this further token of their esteem he begged to return them his sincere and heartfelt thanks, and he assured them he would ever value it as one of the most precious gifts it had been his lot to receive.

Song—"Bear life's battle manfully," Bro. Davis.

The W.M. proposed "The Visitors," which was responded to by Bros. Wilson and Kay.

Bro. Marshall then proposed "The Host," which was responded to by Bro. Robinson; and this pleasant and harmonious meeting was brought to a close by Bro. Waldy, P. Prov. J.G.W., proposing the Tyler's toast.

HARTLEPOOL.

Anniversary of the St. Helen's Lodge (No. 531).

On Thursday, the 26th ult., the brethren of this lodge, together with several officers and brethren of neighbouring lodges, assembled in the Masonic Hall, Regent-square, for the purpose of installing the W.M. for the ensuing year. Amongst those present on the occasion were the retiring W.M., Bro. W. J. Sivewright; Bros. Groves, P. Prov. J.G.D., Armstrong, and Nathan, P.M.'s; G. Moore, M.D., P.M. 531 and 764, P. Prov. J.G.W.; Dodds, P.M. Tees Lodge (No. 509), Stockton, P. Prov. S.G.W., P. Prov. G. Reg.; Rev. H. B. Tristram, P.M. Apollo-Phoenix Lodge (No. 460), Bermuda; W. C. Ward-Jackson, W.M. Harbour of Refuge Lodge (No. 764), West Hartlepool, Prov. S.G.W.; and numerous other brethren.

The W.M. elect, Bro. Ennra Holmes, Prov. S.G.W., having been installed with all due solemnity into the chair of K.S. by Bro. Moore, then proceeded to invest the following brethren as officers for the ensuing year:—Bros. Forbes, S.W.; J. Armstrong, J.W.; Bell, Sec.; Ropner, Treas.; Corner, S.D.; E. Alexander, J.D.; W. Hall and W. Carter, Stewards; J. Groves, Dir. of Cers.; and J. Mowbray, Tyler. The investiture of Bro. Sivewright, I.P.M., had proceeded in due course.

The lodge having been closed in due Masonic form, the brethren afterwards adjourned to Bro. Riddle's, the King's Head hotel, where the annual festival had been provided in a style reflecting much credit on the *cuisine* of the excellent host and hostess.

After the cloth had been drawn, the W.M. (presiding) gave the usual loyal and Masonic toasts in succession from the chair. These included, "The Queen;" "The Most Worshipful Grand Master of England, Bro. the Earl of Zetland;" "The Right Worshipful Deputy Grand Master of England, Bro. Earl de Grey and Ripon;" "The Right Worshipful Provincial Grand Master of Durham, Bro. John Fawcett;" and "The Right Worshipful Deputy Provincial Grand Master of the same province, Bro. Sir Hedworth Williamson, Bart., M.P."

These having been all duly honoured, were followed by "The Grand Officers of the Provincial Grand Lodge of Durham," proposed by Bro. Dodds, in eloquent and graceful terms, and appropriately acknowledged on their behalf by Bro. Sivewright, P.G.P.; and "The Past Grand Officers of Durham," by Bro. Tristram. This toast was associated with the name of Bro. Dodds, and by him feelingly acknowledged.

The other toasts were "The Worshipful Master," proposed by Bro. Dr. Moore, and responded to by the W.M.; "The Installing Masier," proposed by the W.M. and acknowledged by Dr. Moore; "The Past Masters of St. Helen's," responded to by Bro. Armstrong; "The Immediate Past Master," proposed by Bro. Dr. Moore, and responded to by Bro. Sivewright, I.P.M.; "The Past Officers of St. Helen's," proposed by Bro. Bell and responded to by Bro. Carter; "The Present Officers," proposed by Bro. Armstrong, P.M., and responded to by Bro. Forbes, S.W.; "The Visiting Brethren," proposed by the W.M., and responded to by Bro. Tristram (who expressed in eloquent terms his high appreciation of the importance and utility of the Order, from a personal experience of its elevating and fraternal influences in each of the four quarters of the globe); "The Worshipful Masters, Wardens and Brethren of No. 764," responded to by a P.M. of that lodge. The meeting then separated.

NORTH WALES AND SHROPSHIRE.

WELCHPOOL.—Welchpool Lodge (No. 998).

The last regular meeting of this lodge took place on the 6th ult., under the able presidency of Bro. F. Smith, W.M. The lodge was opened in the second degree, and the minutes of the previous lodge meeting were read and confirmed. Bro. John Samuel, Hon. Sec. informed the W.M. that he was about to leave the neighbourhood and reside in Liverpool, and very much regretted to say that change of residence would necessitate the resignation of his office as Secretary, the duties of which it had given him great pleasure to perform during the last two years.

The W. Master, after expressing the deep regret which the announcement of Bro. Samuel caused him to feel, and which he knew would be felt by every member of the lodge, said he should mark the sense he personally entertained of his services as Secretary by proposing that a vote of thanks of the brethren be given to Bro. John Samuel, and that the same be recorded upon the minutes of the lodge. The proposition was seconded by Bro. Thomas Blakeman Brown, I.P.M., and being put to the lodge by Bro. D. P. Owen, J.W. was agreed to unanimously.

Bro. Goldsbro', P.M., Prov. G.S.W., said he could not allow the opportunity to pass by without expressing the very sincere and deep regret with which he had heard Bro. Samuel announce his being about to leave Welchpool, and felt sure that he was expressing the feeling of every member of the lodge when he said that no brother had earned or enjoyed to a higher degree the kindly feelings and good wishes of the members of the Welchpool Lodge than the worthy brother Secretary, whom all hoped would realise his best interests by his contemplated change of residence, and although the duties of Secretary would be incompatible with change of residence, hoped that it would be no obstacle to his attending the meetings of the lodge.

Bro. Samuel thanked the brethren for their very kind feelings and good wishes, and for the honour they had conferred upon him, and said that he looked forward to the pleasure of meeting them frequently notwithstanding his removal to Liverpool.

Seven clear days' notice having been given in the summonses, the ballot was taken for Mr. Richard Stannen, a candidate for initiation proposed by Bro. Goldsbro', P.M., seconded by Bro. T. Brown, P.M., which was unanimously in his favour. The candidate being in attendance was introduced and duly initiated into Masonry in ancient and solemn form.

Bro. D. P. Owen, J.W., gave notice of motion for altering the present arrangement of the meetings of the lodge. The business of the lodge being ended, the brethren adjourned to refreshment; after which the W.M. proposed the usual loyal and Masonic toasts.

In proposing "The Health of the Provincial Grand Master of North Wales and Shropshire," the W.M. said: This toast is an especially interesting one to ourselves, it is no less than that of our Grand Master, Sir Watkin Williams Wynne, and I am sure, that in this province there is no Mason who is received with such enthusiasm as Sir Watkin Williams Wynne is, particularly by the brethren of this lodge, who hold him in the highest possible esteem. He is universally beloved by all Masons. It was a great pleasure to myself and to all who witnessed the able manner in which he presided at the consecration of the Royal Denbigh Lodge, and also at the banquet. I can only say, although occupying so high a position as he does, that he is a thorough Mason, and is beloved by all in his province. The Welchpool Lodge has every feeling of respect and gratitude towards him, and I now call upon you to drink, with full honours, "The Health of our Right Worshipful Grand Master."

Chorus—"Prosper the Art."

Song—"When a Lodge of Freemasons," Bro. Collender.

The W.M. then proposed the health of D. Prov. G.M., Bro. the Rev. E. H. Dymock, and remarked that: Whether as a private gentleman or as a Mason he was equally beloved among the Craft in the province, a member of no less than six lodges in the province, and who, although high in position also, is always present with Sir Watkin as Deputy Provincial Grand Master, and shows that he can find time to attend to Masonry. I give you the toast of "The Deputy Provincial Grand Master and the rest of the Provincial Grand Officers, past and present, coupling with the toast the name of Bro. Goldsbro', the Grand Senior Warden, a founder and member of this lodge."

Chorus—"Prosper the Art."

Song—"Speculation," Bro. John Samuel.

Bro. Goldsbro' returned thanks for the Provincial Grand Officers, and having requested the W.M. to allow him the use of the gavel, proposed "The Health of Bro. Francis Smith," observing that whether as officer or Worshipful Master he had not been absent from his duty on more than two or three occasions from the time when the lodge was consecrated nearly four years ago, though he had frequently to travel a couple of hundred miles from important business engagements to perform

his duties in the lodge. The zeal he has displayed and the way in which he had discharged his duties merited the highest praise.

The toast having been duly honoured,

Bro. T. B. Brown, I.P.M., sung "The Minute Gun at Sea."

The W.M., Bro. F. Smith, returned thanks and said: I am sincerely obliged for the kind and flattering manner in which Bro. Goldsbro' has proposed and you have received the toast of my health. It is a very great pleasure to me to meet you all again and to see the familiar faces of those whom I met two months ago. Since that time I have been heavily taxed by business and it is quite a relaxation and a pleasure to come and meet my brother Masons. I can truly say that during my year of office, I have endeavoured to do my best to keep up the reputation of this lodge, I am not gifted or endowed like some, but with regard to practical Masonry I hope to be useful to this lodge as long as I live.

The W.M. said: I have a very pleasing and interesting toast to propose this evening, it is the health of the new brother who has come amongst us and who has come from London specially to be initiated in this lodge, a brother of whom I am sure it may be justly said, is of good report, when we think he was proposed by our respected Bro. Goldsbro', and seconded by our Immediate Past Master; I believe him to be both a good and clever young man. Although a stranger to me until this evening, the recommendation of our Past Masters would insure him a most cordial welcome amongst us. We may safely say, even from the little we have seen of him, he will be an ornament to this lodge, will become an excellent working Mason, and will reflect honour upon the lodge. What he has done this evening, he will never repent, and as he becomes better acquainted with the Order, he will be the more pleased with its principles, and I hope we may one day have the pleasure of seeing him occupy the position I have now the honour to hold. I propose to you "The Health of our newly-initiated brother."

Bro. T. B. Brown said: Our Worshipful Master has spoken of our newly-initiated brother as a stranger to him until this evening, you will be somewhat surprised to hear that I have had the pleasure of knowing him some twenty-four years, during which time I have been upon most intimate terms with him. We have made a great gain this evening in adding him to the members of this lodge. As you, Worshipful Master, very well said, he is a clever young man, he is the author of three or four very interesting works, which are well worthy of your reading. I am sure that our Worshipful Master will say, after he has known him longer, that a better Mason there never was in Masonry.

Chorus—"Prosper the Art."

Song—"The Entered Apprentice," Bro. T. B. Brown.

Bro. Stannen: Worshipful Master and Brethren, the flattering manner in which yourself, conjointly with Bro. Past Master Brown, have proposed my health, almost deprives me of the power of thanking you, and I feel that the terms in which Bro. Brown has spoken of me in connection with Masonry and his more flattering mention of the circumstance of my being an author I am hardly entitled to. With regard to what he has said about the authorship I cannot but feel, with all due deference to the polite manner in which he has spoken of it, that it is an hyperbolism. I have made a few sketches of Continental trips, and ventured to print a few originally for private circulation with the intention of distributing them among my friends. With regard to the peculiar object with which I am here and the toast proposed, I may say briefly that I have been deeply impressed with the solemnity of the ceremony through which I have had to pass and which ushered me into the light of Masonry, and by the very earnest and withal gentle manner in which it was conducted by my friend and brother, Dr. Goldsbro', I was very much struck with the wisdom and beauty of the sentiments embodied in the charge, and at the time it was being delivered the wish sprung up in my heart that Masons all over the world might but realise the practical religion there enjoined, and put an end, by the force of example, to the discord and contention now disturbing it. Based as it appears to be on precepts drawn from the Book of Wisdom, the tone of genuine piety pervading it is not surprising, and I feel it behoves every Mason to strive perpetually to ultimate these principles in his life, and so to extend and strengthen those bonds of Christian fellowship which our Supreme Master came on earth to establish. Although for a number of years I have felt tempted to become a Mason,

I have always dreaded that I might be committing myself to something I might afterwards regret. I can honestly say, after what I have seen and heard to-night, I have not the slightest feeling left on my mind in having entered upon this profession, for it is a profession, and one of a very high standard, and I can say sincerely, it will be my utmost endeavour not to disgrace the articles of faith which I have been privileged to subscribe to. I thank you very heartily for the warm reception you have given me, and if on future occasions, though at longer intervals, or if living nearer to you, I hope to meet you again and again to reciprocate the honour as far as I can do, and the kind and hearty sentiments expressed towards myself by my brethren.

Bro. Goldsbro' proposed "The Health of the Visitors," and said: With regard to Bro. Jones, he could scarcely reconcile himself to the belief that he was a visitor and not a member of the lodge, he being one of his children in Masonry, having had the pleasure, some three or four years ago, to initiate, pass, and raise him in the Welchpool Lodge, but he should now have to couple the toast with his name as a visitor.

Song—"I'm going to be married next Monday," by Bro. Collender.

Bro. T. P. Jones: Worshipful Bro. Goldsbro', I beg to thank you very much for the way in which you have proposed my health as a visitor. As you very justly said you can scarcely call me a visitor, as I was one of the first members initiated in this lodge. As all the brethren know very well, with the exception of the brother who joined us to-night, I have not been present for some time. I assure you it has very often caused me a great amount of regret that I could not attend here. I did not expect to be here this evening but Bro. Ward asked me to come to the lodge, I felt pleased in being asked by a brother to do so, and it is a great pleasure to see here such happiness and unanimity. The time when I seceded from the lodge was a peculiar one, and I must say I have regretted the day I left it; this is the only opportunity I have had of expressing it, and I hope that, with your permission and that of the brethren, my name may be again put on the list of its members. At the time I resigned I did think there was not the amount of squareness that there should be in the lodge, but several things have since transpired which have caused me to alter my opinion, and this has been the only time I could express that opinion. I hope you will look over my secession from the lodge, it was no fault of mine, it was an error of judgment, and I have come to the determination to express my opinion, and I shall only be too proud, and it will give me great pleasure, to be once more amongst my brethren.

The W. Master: The next toast is the Past Masters of the Welchpool Lodge. I am sure though we have only two at present those two are a host in themselves. This lodge must be very much gratified when we have amongst us the Grand Senior Warden of this province. We know the high esteem in which he is held by every Mason in this province, and I believe that as a working Mason he is unsurpassed. There is not a lodge that would not be proud to have Bro. Goldsbro' as one of its members. We know that our brother has not sought these honours, but they have been placed on him through his modest, unassuming manner, and for his great ability. Of our Bro. Past Master Brown we know in what an admirable manner he performed the duties of the Master's chair and as an Installing Master, and he will no doubt also be our lecturer. I give you "The Health of the Past Masters, Bro. Goldsbro' and Bro. Brown."

"Prosper the Art."

Song—"Fair Hebe I love," Bro. Stannen.

Bros. Goldsbro' and Brown having respectively returned thanks,

Bro. Edward Pryce, Prov. G. Sec., said: I am allowed the privilege to propose the next toast, and I do so with a great deal of pleasure, although I have before had the same pleasure and gratification; it is the health of our worthy Chaplain, Bro. Edwards. I believe I am expressing the sentiments of every member of this lodge, when I say that a more worthy brother is not to be found. We have, happily, many worthy members, but he is perhaps one of the most worthy. It is only the extreme inclemency of the weather that has kept him away from us on this occasion, and he has only missed once in the last four years in discharging the duties that devolved upon him, and you all know how efficiently he has done them. I hope and trust that his days may be long spared that he may add to the solemnity of our proceedings. I am certain it is quite unnecessary for me to say anything further here to

ensure for that worthy Mason a hearty reception of the toast. Having done that, I can also take this opportunity of expressing the gratification with which I have heard the words of recantation of Bro. Jones, and I hope and trust that it is only the beginning, and that the other members who seceded from us will soon see (I do not use the words offensively) the error of their ways, and that, as they grow older they will grow wiser. We shall only be good Masons to them. I will now go back to the subject of my toast and propose—"Health and long continued life to our worthy Chaplain, Bro. Edwards."

Song—"She's just like a fairy," by the W.M.

The W. Master: In proposing "The Health of the Officers of the Welchpool Lodge," I must say I am deeply indebted to them, for they always muster well at their posts. I regret the absence of our brother, the Senior Warden from whom I received a note this evening, stating that he dreaded the severity of the weather, and when we consider that he is seventy-three or seventy-four years of age, his constant attendance up to the present time has been a pattern that might well be imitated by his younger brethren. Our Bro. Pryce Owen is always with us, and we look upon him as one who will make a very able Master of this lodge. Bro. Edward Pryce, also, we always see his smiling and good-humoured face, and can always depend upon his being present, and we can count upon his being a very great gun in this lodge. Our good Bro. Rutter, we always look for him, and we know that nothing but illness will keep him away. Bro. Roper also, who has very efficiently performed the duties of Junior Deacon this evening. I propose their very good health, and may we see them all going in turn into the chair of W.M. in this lodge, and be added to the staff of the Past Masters; I couple with the toast the name of Bro. Pryce Owen.

Song—"Jack's the Lad," Bro. Brown.

Bro. D. P. Owen, J.W., said: W. Master there is one thing which to me is a paradox and which I cannot get over. Whether I am acting for the senior officer or am in my office as Junior Warden, I am told I must return thanks for the toast of the officers. I have been a member of this lodge for four years, and it so happens that I have been in every office in the lodge, one excepted. As years roll on and if health be granted me, having except upon one occasion, attended every summons of the W.M., and being only too glad to support the working of the lodge, having begun at the very bottom and gone on gradually, and from the very many times you have kindly spoken of me as trying to do my duty in each succeeding office, I only hope and shall only be too glad still to go on if thought requisite. I have felt great pleasure to-night, I won't say the greatest I ever felt, but very nearly since the night I was initiated. I have had the pleasure of visiting a London lodge and some of our neighbouring lodges, and I was very forcibly struck this evening by Bro. Goldbro's words to the effect, that the more you visit other lodges the more you learn of Masonry. The pleasure I have had this evening has been threefold, the first before the working of the lodge commenced, in seeing our old friend back again especially after being long absent, secondly hearing the old familiar voice and the beautiful manner in which the first degree was performed, and thirdly listening to the very nice speech made by Bro. Stannen. I am very sorry that our Bro. Senior Warden is unable to be present, on his behalf and on that of the officers of the lodge I return you sincere thanks, and I am certain that it is a great pleasure to us all to do the best we can for the lodge, because we have the support of all from the Master downwards.

Bro. Goldsbro proposed "The Health of the Treasurer, Bro. Thomas Newell," and expressed the regret he felt, and which he knew was shared in by every member of the lodge that he was unable to be present through important business engagements.

The W.M.: The next toast is one which, though I propose with pleasure, it is not unmingled with feelings of great regret, it is "The Health of our Worthy Secretary," whose announcement that he is about to leave Welchpool has filled me with dismay. The very able manner in which he has always performed his duties, his nice, kind, and modest demeanour have impressed us with feelings of regard and affection towards him. Though he resigns his office as Secretary, he will still continue a member of the lodge, and we shall hope to see his amiable face often among

Brown will, I think, add something to what I have said for considering the way in which Bro. Samuel has done the duties of Secretary during the past two years, we cannot say too much for him.

Bro. Brown: I am only too happy to accept the suggestion of the W.M. to say something on the subject of this toast. With regard to the office of Secretary those who have not served it, have no idea of the amount of work involved in it, it is not only the issuing of the summons, from past experience I can tell you that it is a great deal that the Secretary has to do, so far as Bro. Samuel is concerned, he has done it with pleasure, he has always been a Mason at heart and has done his duty to the satisfaction of everyone in this lodge and the lodge is losing in him a very worthy officer. Since the time I have been in Welchpool, with the exception of my Bro. Pryce, I have been more with him than with any other member of this lodge. I shall have a great loss, for the very look of Bro. Samuel is enough to cheer one up. So far as the lodge is concerned, and if the brethren wish it, I will take the office with pleasure until such time as another Secretary is appointed.

Bro. Edward Pryce: I hope I am not impertinent in taking up the time and asking your permission to say a few words to the toast. When I heard you, W. Master, propose the health of our worthy Bro. Samuel, I thought and felt I should like to say a few words and I trust I am not intruding. In losing Bro. Samuel, who has been an associate my own family for three years, I really hardly know how to express my regret for next to my own brother he has been to me a brother indeed. I regret that circumstances should have arisen to induce him to leave this neighbourhood and I can only express the great loss we all shall feel, a greater loss to me than perhaps to any of you.

"The Westminster Chimes"—Bro. Francis Smith.

Bro. Samuel: W. Master—I am sure my thoughts are going far in advance of words in my attempt to express my feelings for the kind way in which you, Bros. Goldsbro', Brown, and Pryce, have thought proper to make use of my name. It always gave me pleasure to prepare the summons and perform the other duties appertaining to the office of Secretary. Whatever we may feel hard to undergo in the world, there is always a little feeling of pleasurable anticipation that every alternate month we shall meet as we have done this evening, and associate with each other as brethren, and although I may not be able to be present so often as heretofore, I can assure you that my heart will be with you; I shall always look back with grateful feelings to my mother lodge. The idea of quitting this place after four years residence and four years happy membership of this lodge, of having to say good bye to the hospitable roof of Bro. Edward Pryce, where and from whom I have always received the most fatherly kindness and advice fills my heart with such painful regrets, that I hope you, brethren, will excuse my attempting to say more than from the depths of my heart, I return you my most sincere thanks for the kind feelings you have expressed towards me.

Song, "Forgive and Forget"—Bro. Brown.

Bro. Brown: The Worshipful Master has kindly permitted me to propose the next toast; it is that of our worthy brother Stewards; not that upon this occasion I am about to speak of them as the directors of our banquet table, but as two of the most worthy men in the town of Welchpool. It may be true that in some respects opinions may differ upon certain points, but when we meet in a Mason's lodge we never allow those differences of opinion even to be mentioned. We speak of men as we find them. We know that these two brethren act conscientiously, and do that which they consider right in the outer world, and set an excellent example by showing that they can enter the lodge together and there forget those private opinions which lie without the pale of Masonry, and which, though unhappily tending but too often to place father in opposition to son, and son against father, cease to exert their baneful influence within our sacred walls; this, freemasonry teaches us to do, and did we not carry out practically the principles inculcated in our lodges, it would be a farce. Freemasonry teaches us to fear God, to love our neighbour, to remember that there is a world beyond this, and not only to tolerate but to respect the feelings and opinions of others, whether in respect to forms of religious worship or civil polity. There are no two better Masons, or men of more honest opinions, or who do more good, to be found in this town than Bro. Edward Pryce and Bro.

Rutter; I therefore propose their health. Both of them were Masons in heart before they were members of this lodge, and the better the man the better the Mason.

Brothers Edward Pryce and Rutter respectively returned thanks.

The final toast was given by the W. M., and the proceedings brought to a conclusion.

SOUTH WALES (EASTERN DIVISION).

SWANSEA.—*Indefatigable Lodge* (No. 237).—The brethren of this influential lodge celebrated the Festival of St. John on Friday last, the 27th inst., in accordance with their usual custom, when a most agreeable and satisfactory meeting was held. The attendance of members was very numerous, and the brethren of the neighbouring lodges also mustered in good force. The lodge was opened shortly after four o'clock p.m. by the W.M., Bro. Charles, P. Prov. S.G.W., and immediately afterwards the brethren had the pleasure of receiving the Prov. G.M., accompanied by the D. Prov. G.M., and attended by an excellent array of Prov. G. officers. The Prov. G.M., who was most heartily welcomed, having addressed a few words to the brethren expressive of his gratification at being present on the occasion, the business of the evening was at once proceeded with, viz., the installation of Bro. D. Williams, Prov. G. Sec., as W.M. for the ensuing year. The ceremony was most impressively performed by the retiring W.M., Bro. Charles Bath; after which the newly installed W.M. appointed and invested his officers for the year follows:—Bros. F. A. Hopwood, S.W.; J. B. Brock, J.W.; C. T. Heartley, Chap.; J. T. Nettell, Sec.; T. L. Jowett, S.D.; George Bradford, J.D.; W. E. Brown, Dir. of Cers.; Edward Fricker, (P. Prov. G. Org.), Org.; W. T. Canton, I.G.; William Andrew and John Brown, Stewards. Bro. Thomas Powell, P. Prov. G. Dir. of Cers., was unanimously re-elected Treasurer for the ninth time, a position which this worthy brother fills with the utmost credit to himself and the greatest advantage to the lodge. Bro. J. Jones Hewson was unanimously appointed Hon. Tyler. The W.M., Bro. D. Williams, having, in feeling and appropriate terms, thanked the brethren for the honour conferred upon him, proceeded to invest the retiring W.M., Bro. Charles Bath, with a very handsome P.M.'s jewel, which had been subscribed for by nearly every member of the lodge. In presenting this elegant jewel, the W.M. took the occasion to remark that for the last two years Bro. Bath had presided over the lodge in a manner that had endeared him to every member of it. The admirable way in which every part of the ceremonial working of the lodge had been attended to, the painstaking, zeal, and the gentlemanly courtesy which had been displayed were deserving of the highest eulogium, and he concluded by stating, amid loud acclamation, that Bro. Bath had left the chair, taking with him the esteem and affectionate regard of every brother connected with the lodge. On the proposition of the W.M., seconded by the S.W., Bros. Charles Bath and James Griffith Hall were elected to serve on the Provincial Grand Lodge Committee for the year as the P.M.'s representing this lodge. The Prov. G.M. made a forcible and earnest appeal to the brethren on behalf of the Royal Masonic Benevolent Institution, as the first steward from the province, for this excellent charity. The lodge being closed, the brethren adjourned to the Cameron Arms Hotel, where the annual banquet was served, when upwards of seventy sat down to partake of the good things prepared for them. The W.M. presided. The proceedings were of the most agreeable character. The W.M. gave the customary loyal and Masonic toasts with great spirit, which were most fraternally received throughout, the speeches being most admirable. There was some excellent singing, contributed by Bros. Jones, Hewson, Robinson, Brown, Jowett, and others. Bro. Fricker, P. Prov. G. Org., presided at the pianoforte with his usual ability. Altogether a most cheerful and harmonious evening was spent, and the brethren separated about eleven o'clock.

YORKSHIRE (NORTH AND EAST.)

HULL.—*Humber Lodge* (No. 57).—The members of this lodge held their usual meeting in the lodge-room in Osborne-street, for the purpose of witnessing the installation of Bro. John Walker as W.M. for the ensuing year. The ceremony was very carefully performed by Bro. J. B. Bell, M.D., D. Prov. G.M. North and East York. The newly installed W.M. then appointed or invested the following brethren as officers of the lodge for next year:—Bros. W. D. Keyworth, P.M.; J. J. Runtun, S.W.; R. T. Vivian, J.W.; J. L. Seaton, Treas. of Pension and Bene-

volent Fund; W. D. Keyworth, Almoner; J. Fountain, Treas.; J. J. Backwell, Sec.; J. Hudson, S.D.; W. Tessyman, J.D.; G. Haigh, Dir. of Cer.; B. S. Oates, Chap.; M. Haberland, I.G.; J. W. Stephenson, Org.; T. Hewson, Lecture Master; and W. H. Bee, Steward.—At seven o'clock many of the brethren dined together at Glover's London Hotel, where an excellent banquet was admirably served. The W.M., Bro. Walker, presided, and was supported by the presence of the Deputy Prov. G.M., the W.M. of the Minerva Lodge, and the P.M. of the Kingston Lodge, and several visiting brethren, including one from a Glamorganshire lodge. The usual loyal and Masonic toasts were proposed and responded to, and many excellent songs were sung by several brethren, accompanied on the piano by Bro. J. W. Stephenson. In proposing the health of "The Worshipful Master," allusion was made to the praiseworthy efforts in promotion of the Masonic charities, especially in connection with the Boys' School, to which, mainly through his instrumentality, the son of the late Bro. Captain Atkinson had been recently elected, and which it was hoped the son of the late Bro. W. E. Stead would be elected in April. For the boys school, in addition to contributing by his example and advice to an increase of zeal amongst lodges and brethren, Bro. Walker, during the last year, collected nearly £150, and by his indefatigable labours secured the election of the boy Atkinson. In responding, Bro. Walker spoke hopefully of the prospects of the boy Stead, who he hoped, would be elected in April. In the course of the evening the D. Prov. G.M. mentioned that Bro. R. Morris, the well known American Masonic author, was intending next year to visit England on his way to the East on a travel of Masonic investigation, and it is hoped discovery, and that it was hoped he would visit the Midland Counties and York, and he had written to invite him to Hull. This announcement was received with much applause.

SCOTLAND.

GLASGOW.

INSTALLATION OF BRO. CAPTAIN SPEIRS, OF ELDERSLIE, M.P.,
AS PROV. G.M. OF GLASGOW, AND SEVENTH ANNUAL FESTIVAL OF THE PROVINCIAL GRAND LODGE.

A special meeting of the Grand Lodge of Scotland was held on the 20th ult. in the City Hall Saloon, for the purpose of installing Bro. Captain Speirs, Provincial Grand Master of Glasgow and his office-bearers. The deputation from the Grand Lodge consisted of the following brethren:—Bros. Henry Inglis, of Torsouce, Substitute Grand Master, Acting Grand Master Mason of Scotland; W. A. Laurie, G. Sec.; A. J. Stewart, W.S., G. Clerk; A. Hay, G. Jeweller; W. Officer, R.W.M. No. 1, acting S.G.W.; W. Bennet, R.W.M. 392, acting J.G.W.; D. Bryce, jun., G. Architect; C. S. Law, G. Dir. of Cers.; W. M. Bryce, G. Tyler; and the following Grand Stewards; W. Inglis and W. L. Mair, advocates; D. Murray Lyon, Dr. Carmichael, D. Kinnear, Major Blake, F. L. Law, J. Goodsir, Capt. Aylmer, E.N.; W. Grant, A. Addison, H. R. Kay, and J. Wallace. There was a numerous attendance of members of the Provincial Grand Lodge and the following distinguished brethren present:—J. Merry, M.P., Prov. G.M. Middle Ward, Lanarkshire; W. N. Gilmour, S. Prov. G.M.; R. Wylie, Prov. G.M. Ayrshire; J. Cruickshank, P.D. Prov. G.M.; Major Barbour, R.W.M. 102; Capt. McCausland, W. Hector; D. Campbell, P.D. Prov. G.M.; Gordon Smith and James Anderson, P. Prov. G. Secs.; James Stevenson, of the Masonic Magazine, London and Glasgow; A. McTaggart, M.A., R.W.M. 27, &c.

The Grand Master *pro tem.* opened the Grand Lodge in the first degree, explaining that it was only on an occasion such as this on which they met, that the Grand Lodge could be open to Apprentices. Bro. Captain Speirs was then brought into the lodge by a deputation, and his commission from the Grand Lodge, constituting him Provincial Grand Master of Glasgow, and giving him power to preside over all the lodges now and to be hereafter constituted within the province, was read by Bro. W. Smith, Prov. G. Sec. The installation of Bro. Capt. Speirs was then proceeded with. This ceremony consisted in reading over the usual charges and regulations to Bro. Captain Speirs, and on the latter intimating his assent to the same, and taking the oath *de fidele*, and finally being invested with the jewels of his office. At this last part of the ceremony, the brethren

manifested their welcome to the new R.W. Prov. G.M. by prolonged and hearty cheering.

The R.W. Prov. G. Master then said: Most Worshipful Acting Grand Master of Scotland, members of the deputation from the Grand Lodge, and Brethren, you have conferred an honour upon me this evening which I feel I am in no degree worthy. It will remain with you in future, now that your suffrages have placed me in this position, to assist me in what is my earnest wish and ambition, namely, to work Masonry as it ought to be worked—on the square—and raise this province of Glasgow to be the finest jewel in the Grand Lodge of Scotland.

At the request of Bro. Inglis, the Wardens conducted the newly installed Provincial Grand Master to his seat in front of the altar; after which the following Provincial Grand Office-bearers were duly installed and invested with the insignia of their offices, viz.:—Bros. W. Montgomerie Neilson, D. Prov. G.M.; F. J. Barrow, S. Prov. G.M.; T. Baker, Prov. S.G.W.; J. Steel, Prov. J.G.W.; Rev. G. Stewart Burns, Prov. G. Chap.; and W. Smith, Prov. G. Sec.

The R.W. Bro. Inglis then addressed the Prov. G. Master in the usual prescribed form, after which the Rev. Bro. G. S. Burns, Prov. G. Chap., pronounced the thanksgiving. At the suggestion of the presiding brother, three cheers were given by way of salute to the Prov. G. Master, and the ceremony of the installation was concluded.

The R.W. Bro. Inglis said: I beg to congratulate you from the bottom of my heart upon the successful termination of this evening's proceedings, and upon your having placed at your head a very admirable Master Mason.

The Grand Lodge was then closed.

THE BANQUET.

The installation banquet took place immediately after in the lesser City Hall, purveyed by Bro. Macgregor, of the Clarence Hotel, George-square. The R.W. Bro. Captain Speirs, M.P., Prov. G.M., presided, and was supported right and left by the Substitute Grand Master, Bro. Henry Inglis, of Torsouce, James Merry, M.P., and the brethren whose names have been already mentioned.

After dinner, the R.W. Bro. Captain Speirs, Prov. G.M., said: The first toast is one which all gentlemen, more particularly Scotch gentlemen, will respond to in a most enthusiastic manner. I will give it without any preface. It is "The Queen and the Craft." The next toast is "The Sister Grand Lodges and their respected Grand Masters." I think it will require very little to draw forth an enthusiastic cheer from Scotch people when I mention the name of the Grand Master of England, the Earl of Zetland. He is a Scotchman of whom we are all proud. As to the Duke of Leinster, he is one of the most popular noblemen in the sister country. The Grand Lodge of Ireland will certainly flourish when they have at their head a brother of such ability. I couple the toast with the names of Bro. Basher, Grand Sword Bearer of the Grand Lodge of England, and of Bro. Captain Aylmer, of the Grand Lodge of Ireland.

These two brethren having replied, the Prov. G.M. said: I hope you will fill bumpers when you drink the next toast—"The Grand Lodge of Scotland and the Earl of Dalhousie, Grand Master Mason." The noble lord is worthy of all the honour we can do him. Whilst we drink this toast we should not forget the predecessor of the noble lord—a gentleman who, for a larger period of years than many present, has devoted himself heart and soul to the cause of Masonry in Scotland. I will ask you to couple with the toast the name of the Substitute Grand Master and the deputation from the Grand Lodge.

The R.W. Bro. Inglis returned thanks in the name of the Earl of Dalhousie, in his own name, and in that of the deputation. He hoped that the present would by no means be the only occasion on which he would have the pleasure of fraternising with the Glasgow brethren.

The R.W. Bro. Inglis, in proposing "The Provincial Grand Master," said: I have now, with infinite pleasure, to propose to you a toast which I am satisfied it will give you infinite pleasure to receive. It is to the health of the newly-installed and Right Worshipful Brother the Provincial Grand Master of Glasgow. Of all the provincial charges which exist in Scotland, I need hardly say that that of the province of Glasgow is immeasurably the most important, and can only be reckoned second in degree to that which is presided over by the Grand Master Mason of Scotland. And, as it is, so ought it to be. It would be strange, indeed, that this noble city—this Queen

of the West, who covers the ocean with her navies, and clothes the world with her manufactures—it would be strange, indeed, were she to be found wanting in devotion to that Craft which has endeared our common country to the nations of the civilised, aye, and to the nations of the uncivilised world. But it is not so. On the contrary, the citizens of Glasgow have carried into the Craft that *perferendum ingenium Scotorum*, that perseverance and enthusiasm which they have carried into navigation and into commerce, and with such success, and with such results, that I feel I should be doing injustice to the Scottish Craft did I not say, as the representative of our Most Worshipful Grand Master in this hall, that I consider the province of Glasgow one of the brightest jewels which adorn the Masonic throne. Now, brethren, such being the case, and also for another reason, it behoved the Craft to be careful to whom they entrusted its custody. That other reason will immediately occur to yourselves to be the fact of the European fame of the previous custodian, the distinguished and lamented Sir Archibald Alison. Of him, beyond the mention of his name, I need say nothing in this place, even had full justice not been already done to his Masonic memory in that oration pronounced in the funeral lodge of Glasgow by our noble brother the Most Worshipful Grand Master Mason of Scotland. I say that, in these circumstances, it behoved the Craft to be especially careful to whom they entrusted the keeping of this Provincial Grand Lodge of Glasgow; and you know as well as I whether the Craft have been faithful to their trust or not. In the largest meeting ever held for the despatch of business within the Grand Lodge Hall, in opposition to a candidate of high respectability, local influence, and great talent, the Scottish Craft elected our Right Worshipful Bro. Captain Speirs, of Elderslie, to the office of Provincial Grand Master. I firmly believe that the Scottish Craft will never repent their choice, and that to this province he will devote all the energies of his mind and all the influence of his position. The motto on the colours of his regiment is *nulli secundus*. (Captain Speirs—"No.") Very well; it will be a good motto for his lodge. His coat of arms is a ship in full sail; and I wish him a favourable wind, a gallant crew, and a prosperous voyage.

The Prov. G. Master said: I must thank you, as I do, from the bottom of my heart, for the kind manner in which you have responded to this toast, and I trust most sincerely, that if, in the contest that has now passed for this province, I have unwittingly caused the slightest pain or annoyance to any Mason within its bounds, I hope I shall be forgiven. Bro. Inglis has alluded to what he thought was the motto of my old regiment; the motto really is, *Nemo me impune lacessit*. I feel convinced that, if the Provincial Grand Lodge of Glasgow will work together in harmony and brotherly love, as I hope they will, whoever tries to interfere and touch them will find he has the worst of the bargain. Bro. Inglis has also alluded to the arms which my family have had the honour of bearing, and, without wishing to be egotistical, I may tell you the motto under which we have borne the breeze is *Salve me Deus*. I hope, with God's help, that this province will be what Bro. Inglis has remarked—the finest jewel in the Grand Lodge of Scotland. I can only say for myself, that although I am a young Mason, certainly much younger than those around me, it shall be my proudest ambition to cluster around that throne upon which you have placed me, the ablest and most distinguished Masons of this province. I will venture to hope that nothing will happen to mar the harmony of this Provincial Grand Lodge, and if there should be anything of the kind, I trust the Masons of Glasgow will not be afraid to come and tell me of it, so that the lodge shall be wrought in harmony.

Bro. Officer, R.W.M. No. 1, proposed "The Provincial Grand Lodge of Scotland," and took occasion to allude to the rapid strides that Masonry had made in the three kingdoms, and of the prosperity, in connection with the Grand Lodge of Scotland, it had attained in Australia, New Zealand, and India. That prosperity had been attended with the greatest benefit to the Grand Lodge of Scotland, and through it its financial position had been greatly improved. He coupled the toast with the Provincial Grand Master of Ayrshire, Bro. Wylie. It was with feeling of regret he learned Bro. Wylie was about to retire from his high office, but he was glad to hear that his place was to be filled by a member of a well-known Scottish family—Bro. Colonel Muir, of Caldwell. He trusted that that brother would imitate the Masonic virtues of his immediate predecessor.

Bro. Wylie said: It is with unfeigned pleasure that I rise to turn you my sincere thanks for the kind way in which my

health has been proposed. I am glad to say that Freemasonry never was in a more prosperous state than it is at the present moment in the province of Ayrshire. The thirty-two lodges in that province are all in healthy, active working order. I am glad to say that within the last year some of the lodges in the province have brought to light nearly a hundred sons from the barbarian world.

Bro. Mair, advocate, proposed "The Provincial Grand Office-Bearers of Glasgow," to which Bro. Walter M. Neilson replied.

Bro. A. McTaggart proposed "The Past Provincial Grand Office-Bearers of Glasgow," coupled with the name of Bro. J. Cruickshanks, Past Depute Prov. G.M., who replied to the toast in very feeling and appropriate terms.

The R.W. Bro. Merry, M.P., Prov. G.M. Middle Ward of Lanarkshire, said: Right Worshipful Sir and Brethren,—I have great pleasure in proposing the toast which is last upon the list—"The Lodges of the Provinces." I daresay you will not be annoyed that it is the last toast, as I believe the ladies will soon be making their appearance at the meeting which is to follow. It would not do, you know, for us not to be ready to receive them. The Provincial Grand Lodge of Glasgow is a numerous body, so that you can scarcely expect that it will be quite unanimous in everything that may be brought before its members. Although there may have been a little disunion among you with regard to who should be your Provincial Grand Master, now that the election is settled, I sincerely trust that the good feeling and brotherly love which have existed among you for such a length of time will long prevail. I am sure that in the selection you have made you have done well; and, although you were not quite unanimous in the matter, I believe you will very soon be so. From the acquaintance I have made of your Right Worshipful Master, I have no doubt that you have put the right man in the right place. I trust he will do all manner of justice to you, and that you will do your duty to one another, and to him in particular.

Bro. Rainsay, R.W.M. 3 bis, replied.

The R.W. Bro. the Prov. G.M. proposed "The Health of Bro. Laurie, the Grand Secretary of Scotland," to which compliment that brother, in a few happy sentences, replied.

The concluding toast, proposed by the Prov. G.M., was "Our next meeting—may it be a merry one."

The National Anthem having been sung very effectively by Bro. C. S. Law, Grand Dir. of Cers., the company taking part in the chorus, the brethren adjourned to the *soirée*.

THE SOIRÉE.

In the evening the seventh annual festival was held in the City Hall, under the patronage of the Grand Lodge of Scotland and the auspices of the Provincial Grand Lodge. The hall was tastefully decorated with Masonic flags for the occasion. The entire management of the festival was under the able superintendence of Bros. Robb, Prov. G. Marshall; Leith, Prov. G. Dir. of Cers.; and the Provincial Grand Stewards. Bro. Capt. Speirs, Prov. G. Master, again presided, and was accompanied to the platform by the following brethren:—Bros. H. Inglis, S.G. Master Mason of Scotland; James Merry, M.P., Prov. G.M. Middle Ward; R. Wylie, Prov. G.M. Ayrshire; W. A. Laurie, W.S., the venerable G. Sec.; C. S. Law, G. Dir. of Cers.; A. Hay, G. Jeweller; W. M. Bryce, G. Tyler; Major Blake, G.S.; Captain Aylmer, R.N., G.S.; W. L. Mair, Advocate, G.S.; W. Inglis, Advocate, G.S.; John Goodie, G.S.; W. Bennet, G.S.; D. Murray Lyon, G.S.; James Wallace, G.S.; W. Robertson, G.S.; A. McTaggart, M.A., R.W.M. No. 27, and convener of the Provincial Grand Committee; E. Busher, G. Sword Bearer Grand Lodge of England; Major Barbour, R.W.M. 102; Captain McCausland; T. Baker, Prov. S.G.W.; James Steel, Prov. J.G.W.; R. Robb, Prov. G. Marshal; R. Donaldson, Prov. G. Dir. of Cers.; James Cruickshank, P.D. Prov. G.M.; Donald Campbell, P.D. Prov. G.M.; J. Anderson, P. Prov. G. Sec.; James Pollock, the venerable Prov. G. Tyler, and a large number of the Masters of lodges of the province. At eight o'clock tea was served by Bro. James Walker, of Glassford-street, purveyor to the festival; after which,

The Chairman said: In taking this chair this evening, the idea that is uppermost in my mind is the loss that this community has sustained by the removal from among them of that distinguished gentleman and Mason, who on so many occasions occupied this chair and presided over meetings of the same character as that which I have the honour to preside over this

evening. For a long period of years he filled the office (that the suffrages of the Glasgow Masons have now conferred on me) in a manner that won for him the esteem and affection of those with whom he came in contact in Masonic matters, and also that of all the citizens of this great city that is so appropriately called the Metropolis of the West. It is a hard task for anyone to live always in the full daylight of popular opinion, and I ask you whether that task is not much more difficult when one has to follow a gentleman such as the one I have alluded to, and whose loss we all deplore. In the contest for the high office rendered vacant by his death, it was my lot to have as an opponent a gentleman who is well known to all of you, and whose character and literary attainments (much higher than I can hope to rival) were such as to make the conflict a keen and exciting one, but one in which I am glad to say all personal feeling was absent, and in regard to which I believe we can all look back without bitterness or anger. It was a cause of regret to myself that his official duties prevented his accepting the highest office it was in the power of the Provincial Grand Lodge to confer, and which I am sure he would have filled in a manner that would have made us indebted to him in no small degree. The object of our meeting here to-night is to assist Freemasonry in one way or another, and it may be interesting to some of you to know something of the origin of the Masonic body and of its subsequent history. Freemasonry is an ancient and respectable institution, embracing men of every nation under the sun, of every religion, and of all conditions of life, one in which all religious and political sentiments are forgotten, as well as all the small differences and quarrels which disturb so much the peace and quiet of our every-day life. In it our object is to make, as far as we can, all our brethren happy; to forget the social distinctions that are in some cases made too much of in the outside world, and to remind ourselves that we are all sprung from a common origin, have the same nature, and are destined for the same end. This society, founded on all the highest principles of religion, had great power in days gone by; and, without going into times beyond the Christian era, where it is clearly distinguishable in the Eleusinian mysteries and the rites of Ceres, I will endeavour shortly to give you some account of it since that time. We find it in great vigour under the pontiffs of Rome, who conferred on this Fraternity the most important privileges in those early times, allowing them to be governed by laws, customs, and ceremonies peculiar to themselves; and to this Fraternity we are indebted for the splendid monasteries and cathedrals of Europe and of our own country. The cathedral of this city, of which we are so justly proud, has many of the stones used in its structure marked with signs and symbols that prove it to have been built by Freemasons. In fact, we find that all artificers who were not members of the Fraternity were debarred from building anything that the Freemasons had a right to, and which, we have reason to believe, was the entire church architecture of that time. But as all secret associations are a terror to either temporal or spiritual tyranny, the principles of Freemasonry came in collision with the principles that actuated the Church of Rome, that great and at that time almost omnipotent power, as soon as they had made use of the Fraternity for their own purposes (and when the demand for religious structures was less urgent) persecuted the men whom they had themselves encouraged, and endeavoured to stamp out both them and the Society to which they belonged. Strange as it may seem, that country which at that time was so completely under the power of the Church of Rome became the centre from which the pure principles of the Order again issued to the entire world. It is impossible to ascertain why this was so, unless the Scotch were cleverer in eluding the suspicion of their enemies, or perhaps did not make use of the Craft for political purposes, as was often done on the Continent, and were in consequence less molested. It is a well known fact that Masonry flourishes in times of peace, and dies away in times of great excitement; and perhaps the wars of the Middle Ages which shook Europe to its very foundations were the cause of the Society of Architects taking up their abode in what was then a small village on the Western Coast of Scotland, called Kilwinning, the lodge of which now holds the proud title of the Mother Lodge of Scotland. From that time until the present the Fraternity has gone through many changes—at one time being under the immediate patronage of the sovereign, and at other times being neglected by them. But from these changes, to which all mortal societies are subject, it has come forth with all its old beauties still around it; and it lies with ourselves either to raise it by our

exertions to still greater repute and honour and affluence, or to let it drop from its high position.

The oration of the Prov. G.M. was received with marked approbation.

A concert programme was then entered upon, the artistes engaged being Madame Garcia, the Misses Blair, Signor Garcia, Mr. Alexander, Mr. Houston, comic vocalist; Mr. Emile Berger, pianist, and Mr. Lambeth, organist. At the close of the first portion of the concert, and while the audience were discussing a service of fruit,

Bro. Inglis, Substitute Grand Master, said: Ladies and Gentlemen,—Permit me to ask you one question—

“What signifies the life o’ man,
An’ ’twerna’ for the lasses, O?”

I need not tell the Masons’ wives and bairns, the Masons’ sweethearts and sisters here assembled, that Masons are but men; and good husbands and fathers, and good lovers and brothers I trust they have found them to be. But this I will tell you—that a good Mason is seldom a bad man; and this much of the secrets of Masons I will fearlessly unfold—that universal love and charity is their shibboleth, inculcated at their initiation, repeated in their various assemblies, and so not unapt to take a firmer root in their minds, and to exercise a more powerful guidance over their actions, than can exist in the case of those who do not possess this additional incentive to walk in the paths of morality and of virtue. When I speak of love and charity as being the shibboleths of our Craft, I speak of love and charity in their most extended forms. I give no credit to a Mason for loving his wife and child, his sweetheart or his sister. In this he is merely obeying the instincts of his nature. I give no credit to a Mason for occasional charity in the shape of alms to the poor. In this, too, he is merely complying with the promptings of that good feeling which is happily implanted in the hearts of most human beings. No; there is a love and there is a charity extending far beyond even these laudable exhibitions. There is a charity which covereth the multitude of our sins, that forgives its enemies, that returns good for evil, that swerves not from rectitude and justice; and there is the love whereby a man loves his neighbour as himself, and which mingles even with his reverence for his God. There is no Mason here present who is not aware that the principles of his Craft do perpetually urge him towards those noble duties, or who ever leaves his lodge without a more settled determination towards fulfilling them. Now, ladies and gentlemen, although I have spoken of the higher degrees of love and charity, I do not by any means intend to undervalue the lower degrees. The brotherly affection with which Masons regard each other, and the benevolent charitable institutions which exist among them, go far towards raising their love and charity to the higher degrees, and are in themselves things most admirable and useful and humanising. I see that our brethren of the United States have set us an example which may possibly be worthy of our consideration, and have begun to confer upon the female relatives of the brethren a degree of adoption, which entitles them to relief in cases of destitution, without the necessity of their producing the diplomas of their departed relations. This degree of adoption they call the degree of the “Eastern Star;” but judging from the firmament which adorns this hall this evening, and should this degree of female adoption ever chance to be used in this city, I should say that its denomination here should more properly be termed “the degree of the Western Star.” But, ladies and gentlemen, the mention of this female degree reminds me that I have perhaps detained you too long with graver matters—that I have detained you too long from the enjoyment of music and of song. I congratulate you from my heart on the occasion of this happy and brilliant assemblage, which augurs well for the success and happiness of the Craft in the west, whether as Masons or as men; and as I begun with Robert Burns, so with Robert Burns shall I conclude—

“Health to the sex, ilk guid chiel says,
Wi’ merry dance in winter days,
And we to share in common;
The gush o’ joy—the balm o’ woe,
The soul of life—the heaven below,
Is rapture giving woman.”

The concert was then resumed, and concluded with the National Anthem, the solo verses of which were sung by

Madame and Signor Garcia, the entire audience, upstanding and uncovered, joining in the chorus. Thereafter three cheers were given for the Queen, and the same for the chairman, which terminated the proceedings so far. After the soiree a full-dress assembly took place, with which was fitly closed this successful Masonic festival.

DUMBARTONSHIRE.

DUMBARTON.—*St. John's Lodge.*

The members of this lodge met in the Elephant Hotel on Thursday evening, the 19th ult., for the purpose of electing office-bearers for the ensuing year. Bro. S. Bennett, R.W.M., occupied the chair, and there was a very full attendance of members (nearly seventy), among whom were Bros. John Love, S.W.; W. Riddell, J.W.; and the other office-bearers, Bros. Peter Denny, Joseph Irving, Dr. Graham, Thomas M'Neil, William Ballardie, James Robertson, John M'Kay, Thomas Bisset, J. Babbie, Samuel Colquhoun, Thomas Muir, William Boyd, Robert M'Alister, Alexander Colville, James Muir, Alexander Denny, Peter Strang, James Ure, William M'Gruther, Robert Ballantyne, William Paterson, Robert M'Millan, R. W. Lowe, Dr. Bruce, John Crawford, R. Young, John Dickson, William Connell, J. Speirs, R. Blair, James M'Arthur, James Macalester, D. E. Hill, Joseph Jenkins, John M'Arthur, John Bryson, James Crawford, John Carr, T. Coghill, John M'Arthur, D. H. Wilson, &c.

The Senior Warden said he had much pleasure in proposing the re-election of the present R.W.M. Bro. Bennett, who had filled the chair and discharged its duties during the past year with general satisfaction to the lodge. Those who had attended the meetings since his election last year would agree with him in saying that he was well worthy of the honour proposed to be again conferred on him.

The lodge having been opened, the Right Worshipful Master stated, with reference to the meeting held on the 13th ult. for the nomination of office-bearers, that the non-compliance of the brethren with his request to take a show of hands for the candidates then proposed was at variance with the laws of the Grand Lodge, and that, if so disposed, he was authorised to declare the whole proceedings informal, and to hold a new nomination. Instead, however, of raising any difficulty on that ground or taking any advantage of a mere error of judgment on the part of those who objected to the show of hands, he had resolved not to insist on his right to take the course indicated, but to allow the election at once to go on, and thereby save the brethren the trouble of holding another meeting.

Bro. Wiggins, Secretary, in seconding the motion of the S.W., said, it was well known that Bro. Bennett had consented with some reluctance to accept of the office of R.W.M. in December 1866. The chair had just then been vacated by Bro. Ross, who declined to retain it any longer. A deputation of the members waited on Bro. Bennett and urged him to accept of the office, which he ultimately agreed to do as no other brother could be got to undertake the duties. Such, indeed, was the position of the lodge at that time, that if Bro. Bennett had not consented, they would, most likely, have had no Master at all, and not even a lodge, except in name. They were, therefore, under great obligations to Bro. Bennett for the services he had rendered to the brethren of No. 18, and the least thing they could do to him in return was to ask him to accept the chair for a second year.

Bro. Peter Denny (in the absence of Bro. William Leslie) said he had another candidate to propose for the office of R.W.M., viz., Bro. William Ross, who was not only a good Mason, but was well qualified to discharge the duties of the chair. His long experience and intimate knowledge of the principles of the Order gave him a claim to their support for that high position which few, if any, possessed. It was the first time he had heard that the Dumbarton Lodge had been in danger of extinction last year for want of a Master to preside over it, but if they elected Bro. Ross to that office he was sure they need have no fears of their affairs being well conducted. He would not detain them with any further remarks, but simply begged to propose the election of Bro. Ross.

The motion having been seconded by Bro. James Muir,

Bro. James M'Alister, at some length, called the attention of the meeting to the circumstances under which Bro. Bennett had been induced to take the office of R.W.M. last year—the fact that when no one else seemed either willing or able to do so, he

had, doubtless at some inconvenience, complied with the urgent request of the brethren, and given his time and his services for the good of the Lodge—and pointed out that unless there were substantial reasons for acting otherwise they ought to re-elect the present Master if they paid any respect to the practice in other lodges, or to the course followed by themselves on former occasions. It was not usual to limit the period of filling the chair to one year, and he understood that in this lodge such a rule had not been carried out. Bro. Ross, he believed, had been Master for three years; his predecessor also held office for a considerable time, and would not unlikely have continued to do so for a more lengthened period but for his lamented decease; Bro. Paterson, he was informed, had even filled the chair for eight years; so that in proposing to elect a new Master this year they were going right in the face of precedent, which was not a safe or a prudent course, but on the contrary was calculated to give rise in future years to much trouble, and lead to party contests, which might seriously interfere with the harmony and good feeling which ought to prevail in the Lodge. The opposition to the re-election of Mr. Bennett was especially objectionable when it was considered that no fault had been found in the way in which he had discharged his duties, and that no ground whatever had been stated why a change in the office should be made. So far as he had heard, Bro. Bennett's conduct had given unqualified satisfaction to those who had been most regular in their attendance at the meetings, and why an attempt should be made to supersede him at this time he was at a loss to understand.

After some remarks by several other brethren,

Bro. Bennett stated that he had allowed himself to be proposed for re-election that night in consequence of having been unanimously nominated again to fill the chair at a recent meeting of the lodge attended by upwards of thirty brethren, and also in compliance with a requisition (since presented to him) signed by thirty-eight members—twenty-one of whom had not been at the nomination meeting—making, in all, fifty-one brethren who had solicited him to continue his services to the lodge for another year. He left the matter entirely in the hands of those now assembled, and had only to say that if re-elected he would still devote his best attention to the interest of the lodge.

Bro. Ross begged to thank the brethren for their kind proposal that he should again be elected to the office of R.W.M. When chosen for that honour a few years ago he had found the lodge in anything but a flourishing condition, and when he retired from office last year he left it with a handsome balance at their credit in the bank. It would give him great pleasure again to assist in doing what he could for the welfare of No. 18, with which, although not his mother lodge, he had been connected since he came to the locality.

The vote was then taken, by the names of those present being called over and recorded for the respective candidates, when the numbers stood as follows:—For Bro. Ross, 42; Bro. Bennett, 22: majority for Bro. Ross, 20.

The election of the other office-bearers was then proceeded with, but as the list will not be completed till after the evening of the installation, 27th ult. (St. John's Day), we must defer giving the appointments made till we can present our readers with the names of the whole of those chosen. Bros. Bryson, Lowe, and Carr, who were severally proposed for offices declined the same, and a new election of Secretary will be necessary in room of Bro. Young, who, it is understood, objects to undertake the duties.

CHRYSTON.—*Cadder Argyll Lodge (No. 147).*—The annual meeting for the installation of the office-bearers of this flourishing lodge took place at the hotel, Chryston, on the 27th ult., when, owing to the esteem in which Bro. W. Mather, the R.W.M. is held, several brethren of distinction from Glasgow and the neighbourhood attended to do honour to Bro. Mather, and congratulate him on his re-election to the chair of K.S. Amongst the visiting brethren we noticed Bros. J. Thomson, P. Prov. J.G.W., and Treasurer of the Benevolent Committee, Glasgow; J. Wallace, G. Sec., John Davidson, P. Prov. S.G.W. Glasgow; G. McLeod, R.W.M. Shettleston St. John's (No. 128); T. C. Christie, of Bedley, and other brethren. Bro. Davidson performed the duties of Installing Master most ably. The following is a list of the office-bearers installed by Bro. Davidson, viz.:—Bros. W. Mather, R.W.M.; A. Mitchell, P.M.; A. Gibson, D.M.; J. Marshall, S.M.; J. Watson, S.W.; J. Ferguson, J.W.; John Jackson, Sec.; Robert Baxter, Treas.; George B.

B. McIsac, Chap.; John Baxter, Standard Bearer; George B. Anderson, S.D.; Robert Mitchell, J.D.; Robert Cowper, S. Steward; A. Burnett, J. Steward; W. Lindsay, Bible Bearer; A. Mitchell, I.G.; and W. Anderson, Tyler. The lodge business being concluded, the brethren adjourned to refreshment and spent a short time "harmonising in the light," in a truly fraternally and happy manner, under the presidency of the R.W.M. A brilliant assembly wound up the proceedings of the evening, and we must not omit to state that the success of this last feature was very materially aided by the efficient manner in which Bro. George McLeod discharged his volunteered duties as master of the ceremonies.

LINLITHGOWSHIRE.

MID-CALDER.—*Lodge St. John* (No. 272).—The annual general meeting of this flourishing lodge, for the election of office-bearers and the celebration of the Festival of St. John, was held in the Torphichen Arms Hotel, on Friday, the 27th ult., when the following brethren were elected, and duly installed into office, viz., Bros. William Macfarlane Wylie, R.W.M.; Thomas Hutton, P.M.; Francis Lawrie, D.M.; James Robertson, S.M.; Henry Hardie, Proxy Master to the Grand Lodge of Scotland; George McArthur, S.W.; Alexander Mackie, J.W.; William Gray, Treasurer; John Brash, Secretary; James Hialop, sen., Chaplain; John Hamilton, S.D.; Alexander Thomson, J.D.; William Martin, Director of Music; George Hennen, Principal Steward; Robert Lamb, I.G.; John Taggart, Marshal of the W.R.; Thomas Scouler, Marshal of the B.R.; William Paris, Tyler; William Stiven Ogilvie and Thomas Chapman, Auditors. The Secretary's annual report having been printed, and placed in the hands of the brethren, was approved of, the funds now amounting to £865 12s. 2½d. Bro. John Stark, in a short but appropriate speech, presented to the lodge a pair of most elegant ebony and silver mounted columns, for the Senior and Junior Wardens, which the R.W.M. duly acknowledged, and entrusted them to their care. The 4th of May next being the fiftieth anniversary of the date of their charter, it was unanimously resolved to celebrate that jubilee in a manner becoming the occasion. A torchlight procession then took place, and, preceded by a very excellent band of music, marched through the villages of Mid and East Calder, when the brethren returned to their lodge room, and passed the evening in a most harmonious manner.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE (No. 84).—The members of this lodge assembled for their usual monthly meeting on Wednesday evening, the 11th ult., when the following brethren were present:—Bros. Galliene, D. Prov. G.M.; Guilbert, W.M., in the chair; W. Churchouse, I.P.M.; Sparrow, P.M.; Smithard, P.M.; Hutchinson, P.M. and Treas.; Strickland, P.M.; Collenette, P.M. and G. Sec.; Abbott, Millington, J.D.; Cohen, Carleton, Gardner, J.W.; Sneath, I.G.; Parker, Martin, S.W.; Nicolle, Muntz, Glencross, S.D.; Stainer, Sarchet, Sec.; Manger, Tyler. Visitors:—Thomas Churchouse, 268; Ozanne, 243; and Clarke, St. Anne's, Alderney. The lodge was opened in the first degree and the minutes of the preceeding lodge having been read, a rather lengthy discussion ensued upon them, in which the D. Prov. G.M., the W.M., Bros. Sparrow, Hutchinson, Sneath, and others took part; they were eventually confirmed, with one exception which related to a matter of no moment except to members of the lodge. The minute which interested the members so much was that which related to the manner of balloting for the election of the W.M., referred to in the report of the last meeting of Doyle's Lodge, and which has now become one of its by-laws. Messrs. Le Maistre and Lucas, both of whom had been regularly proposed and approved in open lodge, were duly initiated into the mysteries and privileges of Freemasonry. The ceremony was well worked by the officers, and the W.M. officiated in a very careful and effective manner, which did not fail to tell on the two newly-initiated brethren, who were both much impressed with the solemnity of the ceremony, especially Bro. Lucas, who, it was evident, felt it to a painful degree. Bro. Martin, S.W., was elected W.M. for the ensuing year by the almost unanimous votes of the lodge. Bro. Hutchinson, P.M.,

was again re-elected Treasurer, notwithstanding a good-natured protest which he made against the work as well as the honour of that office being again thrown on his shoulders; he was laughingly assured, however, by the brethren that so long as he did the former so well, and bore the latter so gracefully there was little or no chance of ever seeing any other brother at his table. By his able management of the finances of the lodge and the business-like manner in which he handles all its matters with which he may have to deal, he has contributed very materially to the prosperity of Doyle's Lodge since he has been its Treasurer. Bro. Manger was re-elected Tyler. The members and any other brethren who may wish to join them will dine together on St. John's Day at Bro. Gardner's Hotel. A lodge to be held at three o'clock on that day previous to the dinner, for the installation of the W.M. elect. The lodge was closed in due form and the brethren repaired to the banqueting room, where they refreshed themselves with as much assiduity as they had laboured in lodge, and parted as happily as they had met and hoping to meet again.

ROYAL ARCH.

YORKSHIRE (NORTH AND EAST.)

MALTON.—*King Edwin Chapter* (No. 660).—It is our pleasing duty this week to record the birth of a new Chapter of Royal Arch Masons in this province. On Wednesday, the 11th ult., the M.E. Comp. George Marwood, P. Prov. G. Super. of the North and East Ridings of Yorkshire, Z.; James F. Spurr, H., and John W. Woodall, J., congregated at three o'clock in the afternoon at the Freemasons' Hall, Malton, and opened the chapter in due form. The warrant from the Grand Chapter having been produced, the following companions took their places:—W. H. Marwood, as Scribe E.; W. A. Dixon, Scribe, N.; Alfred Shepherd, P.Z., as P. S.; H. Adams, P. Z.; and R. H. Peacock, Ass. Sec. Robert Bower Treas., and William Johnson, P.G. Janitor, John Smith, William Peacock, and John A. Chapman. The ceremonial of consecration was then performed by Comp. Marwood, who afterwards proceeded to instal the 3 principals of the new chapter in their respective chairs, viz., Comps. Tom Eurner Z.; John Staviland H., and C. G. Bond J. The following candidates were balloted for and exalted to the rank of Royal Arch Masons:—Bros. Samuel Walker P.M.; John Marshall, W. M. (660); Thomas Preston, Jonathan Taylor, Edward Morton, W. H. Rose, and K. Waudby. The newly installed principals then invested Comp. S. Walker, Scribe E., John Marshall, Scribe N., R. H. Bower Treas., Jonathan Turner G.S., Jonathan Taylor S.B., K. Maudby, Janitor; several candidates were named for exaltation, after which the chapter was duly closed.

MARK MASONRY.

DEVONSHIRE.

TOTNES.—On Thursday, the 19th ult., a preliminary meeting was held with the view of reviving the lodge of Mark Masters, which has been in abeyance since the fire which, in December, 1859, destroyed the Masonic rooms and all their contents, including the warrant under which the lodge was held. Some correspondence with the Grand Secretary was laid before the brethren assembled, the result of which was a promise to issue a warrant of confirmation. It appearing that the number 45 of the Dart Lodge had been transferred to another lodge in the colonies, a different number will be given; and it was determined to change the name from Dart to Pleiades, so as to accord with the R.A. chapter and Craft lodge. Bro. Dr. Hopkins, P.M. 74, was appointed as W.M.; the Rev. Bro. R. Bowden, as S.W.; and Bro. John Heath as J.W., and their names were inserted in the formal petition, which was agreed upon and forwarded. All other necessary arrangements were made, so that in a few weeks several brethren who have been waiting to take this degree, will have an opportunity of doing so in their own town.

READ no bad or immoral book—except that of your own life and heart.

KNIGHTS OF THE RED CROSS OF CONSTANTINE.

ORIGINAL OR PREMIER CONCLAVE.—An assembly of this body was held on Saturday, the 14th inst. at the Freemason's Tavern, Great Queen-street. The conclave was opened by Sir Knight G. Powell, G.S.B., M.P.S., assisted by Sir Knights W. H. Hubbard, G. Treas., as V.E.; W. E. Gumbleton, G. Chamberlain; R. W. Little, G. Recorder; Captain J. W. C. Whitbread, Inspector General for Suffolk; T. Wescombe, S.G.; J. Trickett, H.P.; J. G. Marsh, G. Architect; R. Thwaites, Standard Bearer; H. Parker, G. Org.; D. G. Berri, and J. Gilbert, Sentinel. After the confirmation of the minutes, ballots were taken for two candidates, viz., Bros. G. Kenning, 192, and W. Tweedy, P.M. 331, both of whom, being in attendance, were then introduced and installed as Knights of the Order—the entire ceremony being worked to music, under the able direction of Sir Knight Parker, G. Org. A College of Viceroy's was then formed, and Sir Knights Parker and Tweedy were duly consecrated as Viceroy's, after which a Senate was opened for the reception of Sir Knight Tweedy, who was solemnly enthroned as a Prince of the Order, to enable him to preside over the Phoenix Conclave (No. 5), Truro, now in course of formation, under the auspices of Sir Knights Williams, M.P., and Hughan. It is a noteworthy circumstance that another new Conclave—the Rose of England (No. 4), Ipswich—was also represented at this assembly in the person of Sir Knight Whitbread, the highly respected chief of the Order in Suffolk. The Knights then adjourned to the banquet table, where an excellent repast (which in every way reflected great credit upon the management of the tavern) was served, and a most pleasant evening was spent, enlivened by the vocal abilities of several Knights, and the talented performances of Sir Knight Parker on the harmonium.

MASONIC FESTIVITIES.

SCOTLAND.

DUNDEE.—*St. John's Eve.*—For many years past the Festival of St. John—coming so close to the great gatherings of St. Andrew's—was considered tedious and uninteresting, especially by those in office; the routine toasts and speeches consequent thereon, with the turmoil of sending and receiving deputations, became almost dreaded by the more active members of the Craft in this place, and a better era was looked for, which now may be said not only to have dawned upon us, but to have shone with considerably brilliancy. Last year the lodges agreed to hold this festival in an aggregate form, which was very successfully carried out, in the Corn Exchange Hall, under the able presidency of the now Grand Master, Bro. the Rt. Hon. Earl of Dalhousie; and this year the same arrangements were to a certain extent repeated, only differing in the president. Again the Craft of Dundee have been honoured by one high in office and in rank, viz., the Right Honourable Bro. Sir John Ogilvy, M.P. A lodge was opened under one of the charters in the Hall, and lodges 47, 49, 78, 225, 254, and 317 were present. The business of the festival was thereafter proceeded with in a very orderly and happy manner, many of the brethren contributing by song and sentiment. The general impression seems now to be that the great success of this manner of celebrating the festival may be taken as a guarantee that in future it will be the rule. The lodge was closed about half-past eleven, amid the evident tokens of pleasure and delight from all present.

FEMALE MASONRY IN AMERICA.—A novel ceremony was performed in one of the Masonic Lodges of New York city a short time ago. It was the conferring of what are known as the Degrees of the Eastern Star, or adoptive Masonry, upon about two hundred ladies, who were the wives, daughters, sisters, or widows of Master Masons. Two Past Grand Masters of New York State were present and assisted at the ceremony, and the Master of the Lodge stated that "he would hereafter labour in the Grand Lodge of New York to have it use its greatest influence with the Grand Lodges of the world for the purpose of having some token brought into being, and generally recognised, by which wives, sisters, daughters, widows, and mothers of Masons may make themselves known all over the world. In this he intended no infraction of Masonic law, but he did mean that when such relatives of Masons were in distress they should be known without carrying their relatives' diploma in their pocket."

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 11TH, 1868.

MONDAY, January 6th.—Robert Burns Lodge, 25, Freemasons' Hall. Royal Jubilee Lodge, 72, Anderton's Hotel, Fleet-street. United Lodge of Prudence, 83, Albion Tavern, Aldersgate. St. John's Lodge, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's Lodge, 144, Pier Hotel, Cheyne-walk, Chelsea. Amity Lodge, 171, Albion Tavern, Aldersgate-street. Joppa Lodge, 180, Albion Tavern, Aldersgate-street. Old King's Arms Chapter, 28, Freemasons' Hall.

TUESDAY, January 7th.—Audit Com. Female School, at 2.30. Albion Lodge, 9, Freemasons' Hall. Old Concord Lodge, 172, Freemasons' Hall. La Tolerance Lodge, 538, Freemasons' Hall. St. James's Lodge, 765, Leather Market Tavern, New Weston-street, Bermondsey. St. John's Chapter, 167, Radley's Hotel, Bridge-street, Blackfriars. Temperance Chapter, 169, White Swan Tavern, Deptford.

WEDNESDAY, January 8th.—Com. R. M. B. Inst., at 3. Enoch Lodge, 11, Freemasons' Hall. Union Waterloo Lodge, 13, Masonic Hall, William-street, Woolwich. Kent Lodge, 15, Three Tuns Tavern, Southwark. Vitruvian Lodge, 87, White Hart, College-street, Lambeth. Justice Lodge, 147, White Swan, High-street, Deptford. Euphrates Lodge, 212, George Hotel, Aldermanbury. Belgrave Lodge, 749, Anderton's Hotel, Fleet-street. Merchant Navy Lodge, 781, Silver Tavern, Burdett-road, Limehouse. Doric Lodge, 933, Masons' Hall, Basinghall-street. Montefiore Lodge, 1,017, Freemasons' Hall.

THURSDAY, January 9th.—Quar. Gen. Court Female School, at Freemasons' Hall, at 12. Royal Athelstan Lodge, 19, Inns-of-Courts Hotel, Holborn. Regularity Lodge, 91, Freemasons' Hall. Lion and Lamb Lodge, 192, George Hotel, Aldermanbury. Friendship Lodge, 206, Ship and Turtle Tavern, Leadonhall-street. Bank of England Lodge, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National Lodge, 534, Freemasons' Hall. Canonbury Lodge, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Dalhousie Lodge, 860, Anderton's Hotel, Fleet-street. Copper Lodge, 1,076, Marine Hotel, Victoria Docks, West Ham. Mount Lebanon Chapter, 73, Bridge House Hotel, Southwark. Hope Chapter, 206, Globe Tavern, Royal Hill, Greenwich. Yarrow Chapter, 554, Green Dragon, Stepney.

FRIDAY, January 10th.—Bedford Lodge, 157, Freemasons' Hall. Domestic Lodge, 177, Anderton's Hotel, Fleet-street. Britannic Chapter, 33, Freemasons' Hall.

SATURDAY, January 11th.—London Lodge, 108, Freemasons' Hall.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

C. H. G.—Your communication to hand, with thanks. Shall be duly inserted in our next.

T. 30.—If the subscription to the *MAGAZINE* is paid in advance, postage is not charged.

W. B.—Numbers to hand. Your instructions shall be carried out without delay.

J. C.—The subscriptions will shortly be announced.

Z.—Forward the numbers to our office; we will supply you with the numbers deficient, and have them bound at a low charge.

F. W. (Cardiff).—On account of press of matter, we are compelled to allow the report of your lodge meeting to stand over.

LONDON, SATURDAY, JANUARY 11, 1868.

FREEMASONRY AND CHRISTIANITY.

By Bro. ✱ H. B. White 18°, P.M. and Z. 148,
Warrington, Prov. Assist. G. Dir. of Cers.,
West Lancashire.

(Continued from No. 414, p. 445.)

I have previously declared my conviction that no man can become a *true* Mason unless he is a *Christian*, and the more I reflect, the more I study, the more I reason, I am the more convinced that in making such a declaration I am incontrovertibly right. It may be urged what then becomes of the much boasted Universality of Freemasonry? I answer, the religion of Freemasonry is the only religion that can ever be universal, viz., "the knowledge of the Lord which shall cover the earth as the waters cover the sea," or, in other words, Christianity. It may also be objected, How then can Jews or Mahomedans become Masons? I answer, they are so only in name, for to us is accorded the inestimable privilege "of knowing the mysteries but to them it is not given," because they "seeing see not; and hearing they hear not, neither do they understand:" in short, the light for them shineth in darkness, and they, being in darkness, comprehend it not.

It is only since our ceremonial and formulas were revised (?) by Bro. Preston that the Blessed name of Jesus Christ has been omitted from our Masonic prayers, see Oliver's "Revelations of a Square," ed. 1855 p. 267, where, in reply to a question from a Bro. Macintosh "Bro. Inwood replied without hesitation: 'It is true, R.W. Sir, that the actual name of Jesus Christ is not mentioned in our present formulas, as they have been revised by Bro. Preston, but why he should have omitted the primitive invocation in his *new* prayer I am at a loss to conjecture, as it was always used by our *Ancient Brethren*,'" see also the remainder of the chapter from which I have quoted.

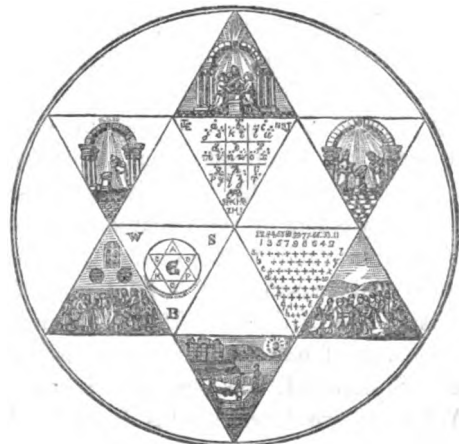
Our late lamented Bro., Dr. Oliver, after considerably upwards of half a century's Masonic study and experience, says, in the preface to the last work which, as a new edition, emanated from his pen (and it is a glorious corroboration of my own limited experience), "I turn to another subject which I consider of still greater importance, embracing the present opportunity, because it is scarcely probable, at my advanced age, that

another will occur, of repeating my firm and unshaken conviction that Freemasonry is a Christian institution, established by Christian men, and embracing Christian principles; my faith in this respect commenced at my initiation, when I was only eighteen years of age, and has remained unshaken through a long and eventful life, and I rejoice in the opportunity of publicly professing the same faith at the age of eighty-five years." I had written the former part of my article before the foregoing emphatic declaration came under my notice, or probably I had not thought it necessary to add my weak testimony to the glorious truth.

If Christianity is not the object and end of Masonry, how can Ministers of the Gospel add the weight of their sacred calling in testifying that one of the three leading principles of Masonry is Truth?

If Masonry is but another name for Lux or Light, and the light of Masonry is not "the true light which lighteth every man that cometh into the world," must not the light that is in us be darkness, and when a newly made brother comes to us for bread, do we not give him a stone?

That Christianity was recognised in the old Masonic ceremonial and lectures as the corner stone of Masonry, I purpose proving by some few of many extracts from the old lectures, and from some of the early Masonic writers; but first I would draw the attention of your readers to the subjoined engravings of two old pictures or tracing



boards, illustrative of the 3rd degree (as formerly given) and the Royal Arch, they are illustrations well known to all brethren who have studied the Masonry of the last century, and the chief reason why I attach value to them is that they confirm

the authenticity of the old lecture from which I quote, and because, from the representation of the resurrection of our Blessed Saviour contained in the upper triangle of one of them it is evident that our ancient brethren looked upon Christianity as the "ne plus ultra" and "summum bonum" of craft Masonry; this is also evidenced by the old floor-cloth now or formerly in the possession of a Chester Lodge (of which an engraving appears in "the Revelations of a Square") whereon the portrait of our Saviour is depicted as the cape-stone of the Masonic Arch.



The second degree of Masonry, being devoted mainly to the study of the hidden mysteries of nature and science, contains but little reference to Christianity, but even in this degree, on turning to the old lecture I find, in allusion to the science of Geometry: "It is no wonder that the *first institutors of this society*, who had their eye on the revelation of the Deity, from the earliest ages of the world unto the days of its perfection under the ministry of the Son of God, should hold that science hallowed amongst them, whereby such lights were obtained by man, in the discovery of the great wisdom of the Creator in the beginning;" also in reply to the query, Q. "There is likewise a 3rd reason why 5 hold a L.?" The answer is, "The Birth, Life, Death, Resurrection, and Ascension of our Saviour," (see also *Revelations of a Square*, ed. 1855, p. 270); and again, "Q. What do we learn by his birth? A. He being the day star of mercy hath risen to conduct our feet in the paths of health and peace. Q. What by his life? A. All virtues requisite for us to follow, He being the Way, the Truth, and the Life. Q. What by his Death? A. That our debt of nature is fully paid, and the rigour of the

law fully satisfied wherein standeth our redemption. Q. What by his Resurrection? A. A firm conquest over sin, death, the devil, and hell, wherein standeth our justification. Q. What by his glorious Ascension? A. That He is gone before us to open the gates of Paradise, that have long been shut against us, for he said, 'In my father's house there are many mansions; if there were not I would have told you, but I go to prepare a place for you, for where I am there shall my servants be also.'"

How much must not he have to answer for, who eliminated such beautiful matter from our Lectures with a view to the promotion of a false universality at the expense of Gospel Truth!

Again, in the second Lecture we have: "Q. What is the F.C. degree? A. It is emblematic of that period from God's covenant with Abraham, and the establishment of the Jewish economy to the era of the last, full, and perfect revelation from Heaven to mankind made by our great redeemer. Q. Explain it! A. As the darkness of *heathenism*, OR NATURAL RELIGION, preceded the Divine revelation vouchsafed to the favourite people of God; so by our initiation into the second degree we advance still further into the dawn figured out by the Mosaic dispensation, which preceded the more perfect Christian day, &c., &c."

To the observant Mason, the third degree, in itself, unexplained by lectures, or otherwise contains unmistakeable proof of a Christian origin, "The Lord of Life," "the Bright morning Star," &c., can have but one signification placed upon them: Bro. the Rev. Jonathan Ashe, D.D., in his "Masonic Manual" ed. 1825, p. 145, says: "The ceremonies of Masons prove that the testimonials and insignia of the Master's order, in the present state of Masonry were devised within the ages of Christianity, &c.—(see also Hutchinson's *Spirit of Masonry* ed. 1797, p. 106.)—but in this degree also the lectures have been deprived of their original beauty through the same mistaken notion of contributing to the universality of Masonry. Would that the learned and zealous brethren, who are so anxious to insure a uniform system of working, would also turn their attention to the propriety of restoring to the ritual the Christian element which has been so ruthlessly torn from it!

The old Lecture of the third degree is full of Christian references, many of them I am precluded from publishing, but I subjoin the following as

sufficient to support my argument. "Q. Why were you deprived of m..... when raised a M.M. ? A. As Judas betrayed Christ for 30 pieces of silver, so I was divested of m....., that I might not have the price of blood about me. Q. Who was H.B. a type of? A. He was a type of Jesus Christ, the only begotten of God, by whom man was raised from the death of sin unto the life of righteousness; from the tomb of corruption, unto the chambers of hope;—from the darkness of despair, to the celestial beams of faith, and not only working for us this redemption, but making with us the covenant of regeneration; whence we are become the children of the Divinity and inheritors of the realms of heaven. Q. What does a M.M. represent? A. A M.M. represents a man under the Christian doctrine saved from the grave of iniquity, and raised to the faith of Salvation." (See also Hutchinson's *Spirit of Masonry* ed. 1797, p.p. 101, 102, and Ashe's *Manual*, ed. 1825, p. 141, where both authors add: "As the great testimonial that we are risen from the state of corruption, we bear the emblem of the Holy Trinity, as the insignia of our vows of the origin of the Master's order.") The old lecture proceeds: Q. What does the M.M.'s order represent? A. It represents the glorious interval of the Christian dispensation down to the consummation of all things. It brings the Masonic enquirer into a state representing the meridian light of the last and fullest revelation from Heaven to man upon earth by the eternal Son of God; through whose resurrection and ascension he is raised from darkness and death to the certainty of life and immortality. Q. What does the M.M.'s order imply? It implies that we have discovered the knowledge of God and his salvation, and have been redeemed from the death of sin and the sepulchre of unrighteousness. The gracious Divinity perceiving the ruin which was overwhelming mankind, was pleased to send his only Son to redeem us. Piety, which had planned the Temple of Jerusalem, was expunged, the reverence and adoration due to the Divinity were buried in the filth and rubbish of the world; persecution had dispersed the few who had retained their obedience, and the name of the true God was almost totally forgotten among men. Religion sat mourning in Israel in sackcloth and ashes, and morality was scattered as it were by the four winds of the air. In this situation it might well be said, that the guide to Heaven was lost and the

Master of the works of righteousness was smitten. The nations had given themselves up to the grossest idolatry; Solomon had fallen, and the service of the true God was effaced from the memory of those who had yielded themselves to the dominion of sin—true religion was fled,—those who sought her by the wisdom of the ancients were not able to raise her, she eluded their grasp and their polluted hands were stretched forth in vain forth for her restoration. Those who sought her by the old Law were frustrated, for Death had stepped between and corruption defiled the embrace;—her tomb was in the rubbish and filth cast forth of the Temple, and Acacia wove its branches over her monument."—(See also *Spirit of Masonry*, p. 98, et seq., and Ashe's *Manual*, p. 139 et seq.) Again, at the end of the fourth section of the old Lecture we find: "Q. Where do you hold your Lodges? A. In an upper chamber. Q. Why so? A. In an upper chamber our blessed Redeemer, Jesus Christ, ate the last passover with his twelve disciples, instituting at the same time the Sacrament of Bread and Wine, the supper of our Lord." The old Lecture goes on to describe the symbolism of King Solomon's Temple, showing at considerable length how the Tabernacle and Temple, and the gold and brass therein, also the Ark of the Covenant, the Cherubim, the Veil, and other accessories were emblems of Christ, but time and space will not admit of my setting out this most instructive portion of the Lecture at length.

Smith, in his "Use and Abuse of Freemasonry," ed. 1783. p. 33, says, "The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians: the veil of the temple is rent; the builder is smitten, and we are raised from the tomb of transgression. Hence, how Mahometans, Jews, &c., can prevail on themselves to be initiated into this society, is to me a surprise."

Two more extracts from the old writers and I have done. Hutchinson, in his "Spirit of Masonry," p. 110, says: "Assuredly the secrets revealed to us were for other uses than what relate to labouring up masses of stone; and our society, as it now stands, is an association on religious and charitable principles; which principles were instituted and arose upon the knowledge of God, and in the Christian revelation," (see also "Ashe's Manual" p. 148.), and at p. 140. Hutchinson says, "The M.M.'s order,

under its present principles, is adapted to every sect of Christians. *It originated from the earliest era of Christianity*, in honour to, or in compassion of, the religion and faith of Christians, before the poison of sectaries was diffused over the church," —(see also "Ashe's Manual, p. 164.)

I cannot conclude without admitting that, on looking back upon what I have written upon this important and inexhaustible subject, I find how poorly and inadequately I have fulfilled the task I set myself to perform; however, I shall be more than repaid if, through my feeble efforts any doubting brother is brought to see that the true mission of Freemasonry is to aid in bringing about the fulfilment of that glorious message so prominently brought to our notice at this festive season of the year; "Glory to God on high, on earth Peace, Goodwill towards men."

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 5.)

CHAPTER XII.—continued.

The Sultan now marched against Gabala, which, after a slight resistance, fell into his hands, and he advanced upon Laodicea. This town possessed a noble harbour, and was composed of exceedingly handsome houses. It was surrounded by elegant villas, full of the rarest marbles. These villas were attached to the most luxuriant gardens and groves. The inhabitants, upon the approach of Saladin, were filled with terror, and lost all courage. They refused to defend the town, and forsook the battlements, in spite of the earnest entreaties of the Templars to strike one blow in their defence. It was the misfortune of the Templars, during the whole existence of the Order, to be associated, in moments of difficulty, with fools, cowards, or traitors. Finding the citizens resolute in their intention to surrender to Saladin, the Templars retired with their followers to the citadel, which they successfully defended against the attacks of the infidel. After a gallant defence, they were forced to capitulate, and much to the annoyance of Saladin, the terms of surrender placed them beyond his power. With colours advanced, and in complete armour, they marched forth with the honours of war. The Mussulmen destroyed all the gardens and villas, smashed the

rare sculptures, and broke the other works of art in pieces. Sohirun, Bakas, Berzyeh, and other towns fell into the hands of Saladin, who then advanced upon Derbazac, a strong and important castle belonging to the Templars. On the 8th Regeb he commenced the attack. He used the greatest precautions in commencing the siege. He surrounded the place with a numerous body of troops, and caused to be constructed several enormous machines, which were to be used in the attack. Round the walls, at certain distances, he placed wooden towers, from which his most skilful bowmen discharged flights of arrows that swept the battlements. Under cover of these towers, he ran forward huge battering rams, which speedily made an immense breach in the wall. Saladin ordered an immediate assault when the breach was practicable. His own body-guard headed the stormers, supported on either flank by crowds of archers. The Templars, however, hastened to man the breach, and instead of stone, presented a wall of glittering steel to the attackers. After a bloody and prolonged contest, the Musselmen were driven back, leaving the ground covered with heaps of their slain. This retreat was seized upon by the Templars to repair the wall, and Saladin, on his part, shifted his attack to another quarter. He now caused certain hurdles, covered with raw hides, to be constructed, which were run close to the walls, and an expert party of miners employed, under their cover, to undermine the principal tower, which was considered the key of the fortifications. The tower was built of the strongest masonry, and resisted for a long time all the efforts of the workmen to undermine it. The greater part of the foundation was dug away, till the tower appeared at last as if suspended in the air. At length it fell, and carried away with it a huge part of the wall on either side, presenting a large breach. Upon this, with loud cries, the Mussulmen rushed to the attack, and again the Templars formed an impassable wall. Again and again the assault was renewed, Saladin pouring on upon the devoted Templars fresh troops, while his bowmen shot their arrows, till they flashed in clouds upon the armour of the Knights. The din of battle was terrific. "Allah," shouted the Mussulmen, as they vainly attempted to pierce through the front ranks of the Knights. "Beauseant! ha, Beauseant!" was the shout of the Templars as at every blow, an enemy bit the dust. The stones of the fallen tower were covered with

the bodies of the slain, while their blood formed large pools in the ditch. Never was there so stubborn a defence. When a Templar fell, another stepped into his place, and the Knights kept the breach, immovable as mountains. Saladin at length put an end to the assault by sounding a retreat. It was finally agreed between him and the Templars, that should the Prince of Antioch, not by a certain day come to the relief of the Knights, they should surrender the fortress, and be permitted to march forth with the honours of war. No relief was sent, and in terms of the treaty, the fortress was abandoned to Saladin.

Upon the surrender of Derbazac, Saladin marched his army upon Antioch. He did not attack it, as it was full of warlike and valiant defenders, and strongly fortified. The population was estimated at 150,000 persons. Prince Bohemond was residing there at the head of a well-appointed army. Gerard de Ridefort also had stationed himself in the city, with the Templars of the principality. After some days spent in reconnoitring, a truce was concluded between Saladin and the Christians. It was to take effect from the first of November, and to last eight months. Saladin then returned to Damascus, his troops becoming clamorous for a dismissal to their homes for the winter. Saladin, however, persuaded them to remain some time longer with him, as he had determined to renew the siege of Safet, and at all hazards to capture it. Night and day the Templars were harassed by the most furious attacks, and during a windy and tempestuous night, Saladin, in person, superintended the erection of five besieging engines. His personal exertions were superhuman. To every soldier he allotted a certain duty, and, turning to his secretary, he would say, "Let us not go to rest till we see these operations completed." Messengers were constantly sent to inform him of the advance of the works, and he spent most of the exciting time in easy and cheerful conversation with his secretary, Bohadin. Bohadin, on account of the tempestuousness of the night, implored his royal master to retire and take some repose, but Saladin replied, "The fire of hell shall not prevail against the eye that is wakeful and watchful in the service of God, and the eye that weeps through fear of God." The Templars defended themselves right valiantly, and slaughtered an immense number of the Mussulmen. On the news being carried to Tyre, of the renewal of the siege, two hundred

of the bravest Knights and soldiers marched forth the city to their relief. By concealing themselves during the day in caverns and solitary places, they eluded the vigilance of the enemy, and reached the neighbourhood of Safet in safety. They lurked for sometime there in concealment, waiting a favourable opportunity for throwing themselves into the castle. One day, however, they were unfortunately discovered by a Mussulman Emir, who, surrounding them with a vast host of infidels, took them all prisoners. They were marched into the presence of Saladin, who condemned them to death; but the Templars, hearing of their situation, sent messengers to Saladin to negotiate for the surrender of Safet, upon the condition that the lives of these prisoners should be spared. Saladin was delighted with the message, and countermanded the order for the execution of the Christians. The Templars had other reasons for negotiating for a surrender. They had run short of provisions, and all hope of assistance from their brethren was abandoned. It is doubtful, however, if they would, even under these circumstances, have surrendered the place, except when the last of the garrison had fallen, but for the lucky capture by Saladin. They agreed to surrender the castle, upon being permitted to retire to Tyre with the honours of war, and accompanied by the captives whom the Sultan had taken. These terms were acceded to by Saladin. Safet was delivered into his hands, and immediately destroyed. It will be observed from these sieges, that the Templars defended themselves till the last extremity, and only surrendered their fortresses when permitted the honours of war. If these were refused, they continued the defence until they were all slain. Had the other Christians possessed the smallest share of the unbending courage of the Templars, Saladin would never have taken Jerusalem.

Guy de Lusignan, who had somewhat recovered from the crushing influences of his defeat and imprisonment by Saladin, now sought to erect a throne from the wreck of his kingdom, and to renew the war with Saladin. The Grand Master of the Templars gave him the support of the Order, while numbers of Christians from the West duly arrived to take part in the war. The European Templars, upon the receipt of the pressing letters sent them by John Terricus, hastened to send both men and money to the assistance of their brethren in the East. Many of the chiefs and most valiant of the Order left their

peaceful Preceptories of Scotland, England, and Ireland to take part in the war, and brought with them vast quantities of armour, clothing, and munitions of war. Henry II. of England also sent with them thirty thousand ducats, for the defence of Tyre. This sum the Templars delivered over to Gerard de Ridefort, from whom it was demanded by Conrad de Montferrat. The Grand Master, however, would not recognise the claim of Conrad, and declined giving it up to him, as he had seized upon Tyre, and refused to yield it up to King Guy, to whom the city of right belonged. Conrad was mortified at this refusal, and finding Gerard was neither to be bullied nor cajoled into giving up the money, he wrote grievous letters to England complaining to Henry of the conduct of the Grand Master. His letters appear to have been as ineffectual with Henry as his remonstrances with Gerard, the monarch wisely considering that the Grand Master was the best party to judge in what manner the money should be disposed.

Guy and Gerrard de Ridefort now advanced with the Christian army against Acre, and laid siege to it. This town was built at the western extremity of a vast plain, and the Mediterranean protected it on one side. It possessed a large and commodious port, which drew to it a great quantity of the European and Asiatic commerce. Deep ditches surrounded the walls on the land side, and, at equal distances, formidable towers had been built; the most conspicuous of these being *Maledicta*, or the "Accursed Tower," which commanded both the city and the plain. A dyke, built of stone, closed the part towards the south, terminating in a fortress, erected upon an isolated rock in the midst of the sea. The plain of Acre is bounded on the north by Mount Saron; on the east by the Galilean mountains; and on the south by Mount Carmel, which runs into the sea. Two hills intersect the plain—Turon, or the Mountain of the Worshipper, and the Mahameria, or Hill of the Prophet.

The army of the Christians which marched to the siege of Acre numbered nine thousand men, but, from the arrivals from the west, it speedily increased till it became of great magnitude. Saladin now began to feel alarm at the tremendous preparations of the Christians, and the great numbers of Knights who surrounded the standard of the Cross. Assembling an army at Damascus, he hastened across Anti-Lebanon, and pitched his camp at a short distance from Acre. He seized

possession of all the passes through which the Christians could retire, strongly garrisoned them, and thus the besiegers became in turn the besieged. The Christians fortified their camp by ditches and towers, so as to repel attacks both from Acre and the army of Saladin. Several battles ensued, in which the Templars distinguished themselves by their fiery valour. In one of these engagements, Saladin cut his way through the Christian army and entered Acre, taking with him large reinforcements and provisions for the town. After stirring up the valour of the inhabitants, and leaving with them some of his most experienced generals, he returned to his camp to renew the combats with the Christians.

A fleet soon arrived to the assistance of the Christians, bringing a number of warriors from Germany, Friesland, and Denmark. Conrad de Montferrat, who could not hear of the tidings of battle without taking part in it, raised a body of troops, and set sail from Tyre to Acre. These reinforcements cheered the drooping spirits of the Christians, while they proportionally damped the courage of the Mussulmen. The Christian Knights, according to an Arabian historian, covered with their long cuirasses of steel, looked from a distance like serpents spread over the plain; when they flew to arms, they resembled birds of prey, and, in the *melée*, they were as indomitable as lions. So great was the panic produced among the Mussulmen by the fresh arrivals, that, in their councils, several Emirs proposed to Saladin to retire before an enemy as numerous as the sands of the sea, more violent than tempests, and more impetuous than torrents. Saladin, however, would not listen to such pusillanimous councils, and resolved to fight the Christians to the last.

The army of the Christians being thus augmented, the soldiers impatiently cried to be led against the infidel. The leaders were equally impatient to advance against Saladin, and to drive him from out among the mountain fastnesses. The more experienced in the tactics of the Sultan, opposed this proposal; but, as usual, in the councils of war, where all are nearly on an equal footing, and jealousy exists, hot blood and inexperience carried the day. They accordingly marched forth from their entrenchments, and drew up in battle order. They were commanded by several of the most celebrated Christian generals of the age; while to encourage them in the coming conflict, the Archbishops of Ravenna, Pisa, Canterbury,

Besançon, Nazareth, and Mont Royal, with the Bishops of Beavais, Salisbury, Cambrai, Acre, and Bethlehem, assumed the helmet and cuirass, and led on bodies of warriors bravely to the field. So redoubtable an appearance did the army present that a Knight, in a moment of excitement, exclaimed, "Let God remain neuter, and the victory is ours!" An impious and detestable sentiment, says Vinisauf, for it placed the issue of the battle in man. and not in the Deity; when man can do nothing without God, as the issue of affairs sadly proved.

(To be continued.)

MASONIC NOTES AND QUERIES

FREEMASONS' MAGAZINE.

In compliance with the request of "H. B.," all the material part of the letter written by me on the occasion of the project of the *Freemasons' Magazine* Company is here subjoined:—"Masonic increase and amelioration would, in my judgment, suffer much delay and injury by the discontinuance of the *Freemasons' Magazine*. The Craft in the metropolis ought to know what is done by the brethren in the provinces, and the Craft in the provinces what is done by the brethren in the metropolis. This is effected at present entirely by that journal. Besides, it is only by it that the Masons of England become acquainted with the proceedings of Masons of other countries. Take, for instance, France and Germany. There are probably not half-a-dozen English Masons to whom the *Monde Maçonnique* or the *Bauhütte* is sent. See the *Freemasons' Magazine*, No. 194, March 21st, 1863.—C. P. COOPER.

MASONS' MARKS (3rd S. xii. 431).

Very little that is reliable seems to have been written on this interesting subject. The Rev. Mr. Woodford, Swillington, Leeds, published a collection of marks in the *Freemasons' Magazine* of 1862. I notice that many of the most ancient marks are identical with letters of the old Teutonic or Runic alphabet; and the system may possibly have originated in initial letters of that alphabet, which Rask says was used late in Christian times in stone carving on account of its greater adaptability. I hope to see some one follow out an inquiry in this direction.—JOHN YARKER, Jun.

SOURCE FROM WHICH A STATEMENT IN SOME MASONIC MEMORABILIA IS DERIVED.

"I. G.," you say that in some Masonic Memorabilia, which have lately come in your way, there is a statement that, after Inigo Jones had been appointed Grand Master by James I., our lodges took the form of "seminaries of instruction on the sciences and the polite arts, after the model of the Italian schools." Well, make it an early point in your Craft studies to find from what source this statement is derived.—C. P. COOPER.

CAGLIOSTRO.

The address of this impostor, inviting Masons to meet him at Reilly's Tavern, Great Queen-street, on the 3rd of November, 1786, at nine p.m., is said to have been inserted in the *Morning Herald* of Thursday, Nov. 2nd, 1786.—R. Y.

BRO. FINDEL'S LETTER.

Bro. Findel's letter, respecting which a correspondent inquires, is dated July 13th, 1864. He will find it in the *Freemasons' Magazine*, vol. xi., page 72. The legends mentioned are those of King Solomon's temple and the third degree.—C. P. COOPER.

MASONIC BIBLIOGRAPHY.

In the library of the late Bro. Comte de Falkenberg, 33°, was a volume, 16mo., "Reglement Particulier de la T. R. L. de St. Jean d'Ecosse des Frères Réunis," published at Tournay, in Belgium, in 5818. This is rather larger than lodge by-laws generally—containing 327 articles. The lodge was founded in 5770, and was one of the old Scotch lodges. From such an origin it has some peculiarities as compared with Continental regulations. Thus the tenth chapter is devoted to the very venerable, that is the P.M. He has the same place as in English lodges—replaces the W.M., and is a member of all committees. He was charged with the special mission of investigating all complaints. This book is preceded by a charge. It does not appear under what Grand Orient the lodge was placed. It had a regular chapter, professing several rites, and a sovereign tribunal of Grand Inspectors of the 31st degree.—R. Y.

A PROPOSAL RESPECTING THE HIGH GRADES.

"J. W.," the proposal to which allusion is made in the first of my communications entitled "The High Grades," page 49, vol xvii. of the *Magazine*, is designed to injure, probably to destroy. It is silly to call it "inefficient." This word is a misprint, occasioned, doubtlessly, by illegibility of handwriting. The epithet employed was "inexpedient." I proceed to say it is "injudicious," and I then add "perhaps something worse." That the proposal is something worse than inexpedient and injudicious would, I am persuaded, were its nature fully disclosed, be the opinion of thousands of Freemasons in every part of the globe.—C. P. COOPER.

PORTUGAL.

In 1860 it appears there was in Portugal a Grand Lodge or Grand Orient, presided over by the Ill. Senhor Dom Egas Moniz, gentleman of the Prince Regent's household, knight of the Order of Christ, member of the Supreme Civil and Criminal Tribunal of Lisbon. He is called G.M. de la Maç. L. du C. du P.R. This will be Grand Master of Lusitanian Masonry of the C. of the Prince Regent. What C. means is a query. It is a question whether we preserved the Rite of Memphis, as a book was dedicated to him by Bro. Chereau.—R. Y.

INTOLERANCE.

Monsieur X., if there be intolerance in the refusal to receive a *Prudhom* into the lodge, then charge our modern English Freemasonry with intolerance. A ribald scoffer of the Great Architect of the Universe can never become one of us.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC LIFEBOAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother.—I hope that the brethren of the south, who were loud in advocating the Masonic lifeboat fund, are sending to you their subscriptions. I should like, if it would not be out of place, to see the list of subscriptions sent each week to your valuable paper. I have great pleasure in saying that I have pounds sterling in my possession; and, when the rest of the lodges of this province send in theirs, I will let you know the amount.

Yours fraternally,

ARTHUR WOODHOUSE, P.G.S.
Treasurer to the Lifeboat Fund.

PALESTINE EXPLORATION FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—In a recent number of your magazine it was announced that a distinguished American brother was about to undertake a Masonic pilgrimage in the Holy Land. May I express a hope that you, or others who may have influence with that brother, will dissuade him from making the pilgrimage too much of a demonstration, especially in visiting the Holy Places.

The Committee of the Palestine Exploration Fund have obtained special privileges for carrying on investigations which have already borne good fruits, and which, if properly supported, and not interfered with, will doubtless result in discoveries of the greatest interest to the historian, to the religious of more faiths than one, and last, but not least, to the Freemason.

Any demonstrative visits of examination might arouse jealousy, and cause a withdrawal of the special facilities now enjoyed by a practical body, seriously engaged in the great work of discovery; and while we must all respect the spirit in which the pilgrimage has been proposed by our brother, it is not only morally true that the great secrets of the Holy Land lie beneath the surface, but it is specially the case materially, where the accumulations of past ages have deeply covered the ancient sites, and where well-organised excavations may bring to light the landmarks and ruins of the old City, and many precious relics, which, if not recovered now, may remain unknown, at least for our generation. The Palestine Exploration Committee have, indeed, commenced a new crusade, confined to no sect or class, to win back the Holy Places, peacefully, not only for Christendom but for the whole world. They have appealed to the world for the needful funds to carry out the great work, and, as an old Mason, I add my appeal to you and your readers to support the work, not only by funds but by influence.

I believe that the question is likely to be brought before Grand Lodge under high and honourable auspices, but I trust that any grant from Grand Lodge will not be the limit of the assistance given by English Masons, and that we shall not wait for the

action of Grand Lodge; and I venture to suggest that private subscriptions be organised in our lodges, and that each lodge should send its collective subscription to the Honorary Secretary, Mr. George Grove, Crystal Palace, Sydenham, as soon as possible, as a lodge donation to the fund.

If we modern Freemasons cannot leave upon the earth such monuments as the works of our brethren of the Middle Ages, or of still more remote antiquity, we may have the satisfaction of helping to throw new light upon our traditions and our mysteries, and showing to others that our aspirations are not limited to sociality or even to charity.

Yours fraternally,

C. H. G.

The Athenæum,
New Year's Day, 1868.

THE ROYAL ARCH.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have read Bro. Hughan's remarks in your number of the 4th inst., and trouble you with a short reply.

Bro. Hughan seems not to have understood aright my allusion to Bro. Dr. Oliver. That learned writer had in the edition of 1847 distinctly stated that the Royal Arch was of English fabrication, if you will, and "not included in any other system which was ever practised on the Continent of Europe," yet he mentions no less than nine grades, of which he sought to commemorate the events contained in their legends—grades all of them of very questionable antiquity. But in his last work he seems to refer the Royal Arch to an ancient rite—De Bouillon, equally, I venture to say, very dubious, and I therefore mentioned this great contradiction in order to strengthen my own position. Indeed, Dr. Oliver gave the clue to the real history of the degree, where he alludes to the division of the third degree. That is the whole point of my humble argument—that the Royal Arch, as we have it, is identical in substance with the second part of the Master's degree, though, no doubt, Dermott, for his own purposes, adopted the name of Royal Arch, and may have incorporated with his rendering some of the fancies of Ramsay. Bro. Hughan says that not only does he question the antiquity of the Royal Arch, but he has been unable to trace as well as Dr. Findel the third degree before 1717. If he will look at the MS. presented by Dr. Findel marked "L," in his appendix, and which is certainly as old as the middle of the seventeenth century, he will, I think, see cause to change his opinion.

With respect to the immediate evidence, I have written to a friend and brother, who either has it in his possession or knows where it is to be found, and, when I have heard from him, I will write again.

I can only add that, despite Bro. Hughan's strong expression of opinion, I venture to express my firm belief, on very many grounds of evidence, that the Royal Arch degree is far more ancient than 1740, and is really what it professes to be, the completion of the third.

Yours fraternally,

A MASONIC STUDENT.

A MASONIC PILGRIMAGE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have perused in your pages the letter from my esteemed friend and brother, Dr. Findel, with that attention and interest which he always has a right to claim from Freemasons. But I confess that I deeply regret the expression of his opinions against Bro. R. Morris' pilgrimage, and that he can see no possible good from his "researches in the Orient."

Our German brethren have ever been so foremost in all Masonic studies, and we here have been so encouraged by their good example, that, coming from my learned brother, such expressions sound strange and unsympathising. But, my learned brother, from his "staid precept," no doubt is quite consistent in his observations, and no one has more right to be heard, from his long and laborious researches. But, though ill health for a time has compelled me to forego my long-cherished plan of publishing the collections I have now long been making, I venture to-day to make a few remarks on my learned brother's statement that there is amidst scientific Masons no doubt that the third degree is an invention of modern time, not earlier than 1717. I respectfully venture to differ from him, even at the risk of being classed amongst the unscientific, and to observe that even among German writers there is not such an absolute agreement, and certainly not amongst English writers. On the contrary, there is, as it appears to me, plenty of evidence of an exactly contrary nature.

When my learned brother, Dr. Findel, was in England, I had the pleasure of showing him for the first time, and giving him a copy which I had procured, through the kindness of Mr. Jones, of the MS. department, British Museum, of that most important and interesting document which he had published in his Appendix, page 69, marked C.

In Dr. Findel's most striking account of his journey to England, he alludes to this valuable document as making the third degree much older than he thought; and if Dr. Findel is right, as I think he is, that Dr. West drew from this MS. his remarks, we may safely say that that MS. dates from about the middle of the seventeenth century, and refers to a much older ritual. I confess I cannot see the use or the tendency to strip our old traditions of their value and importance.

It must ever be an open question whether Dr. Findel's theory or Krause's is the correct one. Much may be said on both sides; but do not let us condemn all who differ from us, as Masonry is surely wide enough for us all. I venture, therefore, in your pages to express my thanks to Bro. Morris for his proposed pilgrimage, as anything which tends to throw light on the traditions, antiquities, and archaeology of our Order, deserves to be gratefully appreciated by the Fraternity at large.

Since I saw Bro. Dr. Findel in England I have become possessed of a MS. copy of the Constitutions, edited by Bro. M. Cooke, and which had belonged, first to Mr. Cowper, and afterwards to the learned Sir F. Palgrave, and on the fly sheet of which these words are written in an old handwriting:—

"This is a very ancient record of Masonry which was copied for me by Wm. Reid, Secretary to the

Grand Lodge 1728. Lord Coleraine, Grand Master; Al. Choche, Depy. (?); Nat. Blackerly and Jo. Highmore, Grand Wardens.

Yours fraternally,

A. F. A. WOODFORD, P.G.C.

THE FIRE AT HER MAJESTY'S THEATRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The enclosed circular has been used extensively, but I shall feel obliged by your giving it a place in your columns, as it may meet the eye of some friend whose name has been omitted from the list, and whose presence at the meeting may be of service—it being understood that the attendance of any gentlemen desirous of aiding in the good work will be highly esteemed.

The circular will at the same serve as a reply to enquiries and suggestions in recent numbers of the *Freemasons' Magazine*.

Earnestly soliciting co-operation.

Yours fraternally,

London,

8th Jan., 1868.

FREDERICK BINCKES.

"Her Majesty's Theatre and Bro. S. May.

"6, Freemasons' Hall, W.C.,

"6th January, 1868.

"Dear Sir and Brother,—The severe and unfortunate loss sustained by Bro. S. May, from the recent disastrous fire, is considered by that gentleman's Masonic and theatrical friends, as affording a legitimate opportunity for presenting to Bro. May, a testimonial worthy his acceptance, as evidencing the estimation in which he is held, and to which his services in connection with all works of Charity so justly entitle him.

"Your attendance at a meeting to be held at Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Monday, 13th January, at eight o'clock p.m., will be esteemed a favour.

"If unable to be present, will you kindly inform me if you are willing to serve on a committee proposed to be formed for carrying out the above object, or to further its accomplishment in any other effectual manner.

"I am, dear Sir and Brother,

"Yours very faithfully,

"FREDERICK BINCKES.

"Secretary, Royal Masonic Institution for Boys
"(Acting pro. tem.)"

[We are glad to find that some active steps are being taken, and we trust that the amount of subscription will demonstrate that so worthy a brother has not failed to ensure the good will of the Craft, after so many years' loving labour for the benefit of it.—ED. F. M.]

In the worst ages of licentiousness, the social ties of Masonry have withstood the storm, and if some poor, miserable, cowardly wretch may, here or there, have been carried away beyond the safe moorings of his character as a Master Mason, the exhortations and swift punishment of the brotherhood only proved the crime exceptions to our noble principles.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

WE were glad to perceive, during a recent visit to Birmingham, that the Masonic Hall and Club House, projected some three years ago, and for the building of which a company was formed, is at last progressing; the external walls are fast rising, and, from the information we were able to glean on the spot, there is every reason to believe that the completion of the building will be pushed on vigorously.

THE *élite* of the province of Warwickshire are about to be assembled at a grand Masonic ball, to be held at the Warwick Town Hall, on Monday next, the 13th inst., under the patronage of the Provincial Grand Master (Lord Leigh), and the Deputy Provincial Grand Master; and we can safely bespeak for it the greatest success. It may be said to be the county ball of the season.

METROPOLITAN.

BELGRAVE LODGE (No. 749).—The regular meeting of this lodge was held at Anderton's Hotel, Fleet-street, on the 8th inst. Bro. J. Slade took the chair of K.S. at five o'clock, assisted by his officers, Bros. W. Bourne, S.W.; W. Pierce, J.W.; H. Watkinson, S.D.; G. Pymm, J.D.; W. Hester, I.G.; P. Parsons, S.; J. G. Froud, P.M., Treas.; R. F. Potter, P.M.; H. Garrod, P.M., Sec.; W. Ough, P.M., Assist. G. Purst.; W. Runtling, P.M.; E. N. Grogan, P.M.; R. H. Temple, P.M.; T. Strip, A. Lefebvre, E. Harper, W. E. Mackrill, W. Wickham, and about thirty more of the brethren. The following visitors were present, Bros. W. Godfrey and J. Everson, 511; E. Lowther, 162; and R. Baker, 177. The lodge was opened in the first degree, and Bro. Rayner having answered the questions satisfactorily, was entrusted and retired. The lodge was then opened in the second degree, and Bro. Rayner was passed to the degree of F.C. in a very creditable manner. This being all the business of the evening, as several of the candidates for initiation, passing, &c., were absent, Bro. Froud, P.M., then rose and said, that as the funds were in such a flourishing condition, and Bro. Grogan was going to stand as Steward for the Belgrave Lodge at the Royal Benevolent Fund festival, he proposed that the sum of fifty pounds should be voted from the lodge funds to that institution. Bro. Potter, P.M., seconded the proposition, and in the course of his address he spoke of the proud position the lodge had taken in the Masonic world, and he hoped that it would yet stand higher if possible. It is needless to say that this resolution was carried unanimously. Bro. Garrod then rose and said, that as the lodge had completed the first ten years of its existence, and had flourished in a way that he believed no other lodge had done, he should propose that Bros. Froud, Runtling, and Grogan should be made honorary members for their exertions in the formation, and carrying it so successfully through the first ten years of its existence. Bro. Pymm said there was one more brother whose name was on the warrant, that he should like to see made an honorary member likewise—that was Bro. Woodstock. He knew that he had left the lodge some years, but he thought that it would only be a graceful act to elect him to the same position as the other worthy brothers who acted with him. Bro. Pymm's proposition was carried by a large majority. The lodge was then closed in due form with solemn prayer, and the brethren adjourned to the banquet table, after which, the usual loyal and Masonic toasts having been disposed of, Bro. Grogan made an appeal to the brethren individually to do the best they could to supplement the lodge gift, by sending him to the festival with a list of names equal to that which Bro. Ough had had the honour of taking up before him. Bro. Ough likewise called the attention of the members to the fact that the Royal Benevolent Fund was really in want of all the

subscriptions that could possibly be got together; and he hoped that every member would give something between ten shillings and ten pounds. A handsome list was the result of this appeal to the feelings of the brethren. The Tyler's toast brought the evening to an end, and the lodge was closed in harmony.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 721).—The regular monthly meeting of this lodge was held on Tuesday, the 31st ult., at the Bars Hotel. The lodge was opened by Bro. Williams, when the following brethren were present:—Bro. W. R. Bainbridge, I.P.M.; J. Gerrard, P.M., Treas. and P.G.J.D.; W. B. A. Bainbridge, S.W., and P.G. Steward; H. Allsop, J.W., and P.G. Steward; E. Tibbetts, Sec. and P.G.S.; Dr. T. Davies, S.D.; J. Smith, J.D.; R. Worrall, I.G.; Richmond, Org.; and the following brethren, T. Kellet, Tasker, Brisland, Thomas, B. Mason, W. Ellis, Sergt.-Major Barrett, T. Williams, Capt. Davies, R. Smith, J. McEvoy, Capt. Jones, J. Dennis. Visitor: Bro. Walker, S.D. 1075, Isle of Man. The minutes of the last lodge being read and confirmed, Bro. R. Barrett, 723, Aldershot, was unanimously elected a joining member. Mr. H. Hobgen was duly initiated into Freemasonry, and Bro. Capt. W. Jones having proved his proficiency in the former degree, was passed to the F.C. degree by the W.M., assisted by Bro. Bainbridge, P.M. The next business was to ballot for the W.M. for the ensuing year, which proved in favour of the S.W., Bro. W. B. A. Bainbridge. Bro. Gerrard being re-elected Treas. The lodge was then closed and the brethren adjourned to refreshment.

CORNWALL.

HAYLE.—*Cornubian Lodge* (No. 450).—The members of this flourishing lodge held their annual banquet of St. John's at Bro. Crotch's Hotel, on the 3rd inst, for the purpose of installing the W.M. and officers for the year ensuing. The lodge was close tyled at one o'clock p.m. Bro. George Eustace having been unanimously elected at the preceding meeting, was duly installed in the chair, the ceremony of installation being admirably performed by Bro. Dr. Mudge, P.M., P.G.S., after which the following officers were appointed:—Bros. John Coombe I.P.M.; Nicholas J. West, S.W.; James Pool, J.W.; Frank Harvey, Treas.; Captain F. H. Pool, Sec.; William W. Mildren, S.D.; Martin Dunn, J.D.; William Thomas, I.G.; George Richards and Thomas Frost, Stewards; Christopher Trather, Tyler. The ceremony being over, the brethren were called from labour to refreshment. About fifty brethren adjourned to the banquet-room, where they partook of an excellent dinner of the most choice description. The Cornubian Lodge for the last twelve months has flourished in a remarkable degree. During the Mastership of Bro. John Coombes, the retiring W.M., there have been sixteen initiations, fourteen passings, twelve raisings, and five joining members. The able manner in which Bro. Coombe has conducted the ceremonies during the past twelve months reflects great credit upon himself. During the last two years there have been thirty-one initiations. There now stand over five initiations for Bro. Eustace to commence on, and there is every reason to believe that the ensuing year will meet with similar success. It was proposed that the sum of £10 should be given as a donation to the Cornwall Masonic Annuity Fund. The financial fund being also in a flourishing condition, the sum of £100 will now be lent out on interest. Again, the Members are in a position to build a new Masonic Hall. The usual loyal and patriotic toasts were very happily given from the chair and from other members of the Craft, and were pleasantly responded to, and a most comfortable evening was spent, which will be long remembered by the brethren of the Cornubian Lodge.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—An emergency meeting of this flourishing lodge was held on Monday evening, the 30th ult. Bro. G. G. Hayward, I.P.M., Prov. G.S.B., presided, assisted by Bros. W. Johnston, S.W.; George Somerville, J.W.; Thomas Cockburn, as S.D.; J. Gibson, I.D.; George Murchie, Sec.; W. Court, Treas.; J. Atkinson, I.G.; A. Woodhouse,

W.M. elect 412, P.G.S., Steward; John Barnes, Tyler; J. Iredale, P.M., P.D. Prov. G.M.; F. W. Hayward, P.M., Dir. of Cers., P. Prov. S.G.W.; G. Turnbull, G. Armstrong, W. Ford, and J. Slack, W.M. The visitors were Bros. Samuel Maxwell, and Jessie Banning, J.D. 343, Preston. The lodge was opened in the first degree, for the purpose of initiating Mr. Richard Martin, Carlisle. He not arriving at the time stated, the lodge was closed for refreshment. The candidate made his appearance at nine o'clock, and the lodge was resumed. Mr. Martin was prepared, duly admitted, and initiated by Bro. G. G. Hayward, I.P.M. (in the absence of Bro. Slack, W.M.), in his usual style. The lodge was then closed, and the brethren assembled in the ante room, where Bro. Banning gave the lecture on the first tracing board. Bro. Iredale also gave the lecture on the use of metals at the building of the Holy Temple. A vote of thanks was proposed to Bros. Banning and Iredale for their instructive lectures, which was duly responded to. The W.M. requested the attention of the brethren whilst the S.W. put round the test question for the benefit of the candidate. Bro. Iredale proposed the health of Bro. Martin, the initiate, with musical honours. Bro. Martin returned thanks in a short and modest speech. After some other toasts had been given and responded to, the brethren parted in harmony.

DEVONSHIRE.

BRIXHAM.—*Lodge True Love and Unity* (No. 248).—The brethren met on the evening of St. John's Day, for the purpose of installing the W.M., Bro. the Rev. J. R. Nankivell, for the ensuing year. The lodge was close tyled at half-past six, when the W.M. took the chair. After the lodge had been opened in the first and second degrees, the ceremony of installation was performed in a very impressive manner by Bro. Joseph Johnson. The new W.M. then appointed his officers as follows:—Bros. Johnson, S.W.; Dunn, J.W.; Howard, Treas.; Stevens, Sec.; Berry, S.D.; Munday, J.D.; Clarke, I.G.; Matthews, Tyler. The business of the evening being ended, the brethren were called from labour to refreshment, where an excellent repast had been provided for them, under the careful management of Bro. Johnson, and to which all the brethren appeared to do justice. The cloth having been removed, the usual loyal and Masonic toasts were given and drunk with Masonic honours, when the meeting became convivial, and the brethren separated after a well-spent and most agreeable evening.

EXETER.—*Lodge of St. John the Baptist* (No. 39).—On the 3rd inst. the brethren of this lodge assembled in the Masonic Hall, Exeter, to witness the installation of the W.M., Bro. S. S. P. Blight, P.P.G.O. At three o'clock the hall was comfortably filled, and the ceremony of installation was admirably conducted by the V.W., P.M. Bro. Cann, P.P.G. Treas. The W.M. invested the following brethren as his officers:—Bros. J. C. Yelland, I.P.M.; W. H. Geachias, P.G.S., S.W.; John Way, J.W.; Rev. J. B. Strother, P.P.G.D.C. Oxon, Chap.; H. L. Brewster, P.G. Registrar, Treas.; W. F. Quick, Sec.; A. Bodley, S.D.; T. Dand, J.D.; E. Strafford, Organist; A. Bailly, I.G.; C. Adams and G. Spink, Stewards; J. Gregory, P.G. Tyler, Tyler; P. L. Blanchard, Assistant Tyler. The duties of the lodge having been concluded according to ancient custom, the brethren adjourned for refreshment to the Half Moon Hotel, where Bro. Poole had prepared a banquet of the most *recherché* character. The W.M., Bro. Blight, presided, and was supported on his right by the R.W.P.G.M. of Devon, Rev. John Huyshe, M.A., P.G. Chaplain of England; V.M. Bro. Cann, P.M., P.P.G.T., V.W. Bro. Appleton, P.P.G., Superintendent of Works; V.W. Bro. Brewster, P.M., P.G. Registrar; V.W. Bro. Bellerby, P.M., P.P.G. Treas., and many others. More than forty brethren honoured the banquet with their presence, and, it will be most gratifying to all Freemasons in the provinces to be informed that the R.W.P.G.M. Bro. Huyshe, in responding to one of the Masonic toasts, stated that his medical attendant had given him great hopes for believing that as the spring of the year advanced it is probable that his health would improve. It was a source of much pleasure to the brethren then assembled to see the P.G.M. so far restored to health as to enable him to be present at the banquet. The usual royal and Masonic toasts having been proposed and duly acknowledged, the brethren retired at an early hour of the evening, all well pleased with the proceedings of the day.

PLYMOUTH.—*Lodge Brunswick* (No. 159).—The annual meeting of this lodge was held at the Masonic Rooms, Union-street, for the purpose of installing the W.M. elect, Bro. Carter.

There was a large attendance of the brethren, amongst whom were the following P.M.'s:—Bros. Chapple, Lose, May, Warren, Thomas Stephens, Beall, Millar, James, Popham, and Austin. The ceremony of installation was performed in a most impressive manner by P.M.'s Chapple and Lose; after which the W.M. invested the following officers for the ensuing year:—Bros. Ammery, S.W.; Tretheway, J.W.; May, Treas.; Lose, Sec.; W. B. Thomas, S.D.; Radford, J.D.; Trevena, I.G.; Miller, Dir. of Cers.; Bartlett and Massey, Stewards; Radmore, Tyler. The brethren afterwards adjourned to the Duke of Cornwall Hotel, to partake of the annual banquet, at which the usual loyal and Masonic toasts were duly proposed and enthusiastically responded to.

CALLINGTON.—*Victoria Lodge* (No. 557).—The brethren of this lodge held their annual meeting on the 30th ult., at the Bull's Head Inn, for the purpose of installing the W.M. elect, Bro. N. A. Coward. There was a very good attendance of the brethren, amongst whom were the following P.M.'s:—Bros. Mason, P. Prov. S.G.W.; Peter, P. Prov. G. Reg.; Pearce P. Prov. G.J.D.; Kempthorne, P. Prov. G.S.B.; Taylor, F. Harper, Treweek, Venning, Trenaman, and Spear. The ceremony of installation was ably performed by Bro. Pearce, P.M., after which the W.M. invested the following brethren as his officers:—Bros. Peter, I.P.M.; Crabb, S.W.; Steele, J.W.; Pearce, Treas.; S. Harpur, Sec.; Langford, S.D.; Harris, J.D.; Bate, I.G.; Henwood, Tyler. Bro. Mason was reappointed Steward of the Cornwall Masonic Annuity Fund. The brethren were then called from labour to refreshment, and sat down to an excellent repast provided for them by their worthy host, Mr. John Brown. The cloth having been removed, the usual loyal and Masonic toasts were duly given and responded to. The brethren were then recalled from refreshment to labour, and the remaining business having been transacted, the lodge was finally closed, and the brethren returned at an early hour of the evening highly gratified with the day's proceedings.

TAIVISTOCK.—*Bedford Lodge* (No. 282).—The brethren belonging to this flourishing lodge assembled on the 31st ult., for the purpose of transacting their annual business and celebrating the festival of St. John the Evangelist. There was a large attendance of the brethren, and the ceremony of installation having been performed in ancient and solemn form, Bro. Beck, the W.M. for the ensuing year, proceeded to invest his officers, as follows:—Bros. George Merrifield, I.P.M.; W. R. Northway, S.W.; E. Brooming, J.W.; Parris, Chap.; J. C. Wills, Treas.; R. Webb, P. Prov. G.P. Sec.; Schwer, S.D.; F. Tones, J.D.; T. Chapman, P. Prov. Dir. of Cers., Dir. of Cers.; Walker, I.G.; Andrews, P.M., Tyler. The lodge was shown to be in a most satisfactory condition, both as regards its finances and the number of its members. The brethren afterwards sat down to their annual banquet, which was served up at the Bedford Hotel, with Bro. Northway's usual excellence, and, having spent a most pleasant evening, parted at an early hour.

LANCASHIRE (EAST).

BLACKBURN.—*Lodge of Perseverance* (No. 345).—The usual annual festival of St. John the Evangelist was celebrated at the Old Bull Hotel, on Friday, the 27th ult. There was a very large assembly of brethren present, and also of visiting brethren from neighbouring lodges at Manchester, Preston, Over Darwen, Accrington, Clitheroe, Burnly, Clayton-le-dale, and of Lodge Fidelity, 269, Blackburn. The lodge met promptly at three o'clock, p.m., under the presidency of Bro. Thomas Robinson, W.M. It would be a waste of space to particularly name all who were present; let it suffice to state they comprised nearly all the P.M.'s of the lodge, and about seventy brethren and visitors, in all eighty-two persons. The lodge having been duly opened in the F.C. degree, the W.M. requested Bro. Thomas, P.M., to undertake the ceremony of Installation, which that brother cheerfully acceded to and conducted the whole business in a very impressive and truly Masonic style. Bro. Richard Radcliffe, P.M., then presented, on behalf of the lodge, Bro. Edwin Eastwood, to be installed, and Bro. Charles Tiplady by request of the Installing Master, read the ancient charges and regulations, to which the W.M. elect gave his solemn adhesion. The brethren not having passed the chair were then required to withdraw temporarily, and immediately a board of P.M.'s was constituted, when the usual obligations of W.M. were given, and the signs communicated. He was then in due form installed in the seat of K.S., and saluted by the P.M.'s present and afterwards in the three degrees of M.M., F.C., and E.A.

the rest of the brethren were admitted into the lodge. The W.M. having thanked the brethren for the honour unanimously conferred upon him, then proceeded to elect and invest with the collars and jewels, the officers for the ensuing year, viz., Bros. Joseph Brierley, S.W.; John Rigby, J.W.; Denis Towers, S.D.; William Thurst, J.D.; Denis Baron, Sec.; T. Copeland, Org.; Robert C. Duckworth, I.G.; Jno. Banister, Tyler; R. Radcliffe, P.M., Dir. of Cera.; C. Tiplady, P.M., Treas. Bros. J. Stafford, and Geo. Duerden, Stewards. The lodge was then called from labour to refreshment, when the brethren sat down to a sumptuous banquet, provided by Bro. Thos. Evans in splendid style, the manager of the hotel. Ample justice having been done to the fare so liberally served, the W.M. proceeded to give the usual loyal toasts which were well received, as also the principal Masonic toasts of the Grand Officers and P.G. Officers. The memory of the late lamented Bro. L. Newall, D. Prov. G.M. of East Lancashire, was given in solemn silence, the toast being prefaced by Bro. Tiplady with a short memento of the excellencies, as a Mason, of that deceased brother. "The Visiting Brethren" was also proposed by Bro. Tiplady, P.M., who, in a speech replete with Masonic feeling, energetic expression, and enlarged benevolence, gave a hearty welcome to the large assembly of brethren from the sister lodges in the vicinity. The toast having been most vociferously received, about ten brethren rose to respond, one each from the lodges represented. We cannot enter into detail of all the apposite speeches made, perhaps the whole may be summed up in the judicious and sensible remarks of Bro. Holgate, Lodge of Virtue, Manchester, who giving a passing tribute to the enlarged hospitality of Lodge 345, said he already found himself quite at home in Blackburn, because he thought they were, as they ought to be, careful to admit none without close inquiry, and so maintained a state of respectability, usefulness, and harmony, that he trusted might never be lessened. The healths of the W.M., P.M.'s, &c., were respectively given and suitably responded to. Bro. Clough in responding to the toast of P. Prov. G.M., regretted the lodge had not a single Provincial Officer. On the toast of our "Absent Brethren" being given, Bro. Tiplady, P.M., took occasion to make a touching appeal on behalf of a sick brother, which we rejoice to say was most liberally met by the brethren, and a voluntary collection of £4 placed in the hands of the W.M. for his benefit. The remaining toasts were quickly disposed of, and the lodge closed in due form at eleven o'clock. The entertainment was specially enhanced by the capital musical performances of the Volunteer Artillery Band, under the able leadership of Bro. George Ellis. Several of the brethren also contributed vocal harmony to the enjoyment of the evening, the whole passing off with great éclat and perfect satisfaction of the brethren and the visitors who honoured the lodge with their company.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The annual festival of this lodge was celebrated at the Freemason's Hall, on St. John's Day, and was well attended. There were present Bros. L. A. Clarke, Prov. S.G.D., W.M.; W. Kelly, P.M., and D.P.G.M., W.M. elect; Pettifor, P. Prov. S.G.W., and P.M.; Weare, P. Prov. S.G.D. and P.M., Treas.; J. Adlard, S.W.; Stretton, P. Prov. G. Reg., Sec.; John Buck, P. Prov. S.G.W., and P.M.; Thorpe, I.G.; J. Langham jun., H. Gamble, W. E. S. Stanley, Rev. R. W. Burnaby, G. E. Checkland, O. Burton. Visitors: Bros. John Denton, P.M. 837, and 1001, and P. Prov. G.P., West Yorkshire; Dr. Leslie, Org. 1010, Yorkshire; W. Robotham, 1007; Francis Kemp, 469; James H. White, Sec., 469; L. L. Atwood, Chicago, U.S.A., and George H. Hodges, P.S.G.W., W.M.; John E. Hodges, P.J.G.D.; George Toller, P.G. Steward, and J.W.; J. C. Clarke, P.G. Steward, and S.D.; Charles Johnson (P.M.), and P. Prov. S.G.W., Jersey; Org.; A. Sargeant, I.G.; M. Hack, F. J. Baines, and S. S. Partridge, John of Gaunt Lodge 523. Letters of apology for absence were received from Bros. Earl Howe, P.G. Master; the Hon. and Rev. Augustus Byron, Rev. W. Langley, Rev. I. G. Packer, E. Gosling, and others. The lodge having been opened in the first degree, the minutes of the last meeting were read and confirmed. A ballot was then taken for Bro. Robotham of Lodge 1007 who was unanimously elected a joining member. The report on the auditor's accounts was made by Bro. Pettifor, P.M., for his services as Treasurer during the past year, and a ballot being taken he was unanimously re-elected to office. Bro. Bembridge was re-elected Tyler of the lodge. The lodge having been opened in the second degree, Bro. Kelly (Deputy Pro-

vincial Grand Master), who had been unanimously elected as W.M. for the ensuing year, was presented for installation—and so much of that ceremony as was necessary was then performed—he giving his assent to the ancient charges and taking the O.B. as regards the government of the lodge, after which he took the chair in the third degree, and was afterwards proclaimed and saluted in the several degrees; the ceremony being ably conducted by Bro. Pettifor, P.M. Bro. Kelly thanked the brethren for the compliment they had paid him in unanimously electing him to the office, but which was an honour he had very reluctantly accepted, and which he should have declined had he not felt that under the circumstances in which the lodge was placed, it was his duty again to occupy that chair, which he had had held twenty-six years ago, and which he certainly never expected to occupy again. He now took it on the full understanding that the officers of the year would be regular in their attendance, and that he should receive the best support of the brethren generally. On the motion of the W.M., seconded by Bro. Pettifor, a cordial vote of thanks was given to the I.P.M., Bro. S. A. Clarke, for his services, and which that brother acknowledged. The officers were then appointed and invested as follows:—Bros. E. Gosling (by deputy), S.W.; Stanley, J.W.; Stretton, Sec.; Weare, P.M., Treas.; T. Thorpe, S.D.; G. E. Checkland, J.D.; Dr. Henry Leslie, Hon. Org.; O. Buxton, I.G.; C. Bembridge, Tyler. The office of Chaplain was reserved for the Rev. Bro. Packer. Bros. Clarke, I.P.M.; and Weare, P.M.; undertook the office of Stewards or Purveyors for the ensuing year; a vote of thanks having been passed to their predecessors, Bros. Adlard and Ride, the late Wardens. After the lodge was closed the brethren adjourned to the banquet, and spent a few hours very pleasantly; the usual loyal and Masonic toasts alternating with numerous songs. Dr. Leslie presiding at the piano.

LINCOLNSHIRE.

LOUTH.—*Lindsey Lodge* (No. 712).—On Friday, the 3rd inst., this lodge celebrated the festival of St. John, and installed the Worshipful Master "for the ensuing year, or until a successor shall be appointed and installed in his stead." Bro. William Griffin S.W., and D. Prov. G. Dir. of Cera., of Lincolnshire had, at a lodge of emergency, held in December last, been unanimously appointed to fill the chair of K.S., and was placed therein as above by Bro. Frank, who acted as installing master on that occasion. The following brethren were appointed officers:—Capt. E. Locock I.P.M.; W. Seaton S.W.; W. L. Mason J.W.; Rev. G. Nash Chap.; R. Robinson Treas.; J. F. Waite P.M. Sec.; George Brikett S.D.; Henry Andrews J.D.; G. H. Porter Inner Guard; W. Simons Dir. of Cera.; W. England Steward. The Secretary's report was most satisfactory, showing a balance in favour of the lodge, in spite of a large expenditure of money in providing new lodge accommodation which is now inferior to none in the country. The newly formed benevolent fund is progressing most favourably, and shows a balance of near £60 on the credit side of the balance-sheet. On the termination of business the brethren adjourned to the banquet, which was beautifully served in the old lodge room (which is now used as a refreshment room) and was most tastefully placed upon the table, reflecting great credit on the stewards, Messrs. Simons and England. The brethren have reason to congratulate themselves on the accommodation they have recently obtained, which enables them to enjoy much more privacy and comfort than can be obtained in an hotel. To Bro. C. E. Lucas the thanks of the lodge are due for providing such comfortable quarters, and to Bro. Fowler for his gratuitous services as architect in rendering the lodge one of the handsomest in the province.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Bute Lodge* (No. 960).—On Monday, the 30th ult., the brethren of this prosperous and flourishing lodge assembled at the Masonic Hall, Bute Docks, for the installation of their W.M. elect, Bro. Philip Bird. Owing to the very high estimation in which this brother is held in the province, a very numerous and influential gathering took place. The ceremony of installation was most ably and impressively performed by the R.W. Prov. G.M., Bro. T. Mansell Talbot, assisted by his Deputy, Bro. E. J. Morris. The Board of Installed Masters consisted of Bros. Thorp, Martin, Willans, and Bell, P.M.'s of this lodge; Olver and Williams, W.M.'s Silurian and Isca Lodges, Newport; D. Williams, W.M. Indefatigable Lodge,

Swansea; and Hodge and Thomas, P.M.'s Glamorgan Lodge (No. 36). The W.M. having been saluted and proclaimed by the R.W. Prov. G.M. in his inimitable style, proceeded to appoint and invest with the insignia of office the following brethren, viz., Bros. the Rev. E. Jones, Prov. G. Chap., S.W.; W. Willans, J.W.; W. H. Martin, P.M., P. Prov. S.G.D., Treas.; Frederick Ware, Sec.; S. Weetchert, Dir. of Cers.; S. Daniels, S.D.; R. Evans, J.D.; W. Coleman, I.G.; W. Davies, O.G.; and W. E. Vaughan and W. Davis, Stewards. The addresses to the various officers and the concluding address having been eloquently rendered by the R.W. Prov. G.M., on the termination of the ceremony a unanimous vote of thanks was carried with enthusiastic acclamation to that distinguished brother for the honour which he had conferred upon the lodge. A very cordial vote of thanks was also ordered to be recorded on the minutes to the retiring Master, Bro. Bell, Prov. S.G.D., for the very efficient manner in which he had conducted the business of the lodge during his year of office. Some idea of the extraordinary progress made by this talented brother may be formed when we mention that, although when this lodge was constituted some four years ago, Bro. Bell was not a Mason, such has been his assiduity, added to natural ability, that no brother ever passed through the chair with greater *éclat*. The lodge having been closed, the brethren proceeded to the Royal Hotel, St. Mary-street, where a sumptuous banquet had been provided by Bro. Bacon. The W.M. was supported by Bros. the R.W. Prov. G.M., the D. Prov. G.M., Dr. Bryant, P. Prov. S.G.W. Bristol, Prov. G. Com. K.T., &c. (an honorary member of this lodge); and about sixty of the brethren of the province. The mother lodge (Glamorgan) although not numerous, was very respectably, represented by Bros. Samuel Nash, S.W.; Thomas Hodge, P.M., P. Prov. S.G.W.; E. J. Thomas, P.M., Prov. G. Dir. of Cers.; J. P. James, P.M.; Josh. Elliott, S. Weetchert, and a few of the other leading members. The usual loyal and Masonic toasts were given and ably responded to, that of the visitors, not included in former toasts, being coupled with the name of Bro. W. H. Walleth, P.M. of the Humber Lodge, Hull. One of the most interesting features of the evening's proceedings was the presentation of an elegant Past Master's jewel, the gift of the lodge, to Bro. J. C. Thorp, and bearing the following inscription:—"Presented to Bro. Jno. C. Thorp, P.M. 340 and 960, P. Prov. S.G.D. Oxon, by the brethren of the Buts Lodge, No. 960, Cardiff, as an affectionate memorial of their friendship and esteem, and for his unwearied and disinterested labours on behalf of their lodge, of which he was the founder and first installed Master, 30th December, 1871." The presentation was made in most suitable terms by the W.M., and responded to with much characteristic feeling by Bro. Thorp.

SUFFOLK.

IPSWICH.—*St. Luke's Lodge* (No. 225).—The anniversary festival of St. John the Evangelist was celebrated on Friday, the 27th ult., at the Coach and Horses Inn. The lodge was opened at half-past five p.m., and the brethren adjourned to the banquet at six, presided over by the W.M., Bro. C. Davy, ably assisted by the other officers of the lodge. Due justice having been done to the good things provided by Bro. Charles W. Godball, the usual loyal and Masonic toasts were given from the chair, and the evening passed with harmony, toast, and sentiment, the greatest fellowship characterising the proceedings. Reciprocal deputations attended between lodges No. 225 and 876, Lodge of Perfect Friendship.

IPSWICH.—*Perfect Friendship Lodge* (No. 376).—The brethren of this lodge celebrated the anniversary St. John the Evangelist on Friday, the 27th ult. About thirty brethren sat down to an excellent banquet, presided over by their newly-installed Master, Bro. W. A. Elliston, M.D., in a most able and dignified manner. After the cloth had been removed, the usual loyal and Masonic toasts were given and enthusiastically responded to. Complimentary toasts to the various officers of the lodge were afterwards introduced which elicited some very able and sensible remarks from various brethren, and after a delightful evening the brethren separated highly pleased with the entertainment.

WORCESTERSHIRE.

MALVERN.

Consecration of the Royds' Lodge.

It affords us much pleasure to have to record the establishment of a new lodge in this favoured locality, particularly as

the want of such an institution has long been felt by numbers of visitors to the place, as well by those in the neighbourhood who already belong to the craft. This want is at last, however, supplied; thanks, we believe, to the Masonic zeal and activity of Bro. Albert Brown, P.G.J.W., of Worcestershire, who has recently become a resident here, and who as W.M. for two years of the Semper Fidelis Lodge, Worcester, well earned the esteem and respect of his brethren generally. The new lodge has been named after the R.W. Prov. Grand Master, and the interesting ceremony of constitution and consecration took place on the 30th ult., when a large number of the officers of Provincial Grand Lodge, and brethren from this and the neighbouring provinces, assembled to take part in the celebration. The beautiful ceremony of consecration was solemnly and impressively performed by the D. Prov. G.M., Bro. Barber, assisted by the officers of the Prov. Grand Lodge.

Bro. Albert Brown having been duly installed W.M., nominated the following brethren as his officers:—Bros. Ward-Jackson, Prov. G.S.W. of Durham, S.W.; E. A. N. Royds, J.W.; Rev. George Fisk, Chap.; T. Cox, Jun. Sec.; J. M. Evans, S.D.; T. E. Lucy, J.D.; H. Cross, D.C.; W. Underwood, I.G.; R. Woods, Steward; Santley, Tyler.

The W.M., in thanking the brethren for their kind support on the occasion, said he deeply regretted the absence of the Prov. Grand Master, caused, as all would be sorry to hear, by domestic affliction; but he had to thank his worthy deputy, Bro. Barber, for the able and impressive manner in which he had performed the duties of consecrating officer, the Prov. Grand Lodge for mustering so strongly on that occasion, many other brethren and personal friends, who had come from a distance to take part in the ceremonies of the day, and the brethren of that lodge for having honoured him by nominating him their first master. He hoped to prove by his acts, rather than by his words, that he tried to deserve the confidence reposed in him, and that confidence it would be his earnest endeavour to Merit.

The vote of thanks to the D. Prov. G.M. having been duly passed, he, after referring to the unfortunate absence of the Prov. G.M., congratulated them upon the establishment of a lodge at Malvern, and said there was no place better adapted for the growth of Masonry than that. He, with the Prov. G.M., wished the Royds Lodge hearty success, and said he should long remember the day he had the honour to consecrate it. In moving a vote of thanks to Bro. the Rev. George Fisk, he said that the reverend brother had shown them there was nothing antagonistic between Masonry and Christianity, for all that was required of Masons as Masons was required of Christians as Christians. He also supplemented Bro. Fisk's exhortation to study the Craft with a view to becoming masters of it. There was no necessity for a brother to neglect his usual avocation, but every one ought to make himself skilful in the Craft. He characterised the oration as dignified, eloquent, and forcible, and moved a vote of thanks to its author.

Bro. Griffiths, Prov. S.G.W., seconded the proposition. He said he had been many years a Mason, and had had some considerable experience, and he could say that the language which had fallen from Bro. Fisk—although forty years had elapsed since he took an active part in Masonry—showed he had not forgotten the lessons which had been taught him, and which he had reproduced for their benefit that day. The vote having been duly carried,

Bro. the Rev. G. Fisk said he could not be but deeply impressed by a sense of the kindness with which his words had been received. He had spoken with a full sense of his responsibility with reference to his position as vicar, and his office in that newly-consecrated lodge. Connected with the fulfilment of duty, it was always a gratification when it was entered upon as a matter of principle, and he felt that gratification now; he had spoken with fidelity and earnestness, and trusted that the principles he had inculcated would be acted upon fully by them all; the approbation with which his observations had been received was a guarantee that those with whom he should be associated would regard those words as a governing principle, and would endeavour to act up to it; thus would they be united by the kindest feelings, and Masonry would flourish amongst them. Let them accept his cordial, hearty thanks for the recognition they had given his poor services, and accept his wish that, under the guidance of their W.M., the Royds Lodge would prosper and strengthen, and that their borders might be extended, and Masonry in general advanced.

Bro. Sir E. A. H. Lechmere, *Bart.*, M.P., P.D. Prov. G.M., proposed a vote of thanks to Dr. Grindrod, who had kindly placed at the disposal of the lodge nearly the whole of his house. Although accustomed to hospitality, they had never had a more cordial welcome than when they entered that house. Everything had been done for their personal comfort, and creature comforts had been plentifully provided. The room was most suitable for the occasion—a model lodge-room—and they must all feel a deep debt of gratitude to Dr. Grindrod, and a hope that at some future day he might become a member of that lodge, for his attainments, his kindness, and his readiness to help in every good work, would make him a very good brother.

The D. Prov. G.M. seconded the vote, reiterating the remarks of Bro. Sir E. Lechmere, and the hope that Dr. Grindrod would before long become “one of us,” for he would do honour to Masonry, as to every other walk of life in which he engaged.

The vote having been unanimously carried and some other business transacted, the brethren marched in procession to divine worship in the Priory Church.

The service, which was of a special order, was conducted by the Rev. George Maxwell. Bro. the Rev. H. Richardson, Halesowen, read the first lesson, and Bro. the Rev. J. Hordern Jukes read the second lesson; and Mr. Haynes presided at the organ.

Bro. the Rev. G. Fisk, L.L.B., then delivered the sermon; after which the brethren adjourned to the Belle Vue Hotel, where about seventy sat down to a sumptuous banquet, under the presidency of the W.M. of the Lodge, Bro. Albert Brown. The banquet was of the most *recherché* description, prepared by experienced *chefs de cuisine*, sent down from London specially by the enterprising proprietor of the Hotel, Bro. Browning, who was ably represented by his manager here, Bro. Hunt.

In proposing the first toast of the evening “The Queen and the Craft” the W.M. said that loyalty was a distinguishing characteristic of Freemasons. When Queen Elizabeth ascended the throne there were many societies which were looked upon by Her Majesty with great suspicion, and many were forbidden, and accordingly ceased to exist. Amongst the rest the Masonic body was doubted, and Her Majesty directed Matthew Parker, the then Archbishop of Canterbury, and others to be made Masons, and tell her whether she might properly acknowledge them. The archbishop and others became Masons accordingly. The reply was, “Your Majesty asks me what Masons are? The most loyal subjects your Majesty has, are Masons; the best citizens this land boasts, are Masons; there are none more God fearing people in the realm than are Masons.” Loyal then, they are loyal now, and would continue so as long as Masonry lasted. Englishmen were not particularly demonstrative perhaps in their loyalty, but the germ existed in good ground, and it would spring forth and fructify the moment activity was needed. He felt a pleasure in having the privilege of proposing “The health of the Queen and prosperity to the Craft” for the first time in that lodge. A verse of the National Anthem was sung, and another having reference to “the craft.”

The W.M. next gave, with some appropriate observations, “The Prince and Princess of Wales and the rest of the Royal Family,” and sang, “God bless the Prince of Wales,” the brethren joining very heartily in the chorus.

The D.P.G.M. then proposed the health of “The Right Hon. the Earl of Zetland, M.W.G.M.; the Right Hon. the Earl de Grey and Ripon, R.W.D.G.M.; the R.W. and W., the officers of Grand Lodge.”

The W.M. proposed the health of “The R.W. Bro. A. H. Roysds, Provincial Grand Master.” In a body consisting so largely of Worcestershire Masons it was needless for him to say anything to recommend the toast for their acceptance. The Provincial Grand Master had come among them some ten or twelve years ago from Lancashire with a high reputation as a Mason, and he had since proved to be in Worcestershire, as in Lancashire, a most active and zealous one. His absence that day caused him and all the deepest regret. The toast was drunk with much enthusiasm.

Bro. the Rev. G. Fisk proposed “The Health of Bro. Barber, Deputy Provincial Grand Master.” In doing so he regretted the absence of the P.G.M., and lamented the cause, which lay in the hands of the Great Architect of the Universe, who ordereth all things with infinite wisdom and mercy. He was thankful they had had their ceremonies graced by one who, although second in office, in power and worth might be equal to the brother he had spoken of. His great urbanity, kindness, facility of address, cordiality and tenderness to every

brother, made him one whom he would hold to his own heart and commend to the love and affection of every brother and of all the brethren. They had all seen how gracefully, kindly, gently, he had fulfilled the high duties, and met the lofty responsibilities of the day. He (Bro. Fisk) rejoiced to recognise in their proceedings the entrance amongst them of Masonry in a distinct and definite form: he had told them of his initiation nearly half a century since: for nearly forty years he had not pursued Masonry: he had sought how loving and kind men could be on Christian grounds, but now his love of Masonry seemed to bud afresh, and if his budding indeed helped the cause of Masonry in that place, he should be gratified. He had said in lodge and in pulpit that which was on his conscience to say, and he now desired to propose for cordial, hearty, loving, brotherly acceptance, “The Health and Happiness of Bro. Barber, Deputy Provincial Grand Master.”

The D.P.G.M. responded. He looked upon to-day as one of the proudest in his Masonic career; he had long wondered why they had no lodge in Malvern, but their hearts' desire was now accomplished. He wished them every success.

Bro. Walter Cobley, P.M., then proposed the “Prov. Grand Wardens and the officers of the Prov. Grand Lodge; to which Bro. Griffiths and Masefield replied.

The D.P.G.M. proposed the “Worshipful Master of the Roysds Lodge Bro. Albert Brown,” who was too eminent a Mason and too well known to require any encomiums from him. He had done all he could for the advancement of Masonry, and especially for lodges and brethren around him. He (the D.P.G.M.) congratulated him upon the establishment of that lodge, and the high basis upon which it was founded. When he (the D.P.G.M.) became a Mason twenty-five years ago, lodges were badly filled, and Masonry was not active; now it was very different. Two new lodges had been consecrated in this province since he had his chief had held office, and one ancient lodge had been resuscitated, and he had been very much astonished to read in that which was supposed to be a respectable paper, the *Birmingham Daily Post*, “Freemasonry and Fenianism” linked together. He indignantly repudiated the connection or even association of the two names. The things themselves had nothing in common. Fenianism was a horrible crime—an outrage against all laws, human and divine, while Masonry was loyalty and devotion to the powers that be, and in fact to all in authority. He concluded by proposing the health of the W.M. and prosperity to the lodge.

The W. Master who was warmly greeted, said that after the eloquence of the Chaplain and the D.P.G.M. he feared the few words he should use would fall very tamely on their ears. He thanked them very much for the cordial reception they had given to the toast, so kindly proposed by the D.P.G.M. In founding and taking upon himself the position of Master of the new lodge, he felt how great was his responsibility, and how utterly inefficient he was to discharge the duties of his important office as they ought to be discharged, for the more he knew of Masonry, the more he was convinced how little he knew: he felt much might be wanting on his part, as W.M. of the lodge, but it would be his earnest endeavour to promote its interests, and he hoped it would extend itself and flourish, and that his children's children might rejoice hereafter, that he had been instrumental in establishing so noble an institution in that place. It was a source of much gratification to him, that with the exception of his Wardens and the Chaplain, the brethren he had nominated as his officers that day, were all brethren to whom he had had the privilege of first showing the light of Masonry, and he hoped and believed they would prove themselves to be obedient and efficient officers of that lodge. He trusted that they, and all the brethren, who would see the light of Masonry there, would endeavour to become shining lights in the midst of a dark world, that their light might so shine before men, that they might see their good works, and glorify the Great Architect of the Universe, whom they all humbly adored. He trusted that that lodge would become as firm as the hill on which they were then standing, which bared its breast with dignified composure to every tempest, and fearlessly presented its bosom to the midnight storms; so might that lodge prove superior to all opposition, become instrumental in diffusing the light of wisdom, in dispensing the beauties of virtue, and in promoting the happiness of mankind.

Bro. Griffiths proposed “The health of Bro. Fisk,” the Chaplain of the lodge. Although they had heard of his absence from Masonry for forty years, still he had continued to preach and

act upon the principles of Masonry without wearing its outward symbols.

Bro. Fisk, in responding, said he felt like a Mason buried a great many years ago and dug up again. When he was just of age he was initiated in a lodge over which the celebrated Dr. Jenner, of Vaccine notoriety, was Master, and that not very reputable person, Col. Berkely, was S.W. He was raised to the degree of Master Mason, and when to-day he heard the mysteries of Installed Masters talked about he began to think what would be the next step he might attain to. That had been to him an exceedingly gratifying day. As a free and accepted Master Mason, and as Vicar of that parish, he was proud to have been nominated by the W.M. to be their Chaplain. He felt that it involved responsibilities which would be heard of in another day, but God grant that he might fulfil them. He was not a man to flinch from or to overlook duty, and he hoped they would always find him what he professed to be. He felt that Masonry was a great reality, and hoped it would ever be regarded as such, and if his principles as a Christian man and a Mason were worth one straw, they involved the sacred respect of all those who were members of the Craft, and he who forgot his responsibilities deserved the pity, if not the contempt of every one. All that he had said had been said with that singleness of purpose which should characterise a Christian man, a minister, and a true Mason. To be a true Mason was to be the highest order of man. He had spoken frankly and freely and was thankful for their response. As he was at the beginning they would find him at the ending, and he trusted that if he laid his bones among them, the brethren would be able to say of him "He was an earnest Vicar, a true Mason, and a faithful Brother."

Among the toasts were, "the W.M. and brethren of Lodge Semper Fidelis, No. 529; the Visitors; the Wardens and Officers of the Royds Lodge, &c.

The vocal abilities of the W.M., Bros. William Archer, J. M. Evans, Cox, and others, accompanied By Bro. Broad, added very much to the enjoyment of the evening; and the vocal and instrumental arrangements of the consecration ceremony carried out by the P.G. Organist, Bro. Bruton, assisted by Bro. Broad, increased largely the beauty and solemnity of the service

SCOTLAND.

AYRSHIRE.

MOTHER KILWINNING.—The annual communication of the members of this most ancient lodge of Freemasons was held in their hall on the 23rd December, for the election and installation of office-bearers, when the following were unanimously elected—Bro. Wylie having, at a previously-convened meeting, nominated his successor: Bros. Colonel Mure of Caldwell, R.W.M., and as such Provincial Grand Master of Ayrshire; Hugh Conn, to rank as immediate P.M., in consequence of the Past Master's acceptance of another office; Neil Robson, Bourtree Hill, D.M.; Patrick Burns, S.M.; L. Mackersy, W.S., Edinburgh Proxy Master; Dr. H. Andrew, S.W.; John Robertson, J.W.; John Whinton, Treasurer; Robert Wylie, Secretary; the Revs. Dr. Campbell, W. Lee Ker, John Sime, and Alexander Inglis, Chaplains; W. Watson, S.D.; J. Crawford, J.D.; J. Wylie, S.S.; R. Kerr, J.S.; James Salter, I.G. Robert Allison, T. The following brethren are associated with Bro. Mackersy in the representation of Mother Kilwinning in the Grand Lodge of Scotland; D. Murray Lyon, P.S.W., and the Earl of Roslyn, P.J.W.—Bro. Wylie having installed the new Master, the Lodge added to its roll of members Bros. Captain Spiers, of Elderslie, P.G.M. of Glasgow; Captain W.S. Neill, of Swinridgemuir; Captain J. Eglinton Montgomerie, of Annick Lodge; W. R. Patrick, of Trearne; W. R. Cochran Patrick, of Woodside; and W. D. Chambers, R.W.M., of Ayr St. Paul. In the evening the lodge was opened in ample form in the Hall of the Eglinton Arms Hotel, for the celebration of the festival of St. Thomas, and was presided over by the P.G.M., the Rt. Wor. Bro. Colonel Mure. In the course of the evening large and respectable deputations were received from the following lodges in the province, headed by their respective Masters;—St. John Kilwinning, Kilmarnock, No. 22; Navigation, Troon, 86; St. Marnock, Kilmarnock, 103; St. Andrew, Kilmarnock, 126; St. Andrew, Irvine, 149; St. John, Beith, 167; Thistle and Rose, Stevenston, 169; St. Mungo, Mauchline 179 Blair, Dalry, 290;

St. John Royal Arch, Saltcoats and Ardrossan, 320; Royal Blues, Kilbirnie, 399; Neptune Kilwinning, Ardrossan, 442. Among the brethren present from a distance were—J. Burr, Provost of Ardrossan; Captain Forrester, of Ardeer; William M'Jaunet and Alexander Hepburn, Ardrossan; R. H. Smith, Ayr, &c.

In his address to the brethren, Bro. Colonel Mure began by expressing his personal gratification on his installation, as having assumed the office of R.W.M. of the mother lodge of Scotland, and in that capacity Prov. G.M. of Ayrshire. It was at all times a serious matter for any man to be elevated to a seat so honourable and so onerous, but his sense of responsibility was enhanced in having to succeed so able a Prov. G.M. as Bro. Wylie, whose tact and judgment had been conspicuously displayed during his occupancy of the chair. At the initiation of the brethren who had been admitted to the mysteries of the Craft that afternoon, he had seldom been impressed with greater feelings of solemnity; and his view of the duties now devolving upon him was such as to awaken apprehensions of his inability to discharge them properly; but, although he was conscious of many shortcomings, he had at least the determination, if possible, to carry them out in such a manner as he hoped would in some measure justify the selection they had that day made in conferring upon him such an enviable Masonic distinction. The gallant colonel then proceeded to refer to the antiquity of Kilwinning, describing how the name "mother" had been given her from the fact of foreign Masons having found an asylum in the old village from the persecution of the Pope in the twelfth century; and complimenting her upon the prudence of accepting the place only second to the Grand Lodge of Scotland, because she believed and acted upon the necessity of that harmony which should ever characterise the brotherhood, and without which the Fraternity could never prosper. By taking this step, so far from losing her position and influence, she had raised herself in the estimation of all true Masons. The Order to which they belonged had often been taunted with the odium of being a secret society. Unhappily, even in these days, they had to mourn the existence of a most unprincipled and pernicious combination, marked equally by disloyalty to the Crown and by bloodshed in endeavouring to accomplish its nefarious purposes; but he was glad to say that Freemasons in this country had never been sullied by even the breath of suspicion. Passing on to treat of material Masonry, the Prov. G.M. alluded to the circumstance that operative Masons, and no other trade, could be found among themselves a society in ancient times. The reasons for this were not very far to seek beyond the importance of their vocation, the sanctity of the great buildings they erected, and the lasting nature of their work. As instances of the latter, he gave a graphic description of the vast platform at Baalbec, in Syria, which he had visited personally, and the foundation stones of which he had measured, each extending from 50ft. to 69ft. in length, and 13 cube. Considering that the wedge was the only machinery then known, this effort, without the advantage of steam power, must have been really stupendous, and could only have been accomplished by sheer manual labour. Referring to Solomon's Temple, the speaker said that, throughout his travels in the four quarters of the globe, he had never witnessed more touching scenes than at Jerusalem on Fridays, when a wretched remnant of God's ancient people came to weep over the foundation stones of that great edifice—grand even in its ruins—and imploring the restoration to divine favour of the despised race. In a highly-interesting sketch of mystic Masonry, the Prov. G.M. drew a fine parallel, in which he showed, in its various stages, the construction of a glorious edifice of civilisation, well-being, and eventual salvation—man being the material, and God the architect. As the stone must be quarried and dressed, though beautiful when in stratum; as the cedar must be felled and its branches lopped off before being adapted to practical purposes, though lovely but comparatively useless when growing; as the metal must be roughly torn from the earth, calcined, smelted, refined, and polished before being fit for the builder, so man, though in a natural state, both physically and mentally a marvellous and beautiful creation, must be civilised, humbled, and tried in the fire of sorrow and temptation before being ready for the great Architect above. All men, whether high or low in influence and position, may be through grace the true metal, for, as our great national poet says:—

The rank is but the guinea stamp,
The man's the gold for a' that.

Having alluded to the beautiful allegories so often used in Scripture, where the symbols of building figured so prominently, as the corner-stone, the tower of strength, &c., Col. Mure concluded an able address, amidst great applause, by saying that if one word that he had spoken had done good to the Craft, or might be instrumental in making any of the brethren present better men or better Masons, he should have every reason to bless the day that he became the P.G.M. of Ayrshire.

At low twelve the lodge was closed according to ancient form. In retiring from the Mastership of Mother Kilwinning, an office which he has held for two consecutive years, Bro. Wylie does so amid the regrets not only of the brethren of his own lodge and of the Ayrshire Craftsmen in general, but of several of the leading members of the Grand Lodge of Scotland, and the Provincial Grand Masters in the adjoining provinces. He has on several public occasions, in this and in other counties, amply sustained the dignity of his Masonic position; and as showing the estimation in which he is held in Masonic circles in Edinburgh, it need only be mentioned that in September last year he was specially commissioned by the Grand Lodge to proceed to Hamilton and reside at the installation of James Merry, Esq., M.P., as P.G.M. of the Middle Ward of Lanarkshire. By Bro. Wylie's return to his old post of Secretary to Mother Kilwinning, the gallant brother now at the head of this province will, in the discharge of his official duties, have the benefit of the services of an experienced and faithful counsellor. It may be interesting to the members of this lodge to know—and the mention of it redounds to the credit of the retiring Master—that the number of intrants in the year just closed exceeds that of every previous year during the last two centuries and a half; and also, that the last instalment of debt upon the Lodge Hall, built some eighty years ago, has been paid off under Bro. Wylie's reign in the Provincial Grand East.

ARDROSSAN.—Neptune Kilwinning (No. 442).—This lodge held its annual meeting for the election of officebearers, in Baird's Temperance Hotel, on Thursday, when the following appointments were made amid manifestations of the greatest unanimity:—Master, the R.W. Bro. James Robertson; Hon. P.M., Bro. Hugh Boyd; Depute Master, Bro. David Goodwin; Substitute Master, Bro. Robert Dinwoodie; Proxy Master, Bro. Henry R. Kay, Edinburgh; S.W., Bro. William Ross; J.W., Bro. James Norrie; S.D., Bro. Charles Adair; Chap., William Wylie; Treas., Frank Goodwin; Sec., John Robertson; Stewards, John Craig and Robert Ritchie; I.G., Hugh Hamilton; Tyler, James McKay. In the re-election of Bro. Robertson to the Mastership of the lodge of which he is the acknowledged founder, the brethren have given renewed expression to the feelings of regard in which they hold him; and a similar compliment has been paid to the other officials who, with one exception, have also been reinstated in their respective offices—that in which a change has occurred having been declined from inability on the part of the brother holding it, to give the attendance necessary to the proper discharge of its duties. Those officebearers in Grand Lodge and brethren in this province who, three years ago, were instrumental in having a charter granted to "Neptune Kilwinning, Ardrossan," will feel no little gratification in knowing that No. 442 has during the past year increased its membership by eighty-two entrants. This state of matters, taken in connection with its previous prosperity, would justify "Neptune Kilwinning" in placing upon its escutcheon a bee-hive, as emblematic of the unity of purpose and industry by which its operations have hitherto been characterised.

DUMFRIESSHIRE.

THORNHILL.

St. John's Lodge (No. 252).

The Lodge of St. John's, Thornhill, having, since its institution in 1814, at all times occupied a distinguished position in the Masonic temple of the province of Dumfriesshire, resolved about a year ago to do themselves the honour of presenting Bro. A. C. Hislop, P.M., with an acknowledgment of their appreciation of his services as R.W.M. of their lodge for three consecutive years, in which time he highly distinguished his Mastership of the lodge by the initiation of a larger number of the neutral world to the light from the east, than had been done by any Master in No. 252 sitting under the canopy of the Grand Orient. A committee, organised from the brethren of St. John's, set to work to get up subscriptions for the purpose of presenting Bro. Hislop with a testimonial, which took the

shape of a silver tea and coffee service, and a salver, bearing the following inscription:—"Presented, with a tea and coffee service and kettle, to Brother Adam C. Hislop, P.M. of St. John's Lodge, Thornhill, No. 252, by the brethren of that lodge, and by several members of lodges in the neighbouring provinces, in appreciation of the valuable services rendered by him to Freemasonry during his three consecutive terms of the office of R.W.M. of that lodge from St. John's Day, 1863, to 1866." Mrs. Hislop was also presented with a handsome suitably-inscribed silver bread-basket, and the correspondence with regard to the testimonial. The plate, which was most artistically got up, reflected great credit upon the taste of the committee. It comprised salver, with inscription, kettle and stand, coffee-pot, tea-pot, sugar-basin, cream-jug, also bread-basket to Mrs. Hislop. We may also mention that, on the visit of the Provincial Grand Lodge to St. John's Lodge a short time since, Bro. J. L. D. Stewart, son of the late Prov. G.M. for Dumfriesshire, presented Bro. Hislop with his late father's Royal Arch jewel, another proof, if wanted, of the estimation in which Bro. Hislop is held, and the lodge of which he was Master.

Bro. James Milligan, S.W. of the lodge, discharged the duties of R.W.M.; Bro. W. Sibbald as S.W.; and Bro. P. K. Brown J.W. Between fifty and sixty brethren sat down at the liberally supplied festive board. The acting R.W.M. opened the lodge in due Masonic form, after which he proposed in suitable terms the usual loyal and Masonic toasts.

Bro. Sibbald proposed "The Provincial Lodge of Dumfriesshire."

Bro. J. M. Caig, in proposing "The Historian of the Lodge, Bro. David Murray Lyon," referred to the "History of the Lodge of St. John's," from the able pen of Brother Lyon, stating in forcible language the good that had resulted from the "Recollections," in the work having found its way to America, Australia, New Zealand, and other colonies in which absent brethren were located. The number of editions it had gone through was sufficient proof of the way it had been appreciated.

Bro. Brown proposed "The Health of the Laureate of St. John's, Francis Bennoch, of London."

The Chairman then rose to proceed with the main business of the evening. He said: Worshipful Senior and Junior Wardens and Brethren—I now have the pleasure of proposing the toast of the evening, which is the health of our worthy Past Master, Bro. Adam C. Hislop; and, in doing so, I could have wished that this toast, and the high honour of presenting this testimonial to such an esteemed brother had been assigned to one more able to do them that justice which they require. But, believe me, brethren, it could not have fallen into the hands of one more willing. R.W. Past Master—It is only nine years since I filled the orient of this lodge, and had the honour of initiating you into the secret mysteries of our ancient and honourable fraternity; and again I have the honour of presenting you with a testimonial for very able and valuable services rendered by you to this lodge, and to Freemasonry in general. Six of these years have been spent by you in distinguished offices; but above all, for three successive years you ably and efficiently discharged the duties of the grand orient of your mother lodge, and courteously declined to be nominated for the fourth time, preferring to occupy the chair of the Past Master.

The Chairman then in due form presented the articles, and said: May they descend as heirlooms to your family, and tell to your posterity a tale of the popularity and high estimation in which you were held by the brethren of St. John's Lodge, No. 252.

Brother A. C. Hislop replied in the following terms: Right Worshipful Master, Worshipful Wardens, and Brethren—The plaudits with which you have been pleased to greet me with at this time, the speech which has fallen from the lips of your spokesman, and the magnificent gift by which it is accompanied, have called up emotions which no words of mine can embrace or adequately express. It may not be with words of eloquence that I thank you, but the words I employ are the wellings of a grateful heart. Brother Milligan, you have very kindly made allusion to the Masonic relationship that exists between us—that of father and son. I reciprocate the feeling that prompted the remark, and shall always cherish the remembrance that it was your hand that unveiled the mystic beauties to which I was introduced on becoming a member of the fraternity. I trust I shall continue to profit by the sacred injunctions you then imposed upon me; and while endeavouring to fulfil the behests of Freemasonry, I know that I but follow in the foot-

steps of many honourable and devoted sons of St. John's, Thornhill, who have long toiled in the mystic quarries, and whose upright walk and conversation has induced many a *cowan* to think well of Masonry, and to seek to be participants in its privileges. I must confess that in attempting to reply to your remarks I approach a subject of considerable difficulty, inasmuch as my humble labours as Master of my mother lodge have formed the theme upon which you have so eloquently dilated. You, sir, and the brethren here present, will, I feel certain, believe me when I say that in all my exertions, my anxieties, and my success in connection with my discharge of the high office to which by your suffrages I was thrice elected, my constant aim was to promote the prosperity and increase the fame of "Two hundred Two and Fifty." This splendid testimonial which Bro. Milligan, in your names, has just presented to me, is the best exemplification that I have done so. Permit me to say that it is not to me alone that credit is due for the unprecedented success in point of numerical strength and Masonic proficiency with which, during my presidency, this lodge was favoured. My efforts would have been fruitless had they not been warmly seconded and generously supported by the office-bearers and members, with a unanimity of feeling and determination of purpose that it was impossible to withstand. I need not recapitulate what all of us know about the greatest of our local Masonic demonstrations—viz., the celebration in 1864 of our first jubilee. That is now a matter of history, and having, along with the other eventful proceedings of this lodge, been embalmed for preservation in "Recollections" traced by the hands of a distinguished brother, now united to us by the ties of honorary membership, will redound to the praise of St. John's, Thornhill, for many generations to come. Brethren, viewing these beautiful pieces of plate, and looking back upon the past, I feel I have done little to merit them, but I have done what I could. I do assure you, brethren, you could not have presented me with a more acceptable gift—a gift that will be cherished by me to the latest hour of my existence; and when the purposes of the Great Architect of the Universe are finished with me here below, my children will cherish these as the most valuable heirlooms I can leave them, and think that their father in his day and generation had not lived for himself alone. Brethren, I shall not further trespass upon your time than in a single sentence to assure you that this mark of your kindness and approbation is received with a thankfulness and gratification impossible for me to describe—its value being in my eyes greatly enhanced by its having been also contributed to by so many brethren belonging to other lodges. It is enough for me to say that, while religiously preserving these costly mementoes of my Masonic career, I shall never forget the consideration you have all along paid to me, notwithstanding the defects which I am sensible have mixed up with my efforts to advance the interests of my mother lodge, and of the fraternity with which it is connected. Then, brethren, if I have failed inadequately conveying to you my heartfelt thanks, attribute it, I beseech you, to want of ability—not to want of gratitude. Accept then, my imperfectly expressed thanks.

Bro. P. Brown, Sec., in presenting the silver cake-basket and correspondence, said: Bro. Hislop, you have this evening been presented with a handsome and elegant testimonial in appreciation of the valuable services rendered by you to the cause of Freemasonry. Your exertions have been great; and, while the brethren thus show their respect to you, they at the same time have not forgotten your beloved wife. No doubt much of your precious time which ought to have been spent in your family circle has, in your zeal for promoting the principles of our Order, been withdrawn from that quarter; yet it must be very gratifying to Mrs. Hislop and to yourself to know that your exertions have been appreciated, and that your time has not been misspent. I have much pleasure in presenting to Mrs. Hislop, through you, her husband, this silver cake-basket, with the compliments of the brethren, and with it our best wishes; and may she long be spared to be an ornament to your home and to society, and to guard the interests of yourself and family. I have also much pleasure in presenting to you the correspondence which accompanied the contributions to the testimonial fund. Allow me, in conclusion, to repeat to you the wish of a subscriber:—

May the ancient and honourable badge which we wear
Be never dishonoured by thee;
May the rule of our faith be the square of your life,
The compass the bounds of your charity.

May your feet ever haste to the call of distress,
And your thoughts in devotion oft bend;
Keep sacred thy trust, and shed sympathy's tear,
And the right may you ever defend.

May the Great Architect of His goodness vouchsafe
His wisdom thy ways to direct,
May His beauty encircle thy pathway through life,
And His strength ever shield and protect.

May the friends of thy youth be the friends of thy age,
And at last when thou treadest alone
Through the dark vale of death, may thy faith and thy hope
Be built on the sure corner-stone.

Bro. Hislop replied on behalf of Mrs. Hislop in the following terms:—

Right Worshipful Master Wardens and Brethren: You have, in the exuberance of your fraternal kindness, as exhibited in the very chaste and valuable gift now entrusted to me for presentation to my wife, deepened the obligations under which I have already been placed by your generosity this evening. Permit me to say that Mrs. Hislop has for several years felt interested in the prosperity of 252—particularly so during the period in which I had the honour of holding its chair when the lodges' demands upon my time often drew me from the domestic circle. It cannot be otherwise than gratifying for her to know of the signal proof you have just given of your satisfaction with the way in which I discharged the duties which your partiality imposed upon me—but for herself to be the recipient of a token of esteem from a body of Freemasons is a thing that on her part could never have been expected. In accepting on her behalf this elegant present, I feel justified in saying that she will hold it in high estimation, both as to its intrinsic worth, and in consideration of the circumstances under which it has been given to her; and she will ever entertain pleasant remembrances of her husband's connection with St. John's Thornhill. Right Worshipful Sir and Brethren, bear with me while in a sentence I refer to the letters which have just been read, and which, with the list of contributors to the testimonial, you have most considerably presented to me. The fraternal regard for me breathed through these epistolary messengers to your worthy secretary excites my warmest gratitude, and fills me with astonishment at the extent and value of the friendship that I have been privileged to form within the mystic circle. Some of these letters have been penned by brethren whose Masonic fame is not confined to this country, but whose friendship is prized by the great and the good of this order in many lands: all of them are worthy, and as in my hours of retirement I scan this subscription sheet and peruse these letters, my heart will flow with gratitude to the Great Architect for having helped me with so many kind friends. I thank you, Bro. Peter Brown, for the kind and affectionate manner in which you have proposed Mrs. Hislop's health,—and you, brethren, for the hearty response you have given to his sentiments. I return you all on her behalf my warmest thanks, and beg to assure you that this eventful evening shall long be remembered by me and my beloved wife as one of the happiest of our life.

Bro. W. Brown proposed "The Proxy Master."

Bro. Sibbald gave the next toast, "The Nithsdale Royal Arch Chapter, No. 52. The toast was coupled with the name of Bro. M'Craig, who returned thanks.

Bro. P. R. Brown, S.D., proposed "The Absent Subscribers."

Bro. M'Farlane acknowledged the toast.

Bro. T. Kellock gave "The Committee."

Bro. Wilson having replied, and other toasts having followed, the closing toast was given by the Chaplain.

Songs from Bros. Cook, M'Lauchlan, Geddes, W. Brown, Sibbald, and T. Kellock, gave an additional charm to the proceedings.

EDINBURGH.

STOWE.—*St. John's Lodge* (No. 216).—Friday, the 27th ult., being the anniversary of St. John, the brethren of this lodge met in their lodge room at the Town Hall to celebrate the occasion by the annual festival. About fifty of the brethren assembled at noon, when the usual business of making reports, collecting quarterly dues, and the installing of the office-bearers for the ensuing year took place, after which a procession was formed, and headed by the flute band. The brethren, arrayed in full Masonic costume, marched through the village, and

returned to the hall, where, in the interval, dinner had been laid in Bro. Dickson's usual tasteful and substantial style. The Chaplain asked a blessing, after which ample justice was done to the viands. When the cloth was removed the usual loyal and Masonic toasts were given from the chair, which was ably filled by Bro. Brownlee, R.W.M. The remainder of the evening was passed in a very agreeable and happy manner, the brethren with toast, song, and sentiment, vying with each other to make the meeting enjoyable. After the torchlight procession the lodge was closed in ample form, and the brethren separated.

GLASGOW.

810TH ANNIVERSARY OF THE LODGE GLASGOW. ST. JOHN, No. 3 bis: AND AFFILIATION OF THE R.W. BRO. CAPTAIN SPEIRS, P.J.G.W., ENGLAND, AND PROV. G.M., GLASGOW, AS AN HONORARY MEMBER.

It was with no ordinary interest that we looked forward to the opportunity afforded us of availing ourselves of the card of invitation politely sent us to attend such an important Masonic event as that indicated by the above heading, "Antiquity's pride we have on our side," might appropriately be used as the motto of a Masonic lodge; i.e. a lodge of free and accepted or Speculative Masons,—who can unblushingly and evidently, in sober earnestness, announce that in the year 1867 she held her 810th anniversary! a very simple process of arithmetic thus brings the date of the foundation of this lodge to be A.D. 1057. Doubtless many of our readers, and especially those who, like ourselves, hail from the Grand Lodge of England, would like to know something about the allegations upon which such an extraordinary assertion is based. One of the most reliable and unbiased of Masonic historians of the present day has very tritely remarked that the history of the world begins with a legend; and so does the history of Masonry; and we are also informed by the same authority that English Masons have their York legend, dating as far back as the year 926; the German *Steinmetzen* (stone cutters) reply to any queries referring to the origin of their art, by pointing to the erection of the Cathedral of Magdeburg (876), and the Scottish Mason is satisfied with transferring it to the year 1140, the date of the building of the Abbey of Kilwinning. How are we then to account for the announcement put forth by the Glasgow St. John's lodge, No. 3 bis? These prefatory remarks formed the subject of our ruminations as we wended our way to that time honoured institution, or what was once the heart and pride of the Tontine Hotel, the place appointed—and most appropriately so—for the festive meeting of such an ancient lodge; feeling assured that doubtless, in the course of the evenings proceedings, some light would be thrown upon what appeared to us then—and as the sequel proved—still appears an inexplicable assertion. However, of this more anon: by the time we had finished our cogitations we were in the room in which the officers and members of the lodge were, with numerous visiting brethren assembled, awaiting the arrival of the Provincial Grand Master, who, upon entering the lodge, accompanied by Bros. F. A. Barrow, Sub. Prov. G.M.; W. Smith, Prov. Sec.; Robb, Prov. Mareschal and others, was received with the cordial greetings of the brethren present.

The R.W. Prov. G.M. was then affiliated as an honorary member of the lodge; the ceremony being very impressively and gracefully performed by Bro. Thomas Ramsay, the R.W.M., who has been recently re-elected to the chair of this ancient lodge. The Prov. G.M. having returned thanks in a few appropriate remarks for the honour just conferred upon him, the several office-bearers of the lodge were installed by Bro. F. A. Barrow, Sub. Prov. G.M. The lodge was then closed and the brethren adjourned to the banquetting hall.

The chair was occupied by the Prov. G.M., supported on his right by Bros. Thomas Ramsay, R.W.M. of the lodge: J. Steel, Prov. G.J.W.; Leith, Prov. G. Dir. of Cers.; J. Anderson, R.W.M. 362; Ex-Baillie McCulloch Robb, Prov. G. Mareschal; and other brethren. And on the left by Bros. F. A. Barrow, Sub. Prov. G.M.; W. Smith, Prov. G. Sec.; Cruikshanks, P.M. of No. 3 bis and P. Dep. Prov. G.M. On the platform we also noticed as a visiting brother, Bro. Alfred Davis, P. Prov. G.D., Durham.

The duties of the Croupier were discharged by Bro. J. McMillan, S.W., supported by Bros. Gavin Park, Walker, Captain Baird, R. Donaldson, P.M.'s, and others. The J.W.'s chair was efficiently filled by Bro. McAuley, supported by Bro. Buchan,

P.S.W. There was an unusually strong turn out of visiting brethren, including deputations from sister lodges. The Prov. Grand Lodge of Renfrewshire (East) was also represented by a deputation headed by Bro. W. Snodgrass, Prov. G. Treas.

The FREEMASONS' MAGAZINE AND MASONIC MIRROR was represented by Bro. James Stevenson.

After the dinner the chairman, the R.W. Prov. G.M., proposed "The Queen and the Craft," which was drunk with due honour by the brethren. The next toast was "The Army, Navy, and Volunteers, which was responded to in a similar spirit.

Bro. Captain Speirs, P.G.M., proposed "The Grand Lodges of England, Ireland, and Scotland," coupled with the names of Earl of Zetland, Duke of Leinster, and Earl of Dalhousie.

Bro. William Trimble, replied, amidst some very unseemly and un-Masonic interruption, overruled by the R.W. Prov. G.M., on behalf of the Grand Lodge of Ireland.

The R.W. Prov. G.M., in proposing "The Lord Provost, Magistrates, and Town Council of the City of Glasgow," good-humouredly remarked that he thought it might possibly add to their popularity and influence if they were all Masons.

Ex-Baillie McCulloch having replied,

The R.W.M., Bro. Ramsay, in proposing "The Provincial Grand Lodge and Bro. Captain Speirs, M.P., Provincial Grand Master," said he had heard Masons remark upon the eloquent speech delivered in the City Hall last Friday night by the gallant brother that through his exertions Masonry in the West of Scotland would be one of the brightest jewels in the Grand Lodge, and he had great pleasure in endorsing that remark.

The R.W. Prov. G.M. in replying to the toast, said that in the name of his colleagues and himself in the Provincial Grand Lodge of Glasgow, he returned his and their most sincere thanks for the kind manner in which the brethren had responded to the toast. He would now proceed with the next toast on the list, which he supposed had fallen into his hands because he was the youngest member of the lodge. The toast was "The Lodge of Glasgow St. John." He felt a certain amount of diffidence in proposing the toast, because it was only last Monday that he thought he had the greatest possible honour conferred upon him in being affiliated in what he believed to be the oldest lodge in Scotland. But since that time, having carefully and with great pleasure perused a small volume that was placed in his hands by the Right Worshipful Master, he came to the conclusion there was a lodge in which he hoped at some future time to be affiliated, and then he might flatter himself to belong to the oldest lodge in Scotland. That object of his ambition it had been their kindness to confer upon him. He hoped they would not find their last and youngest brother was less willing and less able to assist them than any other member. A document, or rather a piece of parchment, had been placed in his hands, which, he was told upon the very best authority, was written and signed by royalty in the year 1057. He regretted that his eyes were not so good that he could read it, else he should have valued it still more; but from the assurances he had received, he felt confident that although their lodge ranked 3½ in the Grand Lodge of Scotland, it was not in its right place. He did hope at some future time—which was not far distant—when the Grand Master came to visit this his largest and most promising child in Scotland, they should be able to demonstrate the rights of their lodge, and have themselves put in their right and proper position.* The oldest lodge in Scotland at present on the roll, or rather the lodge that claimed to be the first, was the lodge of which he should speak with all due respect, St. Mary's Chapel, Edinburgh, which was his mother lodge in Scotland. But still, with all his affection and zeal for that lodge, he could not allow—considering it to be the true spirit of Masonry to be straightforward and true—that she was the oldest lodge—for the oldest title in their possession bore date of 1598. When they came to the next lodge upon the list at present, they found that their records only went back as far

* We trust the R.W. Prov. G.M. will have a skillfully drawn brief put in his hands, before going to plead on behalf of No. 3 bis *versus* the Mother Lodge of Scotland. We are not aware of the existence of any work which has a recognised position in Masonic literature, that can be quoted in aid of the plea of St. John's No. 3 bis, for though in "The British, Irish, and Colonial Masonic Calendar," the date of constitution is given as A.D. 1057, still, it is to be remembered that this is the date filled in by the lodge, on the schedule for information forwarded to every lodge and Masonic body under the Grand Lodge.—ED. F.M.

as the year 1658, and they referred to a charter dated 1193. Canongate Kilwinning was another lodge of great age, and naturally of great honour in the Craft; but she had charters of no more distant date than 1736. And as to Mother Lodge Kilwinning, of which he was proud to be a member, she had no chart or ancient records at all to show. She was constituted, they had every reason to believe, at the foundation of the abbey in 1140; and he did hope and trust that as they had at least a hundred years to come and go upon, they would not quarrel about the matter. The only cause of regret that he had was that the Provincial Grand Master, or rather the Masters and Wardens of this lodge, in days gone by, did not, when the Grand Lodge was originally formed—he was not speaking disrespectfully of these who had gone before them—did not assert their rights upon that occasion—they were surely lax, and perhaps to blame in the matter. There were many people who believed—and who believed rightly, he thought, on many occasions—it was not expedient to alter the existing state of things, but still he hoped the present state of things with respect to No. 3 bis might be reversed. He hoped the time was not far off when they would be able to flatter themselves at being placed where they ought to be. The gallant brother coupled the toast with the name of the R.W.M.

Bro. Ramsay, the R.W.M., in returning thanks, expressed the pleasure he felt that Bro. Captain Speirs had already taken so warm an interest in the ancient Lodge of St. John's. He hoped, through the assistance of the gallant officer, she would be put in the position which she ought originally to have occupied. At one period the lodge did not acknowledge the supremacy of the Grand Lodge of Scotland. But by and by a new Master succeeded, and by a majority of voices the lodge applied to be classed with the other lodges of Scotland. The Master at that period was anxious that the lodge should be placed No. 1. But the other lodges which were already classified, objected to this being done, and hence the lodge was crushed in between No. 3 and No. 4. Should the Grand Master of Scotland favour them with a visit, they would be proud to do him honour, and would solicit from him their proper position, and he hoped when they did so they would be assisted by their Prov. G. Master.

The other toasts were:—"The Past Office Bearers," by Bro. Cruickshanks; "The Visiting Brethren—according to seniority;" "Incorporation of Masons," by the Senior Warden.

The Junior Warden, Bro. McAuley, in proposing "The Benevolent Fund" said: The toast which I have now the honour of proposing is one which I am sure will at once strike home to the heart of every true and worthy brother present, viz., the Benevolent Fund: a toast which I am certain will draw a hearty response from all in a society such as ours, which is founded on brotherly love, respect, and truth. The Benevolent Fund ought ever to hold its first place, the state of that fund showing how the principles of our Order are carried into practice amongst us. Had this toast been given a few years ago to the then J.W., he might well have found a difficulty in handling it, for it was then *nil*. But, thanks to the exertions of the working brethren, with whose name this fund has been associated since its foundation, it has not only been founded, but is rising course upon course, and I trust it will ultimately attain to the high position worthy of the Benevolent Fund of the Glasgow province. Brethren, assist me to honour the Benevolent Fund, and, in the absence of Brother James Thomson, the Treasurer of the Fund, I couple with the toast the name of our esteemed Bro. Robb, who is now present amongst us.

Due honour having been done to the toast, Bro. Mitchell, in very happy terms, proposed "The Ladies," and Bro. W. Smith, the Provincial Grand Secretary, responded to the toast in a very graceful manner.

"The Provincial Grand Lodge of Renfrewshire, East," was proposed by the R.W.M., and responded to by Bro. N. Snodgrass, Prov. G. Treas., who explained that, had it been possible, the Prov. G.M. himself (Bro. Col. Campbell, of Blythwood) would have been present, and requested him, Bro. Snodgrass, to attend and do honour to the R.W. the Prov. G.M. for Glasgow, and to the R.W.M. of St. John's No. 3 bis, upon this interesting occasion.

In the course of the evening Bro. James Lillie, who has just been re-elected to the chair of the Glasgow Kilwinning No. 4 arrived, with a strong deputation from his lodge as soon as they had finished their own meeting, for the purpose—though the evening was getting advanced—of doing honour to Bro. Ramsay and the lodge over which he presides.

The health of Bro. Lillie was proposed by Bro. Ramsay in a neat speech, and responded to very appropriately by the former brother.

Various other toasts, interspersed with some excellent singing, followed; and it has seldom fallen to our lot to be present at a festive Masonic meeting which passed off with such *éclat* as the one under notice, reflecting great credit upon the R.W.M. and all connected with the arrangements so amply provided for the comfort and enjoyment of the brethren.

GOVAN.—Govandale Lodge (No. 437).—The brethren of this lodge held a meeting in their hall on Tuesday, the 17th ult., to elect office-bearers for the ensuing year. The election was looked forward to with great interest by the members of the Craft in this rising locality, as a keen contest was anticipated for the various offices. The result of the voting for R.W.M. gave fifty-four votes for the re-election of Bro. David Kinghorn, and twenty-four for Bro. James Thomson, being a majority of thirty in favour of the present highly-esteemed R.W.M. The votes for the other officers were by consent taken by show of hands, and resulted as follow:—Bros. James Merry, P.M.; Bailie John Kinshelwood, D.M.; James McKinnon, S.M.; James Wilson, S.W.; S. B. Jenkins, J.W.; John McFarlane, Sec.; John Gilchrist, Treas.; Thomas Edwards, Chap.; Matthew Wardrop, S.D.; William Ball, J.D.; Thomas Laidlaw, S.S.; James Eglinton, J.S.; John Matthews, I.G.; James Meek, Jeweller; William Wilson, P.G.S.; William Hamilton, Architect; Archibald McLean, Bard; Andrew Blair, Dir. of Music; Thomas Stevenson, Dir. of Cers.; James Strathdee, S.B.; and John McIntyre, Tyler.

IRELAND.

LONDONDERRY.

COLERAINE.—Vernon Lodge (No. 127).—This lodge met on Thursday, the 19th ult., to celebrate the Festival of St. John, when the following brethren were present:—"Bros. J. C. Gal', W.M.; R. Knox, acting S.W.; M. Alcock, acting J.W.; A. W. Young, P.M., Sec.; W. N. Rowan, P.M., Treas.; Acheson W. Smyth, acting S.D.; Beers, acting J.D.; A. McNeill, I.G.; Wm. Browne, D. Prov. G.M.; A. Lane, P.M.; Givern, W. F. Hutchison, and Charles A. Smyth, 52. The ceremony of raising was rehearsed, after which the brethren adjourned to the banquet.

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—The regular quarterly convocation of this most prosperous chapter was held at the White Swan Tavern, High-street, Deptford, on Tuesday, 7th inst. Comps. J. T. Tibbals, M.E.Z.; G. Brown, H.; J. Searle, T.; N. Wingfield, S.E.; H. Moor, S.N.; G. Bolton, P.Z., Treas.; F. Walters, P.Z., P.S.; J. Lightfoot, 1st A.S.; Woodland, 2nd A.S.; W. Watson, P.Z.; W. Simmonds, P.Z.; Pulley, Andrews, Milla, Williamson, Tinslow, Shaw, Payne, Tippet, Dussek, and very many others were present. Amongst several visitors we noticed Comps. J. W. Halsey, M.E.Z. 507; J. Denton, 25; L. Mersik, J.; and others. The minutes of the previous convocation were unanimously confirmed. Ballots were unanimous in favour of three candidates being admitted. Bros. Littlecott and Smith being present were in an able, impressive, and dignified manner exalted into Royal Arch Masonry. The elections by ballots for officers for the ensuing year were unanimous in favour of Comps. G. Brown, M.E.Z.; J. Searle, H.; H. Moore, J.; G. Boulton, P.Z., Treas. (re-elected); N. Wingfield, S.E. (re-elected); F. Walters, P.Z., S.N.; J. Lightfoot, P.S.; B. Holt, Janitor (re-elected). An audit committee was appointed. The chapter convocation was closed until Tuesday, April 6th. The usual good banquet followed.

CHESHIRE.

CHESTER.—Grosvenor Chapter (No. 721).—A convocation of this chapter was held on the 17th ult., at the Bars Hotel. The following companions were present:—J. P. Platt, as M.E.Z.; J. B. Hignell, as M.E.H.; W. R. Bainbridge, M.E.J.; W. B. A. Bainbridge, P. Soj.; J. Sellers, Assist. Soj.; and Comps. E. Tasker, H. Allsop, W. G. Sandy, W. Brisland, W. Brown, J. Gerrard, Bros. T. Davies, M.D., and W. M. Richmond, both of Lodge No. 721, were balloted for, accepted, and exalted to the degree of Royal Arch Masons. The chapter being closed in due form the companions retired to refreshment.

Poetry.

TIME'S MEASURES.

[Shortly before his death the late Rev. William Buchanan, Chaplain to the Lodge Ayr St. Paul (No. 204), published a "volume of verses," serious, humorous, and satirical. The pieces are for the most part short—evidently the product of Muse-worship in the leisure hours of many years—the sudden outpouring of a cultivated intellect. In several of the poems, deep reflective thought is stirred with originality and power; while, unlike the style of the modern local poet, who is apt to eke out poverty of ideas by mellifluous language, here we have ideas and similes so crowding as to have forced the author to hit them off at the expense of occasional weak and unharmonious lines. Taking them all in all, however, the bulk of the poems are really good, and have the further recommendation of having all a good aim.—D. MURRAY LYON.]

Reckon not by Sand or Dial,
Or the Clock's dull passing sound;
Life disowns such computation,
Time consists not in their round;
Sun and Moon may keep their courses
With unvarying length of years,
And the Seasons dance their cycle
To the music of the spheres;
Not by such material measures
Is our being counted o'er;
Youth is sometimes old at twenty,
And age youthful at fourscore!

Present pain, it clogs the minutes,
How unwelcomely they stay!
Pain in prospect lends them swiftness,
Rapidly they pass away;
Promised Hope, expected Pleasures,
Loitering, laggard in their pace;
While our fevered pulses thunder,
Like the chariot in the race;
Like the courser, who the nearer
To his goal, the faster flies;
And, like him, as worn and jaded,
Ere we win, and wear the prize.

Worn and jaded, with the sickness
Of Desire so long delayed,
Pleasure palls us with its sweetness,
Hope possessed is hope decayed;
Sated, not with satisfaction,
Sinks the soul in torpor numb,
Every nerve and power grow feeble,
Feeling, Fancy, all are dumb;
Then, indeed, poor senseless Matter
Well enough existence tells;
Minutes are but sixty seconds,
Hours are counted on the bells.

Oh! for something less deceiving,
More ennobling and sublime,
Which shall set our bosoms beating
To a grander march of Time;
Rouse our souls to earnest striving,
Stir our hearts to ceaseless play,
And shall make us, while we're living
In To-morrow, live To-day;
Something whose majestic Future,
Unconceived, unheard, unsung,
Fresh before us ever rising,
Keeps the spirit ever young.

Young, for eager aspiration
Young, for generous lofty aim;
Young, with thrilling thought and effort
Young, with feeling's warmest flame;
Old, in all the unbought wisdom
Sagest counsel can impart;
Old, in all the wary caution
And experience of the heart.
Such a Youth and Age uniting,
Meeting thus in holy strife—
This, Immortals, is the only
Fitting gauge of Mortal life!

Reckon not by Sand or Dial,
Or the Clock's dull passing sound;
Life disowns such computation,
Time consists not in their round;
Sun and Moon may keep their courses
With unvarying length of years,
And the Seasons dance their cycle
To the music of the spheres;
Not by such material measures
Is our being counted o'er;
Youth is sometimes old at twenty,
And Age youthful at fourscore!

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JANUARY 18TH, 1868.

MONDAY, 13th.—Geographical Society, at 8-30.

TUESDAY, 14th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 15th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 18TH, 1868.

MONDAY, January 13th.—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland Lodge, 12, Ship and Turtle, Leadenhall-street. St. Alban's Lodge, 29, Albion Tavern, Aldersgate-street. Royal Naval Lodge, 59, Freemasons' Hall. Confidence Lodge, 193, Anderton's Hotel, Fleet-street. Peckham Lodge, 879, Edinbro' Castle, Peckham Rye. Mount Zion Chapter, 22, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, January 14th.—Old Union Lodge, Radley's Hotel, Bridge-street, Blackfriars. Burlington Lodge, 96, Albion Tavern, Aldersgate-street. Union Lodge, 166, London Tavern, Bishopsgate-street. St. James's Lodge, 180, Freemasons' Hall. Percy Lodge, 193, Ship and Turtle Tavern, Leadenhall-street. St. Michael's Lodge, 211, Albion Tavern, Aldersgate-street. Wellington Lodge, 548, White Swan Tavern, Deptford.

WEDNESDAY, January 15th.—Gen. Committee Grand Chapter, at 8. Grand Stewards' Lodge. Royal York Lodge, 7, Freemasons' Hall. United Mariners' Lodge, 30, George Hotel, Aldermanbury. St. George's Lodge, 140, Lecture Hall, Greenwich. Sincerity Lodge, 174, Cheshire Cheese Tavern, Crutched-friars. Oak Lodge, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson Lodge, 700, Masonic Hall, William-street, Woolwich. Maybury Lodge, 969, Freemasons' Hall. Westminster and Keystone Chapter, 10, Freemasons' Hall.

THURSDAY, January 16th.—Globe Lodge, 23, Freemasons' Hall. Constitutional Lodge, 55, Ship and Turtle Tavern, Leadenhall-street. St. Mary's Lodge, 63, Freemasons' Hall. Temperance Lodge, 169, White Swan, High-street, Deptford. Manchester Lodge, 179, Anderton's Hotel, Fleet-street. South Norwood Lodge, 1,139, Goat House Hotel, South Norwood.

FRIDAY, January 17th.—Audit Com. Boys' School. Friendship Lodge, 6, Willis's Rooms, King-street, St. James's. Middlesex Lodge, 143, Albion Tavern, Aldersgate-street. Jordan Lodge, 201, Freemasons' Hall. New Concord Lodge, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark Lodge, 975, White Hart Barnes. St. George's Chapter, 5, Freemasons' Hall.

SATURDAY, January 18th.—Panmure Lodge, 715, George Hotel, Aldermanbury.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

D. HERALD.—Thanks for your note. We will with pleasure insert all reports you may be good enough to forward.

T. R. V.—In our next issue we shall publish the whole of the names of subscribers who have up to the present time sent in their names to the Masonic Life Boat Fund.

LONDON, SATURDAY, JANUARY 18, 1868.

FREEMASONRY IN SCOTLAND.

At the Grand Lodge meeting held in Edinburgh on the 2nd December last, the late Deputy Grand Master of the Grand Lodge of England, Bro. the Right Honourable the Earl of Dalhousie, K.T., G.C.B., &c., was installed Grand Master Mason of Scotland, as the successor of the Most Worshipful Bro. John Whyte Melville, of Bennoch and Strathkiness, who resigned that distinguished office after several years (1864—67) of useful and efficient presidency. We may congratulate our Scottish brethren upon having for a Grand Master one who is in every way admirably suited to hold that high and important office, and whose great experience as a ruler in the Craft—well versed in all the duties of the position, having had the ruling and governing of Grand Lodge meetings in England, as acting Grand Master on many occasions—fits him so admirably for the position of Grand Master Mason of Scotland. We may also congratulate ourselves upon this appointment, as being more likely, than almost any other step that could have been taken, to bring about the realisation of that “consummation most devoutly to be wished”—greater uniformity of working in the lodges holding under the respective jurisdictions, and more frequent and friendly intercommunications, and perfect harmony between the sister lodges of the United Kingdom of England, Scotland, and Ireland, and their respective Masonic dependencies—that we may all work together for the common end, in peace and good understanding. We feel assured that, under the supreme command of so talented, experienced, and vigorous a Mason as the Earl Dalhousie, much that has remained, as is well understood, for him to do will be done by him for Scottish Masonry, and for the purification, consolidation, and ennobling of the Order in the great North—the cradle of Freemasonry in these isles; and that the foundation and establishment, on a solid and lasting basis, in Scotland of great Masonic charities—institutions similar to our own, with which Bro. the Earl Dalhousie is so familiar—is a work which has, as it appears to us, been reserved by Divine Providence for our worthy and esteemed brother to inaugurate,—and there is no one distinguished member of the Grand Lodge of Scotland who is so well able to fulfil that mission as the Noble Earl.

We intend shortly to publish a complete list of the present officers of the Grand Lodge of Scotland, by which it will be seen that it is second to none in the composition of its Grand Officers.

We fear that but few of our brethren on this side of the Tweed are aware of the high position and great antiquity of Freemasonry in Scotland, nor of the present composition of the august body that presides over Freemasonry in that part of the United Kingdom; and but seldom, as we are assured, do our English Master Masons visit Scottish lodges, and still less frequently do the eminent members of our English Grand Lodge—past and present Grand Officers and others—avail themselves of the courtesy ever ready to be extended to them by the M.W. the Grand Master and the Grand Officers of the Grand Lodge of Scotland, by visiting the Grand Lodge in Edinburgh, the Provincial Grand Lodges, and the numerous lodges throughout the length and breadth “o’ the Land of Cakes;” indeed, during and immediately after, the meeting of the British Association for the Advancement of Science, in Dundee, in September last, this subject was several times mentioned in Masonic lodges as a matter much regretted by our Scottish brethren, who, we fear, think “their southern brithers just too cold, stiff, and formal, mair like weel-to-do men, but no so much like real Masons;” and this they marvel at, considering the difference of our geographical position and more southern climate. Nothing could be more cordial and fraternal than the reception given to a large number of our English brethren, amongst the members and associates of the British Association, by the R.W. Masters, officers, and members of lodges, not only in Dundee, but in many other towns in Scotland, during the month of September last; and we trust that the Masonic province of Norfolk will not be behindhand in this respect when the same Association holds its meeting in Norwich, in August or September next, as there are many very eminent Scottish Masons amongst those who are likely to visit Norwich.

We feel assured that a more extensive interchange of visits between members of lodges holding under the sister jurisdictions would tend more rapidly than anything else to bring about many much-to-be-desired improvements, which the more intelligent of our Scottish brethren so freely admit are needed, whilst we, as Masons on this side of the Tweed, could with advantage learn some useful lessons from our Scottish brethren.

EXPATiation ON THE MYSTERIES OF
MASONRY IN MALLING ABBEY LODGE,
No. 1,063.

(Continued from vol. xvii., page 441.)

In interpreting the legend of the third degree, it is necessary to refer to the tracing board of the F.C. degree. For the instruction which may be derived from both of these is continuous.

All the circumstances connected with the building of Solomon's Temple, particularised in the lectures, and delineated on the tracing board of the second degree, have a symbolical meaning. They would not otherwise have any place in Freemasonry. Beautiful and gorgeous as the temple was, it was but a material fabric; and the most minute description of its perfect structure and elaborate decoration, if we do not go beyond it can teach nothing that the speculative Mason has to learn. It was but a figure of another temple, raised by the hand of the Great Architect of the Universe. From the beginning He had drawn the plan, estimated the cost, determined upon the foundation, and prepared for the superstructure. Tracings of some portions of the plan were given, from time to time, by his inspiration; and ceremonies have been introduced into Masonry, in different ages, for the purpose of illustrating, or of perpetuating a remembrance of those revelations. In the Tabernacle and afterwards in the Temple of Solomon, the design was more fully disclosed, and a more elaborate plan was prepared; and therefore a description of the Temple fitly occupies a prominent place in the symbolism of the F.C. degree.

The figurative meaning of the building of the Temple is twofold; first, with reference to every Mason, and, secondly, to the entire Fraternity. In the former it relates to the advancement of the individual in moral and social virtue; in the latter, to the edification and union of the community. Thus each Mason is taught to look upon himself as a living stone in the Temple, whose Builder and Maker is God. For this he must be prepared, as were the stones for the Temple of Solomon. They were all made ready before they were brought thither. Even so must each one of us be made fit for the Master's use. We must be hewn out of the quarry of corrupt nature by the hand of God; hammered out and polished, often by the troubles and afflictions of life; made ready by the operations of heavenly grace, brought into shape by the

cultivation of virtue, and by the mortification of our corrupt desires, tried by the square of God's Word, and by the compasses of our own own self-convincing conscience. The Temple itself is composed of many such stones, knit together by the cement of brotherly love; each taking his proper place, disturbed by no envy or discontent, each supporting, and supported by others, preserving order and harmony, strengthened by the bonds of unity and peace, and by the practice of brotherly kindness, relief and truth.

We have now to consider the particulars of the legend of the third degree, and in order that we may understand it we must refer to that part of the volume of the Sacred Law which forms the New Testament. We have nothing to do with any questions of controversial theology; we meet here as Masons, our object is to decypher the hieroglyphical language in which the mysteries of Masonry are communicated to us, and to seek for light in our researches wherever it can be obtained. Our ceremonies are all symbolical, our legends are all allegorical; and there will be little profit in observing the one or repeating the other unless we investigate their hidden meaning.

(In the report of this Expatiation, the legend is necessarily omitted; but it is well known to every Master Mason).

The period in the history of man to which the F.C. degree more particularly refers, is that which is comprehended between the time of the departure of the Israelites from Egypt, and the birth of Christ. Its teaching includes the moral law, and its tracing board represents the building of the Temple. Everywhere the Israelites, their laws, their history, and their works, are brought prominently before us. The Fellow Crafts thus became associated in our minds with the Jewish people.

The Jewish nation, including the rulers and the common people, may be represented by the number fifteen. The tribes of Israel were twelve; which number therefore denotes the people. The estates of their rulers, in the time of Christ, were three, viz.: the Chief Priests, Elders, and Scribes. During the Mosaic dispensation the Israelites had held a high position; they were of a privileged race, and were under the immediate protection of God. They had the knowledge of His revealed Word, but it was only the knowledge which belonged to the second degree. They were but Fellow Crafts; yet amongst Fellow Crafts they

had pre-eminence. They were of that higher class who were, in a manner, set over others in the work of building a Temple to the Most High. Their error was that they thought too highly of themselves, and of their privileges. They relied on the sufficiency of their law for everything. They could not believe that they were yet in darkness, or that they had any need to follow the guidance of the Star in the East. The inferior position of F.C. would not satisfy them; but they were not prepared to seek for the higher degree in the right way.

Hiram Abiff is a type of Christ. One beautified and adorned an earthly, the other a spiritual Temple. The Pillar of Beauty has reference to both, but in the highest sense to Christ. Isaiah had foretold that in Him beauty should appear, but that the Jews would not recognise Him:—"The Branch of the Lord shall be Beauty and Glory—when we shall see Him, there is no Beauty that we should desire Him." The builders rejected Him who was to be the Chief Corner Stone of the Spiritual Temple.

All at first were hostile to Him; but after awhile the common people heard Him gladly. The twelve tribes would have received him; but the three estates of the rulers were more obdurate. And being unable to prevail against Him, they determined to put in execution their atrocious purpose, even to the extent of taking His life. He told them that, by diligence and patience in the service of God, they would in time come to a knowledge of the mysteries which He came to reveal:—"If any man will do His will, he shall know of the doctrine." The very officers whom they sent to apprehend Him said, "Never man spake like this Man." But they persevered in their murderous purpose, though the three estates stood alone in their hostility. They asked, contemptuously, "Have any of the rulers or of the Pharisees believed on Him? But this people, who knoweth not the law, are cursed."

The time chosen for the execution of their purpose was the Feast of the Passover. They knew that Christ would then go up to the Temple to pay His devotions to the Most High, according to the law. Those whom they sent to apprehend Him were awed by His demeanour. When He said, "I am He," they went backward and fell to the ground. But nothing could keep the hardened conspirators from their purpose. They would,

however, have been powerless against Him, but for the weapons with which they were armed.

First there was the wrath of God against sinners, which He had consented to endure. Tried by the plumb rule of God's justice, all had offended, and He bore the iniquity of all. Had He been a mere man, the weight of this must have crushed Him to the earth. But He was Himself free from sin; the prince of this world came and found nothing in Him. The weight of our sins brought Him on His knees, but it could do no more, for He had no guilt of His own.

Next there was the mortality of our nature which He had assumed. He had taken upon Him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, He humbled Himself, and became obedient unto death. He brought Himself down to the level of human nature, and so permitted Himself to be struck down by the Great Leveller, Death. But though He sank beneath the blow, He saw no corruption, and rose again.

Lastly Christ was to redeem man from the curse of the law, and this He did when He submitted to be crucified; He was then made a curse for us, for it is written, cursed is everyone that hangeth on a tree. On this cross, composed of a perpendicular and horizontal beam, He was lifted up at the sixth hour—the hour of high twelve, and darkness overspread the earth until the ninth hour. The hammer which fastened Him to it was the setting maul, which laid the elect and precious corner stone of the Spiritual Temple.

Thus must every stone be laid, and thus must each one of us be brought to a knowledge of himself, and instructed how to die.

Tried by the unerring plumb rule of divine justice, none of us is upright. If the full weight of merited punishment fall upon us, there is no hope. But Christ has made an atonement; the blow is turned aside by His intercession, it smites us, but it glances from us that we may not be destroyed. Death too must be encountered, but his sting is taken from him by the hope of resurrection to eternal life. We have, besides, to undergo a death in another sense. We must die beneath the setting maul which is to place us in the Spiritual Temple. We must have a burial, too, foreshadowed in the temporary entombment of the candidate for initiation into the mysteries of ancient Masonry. The idea of a burial is always

associated with the sacrament of initiation into the Christian Church. "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death. Therefore we are buried with Him by baptism into death." So says St. Paul. And the collect of the English Church for Easter Eve almost sounds like a prayer for use in the ceremony of raising to the third degree:—"Grant O Lord, that as we are baptised into the death of thy blessed Son, so, by continual mortifying our corrupt affections, we may be buried with Him; and that through the grave and gate of death we may pass to our joyful resurrection."

There is this important difference between Christ, the Foundation Stone, and those that are built upon Him, that He has life in Himself, and they derive their life from Him. The living foundation imparts spiritual and eternal life to every stone in the building. In no other way can we possess it. The hand of the E.A. could not raise us to this life, for natural religion is powerless. The F.C. could not help us, for the moral law brings condemnation. It is the Master alone who can raise us, as He raised up St. John:—"I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not, I am the first and the last." And we can only be raised to life on the points of fellowship, which are those of Christian love. For the same Apostle says:—"We know that we have passed from death unto life, because we love the brethren. He that hateth his brother is in darkness, and walketh in darkness. If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth. He that loveth his brother abideth in the light, and there is none occasion of stumbling in Him. If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

And the whole fabric must be raised in the same way as each separate stone of it. It must increase by the edifying, or building up of itself in love. Knowledge puffs up, but charity builds up. Thus, coming to the living stone, disallowed indeed of men, but chosen of God, and precious, we also, as lively stones, are built up a spiritual house. Happy indeed are they who shall be found worthy to be placed by the Great Architect, as stones in this building, to be united to the foundation stone which He has laid in Sion, to grow up into a holy Temple, in the Lord; a Temple in which the

noise of axe and hammer will not be heard; in which all love all, sing with one voice, and worship as one man, a temple which will endure to eternity, and in which the living stones shall shine as the stars for ever and ever.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 27.)

CHAPTER XII.—continued.

The Christians had no longer among them the wood of the Holy Cross to animate them in battle, and to cheer them in death. In place of it, King Guy caused the Books of the Evangelists to be borne before him, wrapped in coverings of silk, and supported by four Knights. Guy commanded the right wing, and had under his baton the French and the Knights Hospitallers. The Venetians, the Lombards, and the Syrians formed the left wing, and were commanded by Conrad de Montferrat. The Germans and English, commanded by the Landgrave of Thuringia, occupied the centre. The Templars, with the Duke of Gueldres and his soldiers, formed the reserve, and were under the command of Gerard de Ridefort. The guardianship of the camp was entrusted to Gerard d'Avesnes and Geoffrey de Lusignan. Saladin, with his army, presented a formidable appearance, commanding the centre in person. His nephew had charge of the right wing, and the Princes of Mossoul and Sandjar of the left.

The battle commenced by the archers and cavalry of the Christians attacking the right wing of the Mussulman army, which they broke. Conrad de Montferrat then advanced with his cavalry, and the Mussulmen giving way before him, fled in disorder. The Christians took possession of the enemy's camp, the cords of the pavilion were cut, and the fiery Count de Montbar penetrated to the tent of Saladin, which he seized upon. The rout of the Saracens was complete, and in their terror they fled to the most distant cities, without drawing rein or taking refreshment. An Arabian historian, Chelabeddin, writes,—“This day I was among the holy men, and I was upon the hill with them, looking at the fight, and watching for what should happen to the enemy. We had no idea that the battle would reach us; but when the enemy be-

came mingled with our troops, we mounted our mules, without any warlike equipments, and seeing that all the army had turned their backs, we fled away. We reached Tiberias, with others who had taken the same road. Every one of us had forgotten to drink or eat. Other fugitives went as far as Damascus, without stopping on their way, constantly pursued by fear." Saladin remained almost alone on the field, and was several times placed in imminent danger.

The newly-arrived Christians, seeing the flight of the Mussulmen, and imagining their defeat complete, committed the most fatal errors. While some pursued the fleeing enemy, others gave themselves up to securing the plunder. Gerard de Ridefort, aware of the insecurity of the victory, and better acquainted with the tactics of Saladin, in vain despatched messengers to recall the pursuer, and personally remonstrated with the plunderers to resume their ranks. Finding his endeavours fruitless, and knowing the danger of leaving the field open to the attack of a returning enemy, he drew up the troops under his command in battle order. His manner, though sad at the blindness of the Christians, was calm and encouraging. While the Templars were waiting for the bursting of the thunder-cloud, he spoke in the most affectionate terms to them, bidding them follow in the track of their glorious predecessors, and, should God require it of them, to add the names of fresh martyrs to that long roll which their Order already possessed. His fears were speedily confirmed. Saladin quickly perceived the advantage afforded him by the Christians. Hastily gathering together a party of horsemen, he returned to the field of battle. The Templars, writes Vinisauf, inferior to none in renown, devoted to slaughter, presented for an hour a firm and immovable front to the attacks of Saladin, and by their courage saved the army. Before the Christians could rally, the gallant Gerard fell at the head of his Knights, and with him his able representative, John Terricus. "Happy he," continues Vinisauf, writing of the Grand Master, "on whom the Lord conferred so great glory, that he should at last receive the laurel he had earned in many wars, and be admitted into the fellowship of the martyrs." Michaud states that Gerard de Ridefort was taken prisoner by Saladin, and being reviled for his breach of faith, in not leaving the Holy Land according to the terms of his ransom, replied to them haughtily, whereupon they slew

him. Michaud does not state his authority for this, nor can we find anything in the chronicles to corroborate it. We are apt, therefore, on the authority of Vinisauf and others, to believe that Gerard fell in the front of the wave of battle, calm and courageous to the last.

Speaking of the reverse of the Christians, Vinisauf says:—"Oh, miserable change of affairs! The Christians had gone forth with confidence—they return in confusion: they had marched in order—they return in disorder: victorious, they had routed the foe, yet they ran back vanquished. Man's presumption at length acknowledged what man and man's strength can effect, if they rely not on the Lord's right hand; for He powerfully works victory amongst his own people, who give confidence to the warrior, and a crown to the victor. Our men had presumed on their own strength; they believed no enemy could be found who would put them in fear, and yet they found that enemy too near them, for they lost fifteen hundred men." Saladin ordered the bodies of the slain to be cast into the river Belus, so that the sight of them might carry terror into the camp of the enemy, and by putrifying, cause a pestilence.

Gerard de Ridefort, although somewhat impetuous in his actions, was a good and noble man, and his chroniclers ever mention his name with respect. Although his advice led to the disastrous defeat at Tiberias, his suspicion of the fidelity of the Count of Tripoli vindicated this step; for, had the Count been loyal, and not anxious to ingratiate himself with Saladin, a different result might have been achieved on the ill-fated field. As it was, the Grand Master failed not in his duty as a gallant Knight and skilful general. Had the general body of Christians supported him in his attempt to reach the lake of Tiberias, the greater portion of the army might have been saved to protect the Holy City. As a general, few equalled Gerard de Ridefort, while his councils, dictated by the exigencies of the times, save in the affair of Tiberias, when followed, never failed of success. He had the interests of the Christians at heart, and, without any wish for the advancement of his Order over right and justice, supported what he considered to be the honourable and the true. By his unwearied exertions and determined valour, the Order of the Temple was kept alive in the East; and when he fell, there fell one of the strongest props of the Christian

-cause in Palestine. Brother Walter, the Grand Marshal, a brave and sagacious warrior, ruled the Order as Regent till the meeting of the Chapter General for the election of the new Master.

(End of Book I.)

TRAVELLING CRAFTSMEN IN GERMANY.

The following communication from the benevolent Thomas Twining, contains some curious details on medieval practices. It will be found in full in the *Journal of the Society of Arts* on the 6th inst. :—

THE WORKING CLASSES OF NASSAU.

If all is tolerably right, the lad receives in due form his educational certificate, and he and his friends set about looking out for the right sort of shop, and a comfortable master; but, before a definite agreement is come to, German prudence steps in very appropriately and prescribes two weeks' preliminary trial. If this turns out to mutual satisfaction, a contract is drawn up, of which the legalisation is obtained with very little expense, or none at all if the parties are poor. For ordinary trades, such as those of the shoemaker, tailor, joiner, baker, &c., the usual term is three years, and the total sum to be paid to the master varies from thirty to sixty florins (£2 10s. to £5), or a term of four years is agreed upon, without payment, the work of the apprentice in the last year being expected to form an equivalent. With respect to more difficult trades, such as those of the watchmaker, mechanic, lithographer, &c., the term is usually three or four years, with a payment of eighty to two hundred florins (£6 13s. 4d. to £16 13s. 4d). In no case does an apprenticeship last longer than four years. As far as I have been able to ascertain, serious disagreements between masters and apprentices are less frequent in Germany than with us. One legitimate cause of dissatisfaction on the part of the apprentice, which frequently occurs in England, is the incompetency of the master to teach all he engaged to teach. This is in some measure obviated in Germany by the examination which must be undergone before an artisan can settle anywhere as master; but in all cases redress is facilitated by the practice of paying the stipulated sum by instalments, so that one-third or one-half of the amount stands over to the conclusion of the term. If an apprentice has

just cause for complaint, he is released by the local authorities from further obligations towards his master, and his friends from further payment. At the expiration of his term the apprentice must furnish proof of the extent of his acquirements, by executing some appropriate piece of handiwork, in the presence of the official judges of the trade, forming a kind of jury, which, from its usefulness, deserves some attention. Every three years the masters in each trade, residing in a district, or in a group of districts, if the trade is a scarce one, assemble to elect, or re-elect three representatives for the purpose of examining the certificates, and of testing and recording the abilities of industrial candidates. Such is the Board of Examiners, which we now find sitting in judgment on the merits of the young artisan anxious to emerge from his apprenticeship, and which we shall meet with again in a further stage of his career. If the examiners are not satisfied with the young man's performance, he must find means of improving himself within half-a-year, against another trial; if, on the contrary, they are well pleased, he obtains his certificate as *gesell*, or journeyman, and sets out for his travels. Those to whom German literature is familiar, will remember that the *wanderschaft*, or travelling apprenticeship of young artisans, is included in the world of poetical ideas and associations peculiar to the Germany of the olden time. It is true that about the year 1819, the guild system was handled in a manner which nearly amounted to its abolition in the Duchy of Nassau, and that the *wanderschaft* ceased to be obligatory; moreover, railroads and police have done much in these prosaic days to deprive this custom of its colouring of romance; but, nevertheless, it still retains enough of the character of the industrial period in which it had its origin, midst potent guilds and jolly companionships, to render a special inquiry both entertaining and instructive. For our present purpose a brief summary of its leading features will suffice. When the *gesell* arrives at a town, he goes forthwith to the specially appointed inn of his trade, where the inn-father, from whom he is entitled to receive paternal attentions and advice, shows him a register, in the form of a slate or black board, on which is inscribed the name of any master wanting a hand. If the register is a blank, and the *gesell* has no cash in purse from previous savings, he may claim his *viaticum*, or travelling money, which is either paid from the treasury of the town, or

from a subscription purse of the trade, or made up by small donations which he gets at the several workshops of his calling, where he applies in succession for that purpose; in so doing, he generally makes good his claim to brotherly assistance by some token which he bears, or by mysteriously symbolical signs and passwords, analogous to those used in Freemasonry. At Frankfort, where trade affairs are reckoned to be on a more liberal, or more antiquated footing than elsewhere, an itinerant servant of the proud company of hair-cutters receives, from a special purse, as much as thirty-six kreutzers (one shilling); but this may be counted exceptional, and in the generality of cases the total amount which a common journeyman obtains by legitimate means is no more than a few pence: at all events the sum is definitive; except in case of illness, no further sum can be claimed, and it will be well if the next morning's dawn sees our wanderer trudging contentedly onward, his knapsack on his back, with a boot sticking out at each end of it, and his faithful pipe dangling at the side of his mouth, whilst he sings some classical ditty of the brotherhood. Often, however, his prospects are far from encouraging, and his heart grows heavy as he slowly puffs his last pipeful. The very apprenticeship through which he has acquired the knowledge of his trade, binds him to its narrow and exclusive regulations. He can only exercise it by placing himself at the disposal of a licensed master; the law forbids him, under penalty, to undertake anything on his own account; and I am assured that this enactment is rigorously enforced. In relation to its moral tendency, this thick-and-thin life of labour and adventure has little to recommend it. In a technical point of view it is undoubtedly productive of good results. If endowed with an observing turn of mind, the *gesell* may acquire in his travels not only practical experience in all the branches of his calling, but a valuable knowledge of the various methods and contrivances used in various countries; and it is indeed his chief consolation in the hardships he has to undergo, that those acquirements may one day enable him to ascend into a higher industrial region, where he will be no longer a dependent, and need no longer remain a bachelor.

He who cannot see the beautiful side is a bad painter, a bad friend, a bad lover; he cannot lift his mind and his heart so high as goodness.

SUPPLEMENT TO THE TEN DECADES OF MASONIC PRECEPTS.

Taken from Bro. PURTON COOPER'S Manuscript Collections.

For reasons, which it is not necessary to state in this place, the further publication of the "Decades of Masonic Precepts" is for the present postponed.

What is above called a supplement consists of two precepts only, being, it will be seen, elucidatory of of which have already appeared.

A future opportunity will be taken of explaining the employment of the title "Masonic Precepts," one precept, and emendatory of another precept, both upon which an anonymous critic has sent some not very good-natured remarks.—December 10th, 1867.

The Mind's Purification.

Brother, prayer for him who has offended thee, and and for him who has injured thee, is the mind's purification. It drives away anger,* and it drives away the desire of revenge.

Unrepented Sin.

Brother, every unrepented Sin is a heavy load.†

HER MAJESTY'S THEATRE AND BRO. S. MAY.

At a meeting of the Masonic, theatrical, and personal friends of Bro. Samuel May, convened by circular, and held at Freemasons' Tavern, London, on Monday, 13th January, 1868, Bro. John Udall, in the chair, it was proposed by Bro. W. Hale, seconded by Mr. W. Ough, and resolved,

"That this meeting deeply sympathising with Mr. Samuel May, in the very severe loss sustained by him, as costumier, from the recent disastrous fire at Her Majesty's Theatre.

"That, recognising the worth, kindness, and many excellent qualities of Bro. May, more especially the readiness evinced by him in the relief of distress whenever brought to his notice, and in rendering assistance in every case of calamity or misfortune, this meeting is of opinion that the opportunity thus unhappily afforded should be made available for the presentation to him of a testimonial evidencing substantially the estimation and regard in which he is

* See Precept XXIV., FREEMASONS' MAGAZINE, vol. xvii., page 307.

† These words are appended to a memorandum, of which the following is a copy:—"A brother had committed a sin which, using metaphorical language, he described as making him 'walk with difficulty.' At this he expressed wonder, the sin being in his estimation a light sin. The sin was manifestly an unrepented sin; and the brother was rightly told that what was deemed by him a light sin was, nevertheless, a heavy load, and that it was no wonder that he 'walked with difficulty.'" Precept XXXIII., FREEMASONS' MAGAZINE, vol. xvii., page 330, is plainly taken from this memorandum, but in so unskillful a way that, without the help of conjecture, its chief and particular force cannot be perceived.

held by the various classes of the community amongst whom he has so long and so worthily laboured.

"That, the committee now appointed be authorised and empowered to arrange with managers who may be inclined to place their theatres at the disposal of the committee, for benefit performances, and with professional ladies and gentlemen who may be willing to give their services, and to take such steps as they may deem desirable for the collection of private donations.

"That an account be opened at the London and County Bank (Oxford-street Branch), under the name of the 'May Testimonial Fund,' in the names of Bros. Ledger, Beard, and Udall."

Committee (with power to add to their number):

Adams, S., Philharmonic Hall, Islington.
 Arliss, H. M., Canbury.
 Bain, Robt., Fore-street, Lambeth.
 Beard, Thos., 10, Basinghall-street (Hon. Sec.)
 Berri, D. G., 36, High Holborn.
 Binckes, F., Freemasons' Boys' School.
 Buckstone, J. B., Theatre Royal, Haymarket.
 Creswick, W., Royal Surrey Theatre.
 Cox, Edward, 102, Chancery-lane.
 Cary, Henry, 5, King-street, Covent-garden.
 Cottebrune, Mr. C. A., 29, Dean-street, Soho.
 Creaton, Major, 7, Sidney-street, Brompton.
 Davis, E. D., Theatre Royal, Newcastle-on-Tyne.
 Glover, Albert, Walthamstow.
 Hale, William, 100, Drury-lane.
 Head, Benjamin, 37, Edwards-square, Kensington.
 Lamb, F. W., Wood-green.
 Ledger, Frederick (*Treas.*), Era office.
 Leared, Arthur, Wood-green.
 Littlewood, George, Drury-lane.
 Ough, W., Belvidere-road.
 Robinson, J., 7, Park-lane, Piccadilly.
 Ringrose, Basil, Wood-green.
 Sheen, J. R., 20, Upper St. Martin's Lane.
 Sinclair, H., St. George's Hall, Bradford.
 Sothorn, E. A., Haymarket Theatre.
 Smith, E. T., Royal Lyceum Theatre.
 Smith, John, Bow-street.
 Spencer, Richard, 26, Great Queen-street.
 Todd, B. T., Aldermanbury.
 Udall, John, 38, Milk-street.
 Watson, W., Drury-lane.
 Warr, W. H., 17, Featherstone-buildings.
 Weedon, William, Fore-street.
 Wynne, W., Burr-street.

The next meeting of the committee will be held at Freemasons' Tavern, on Tuesday next, the 21st inst., at two o'clock in the afternoon.

PERILS OF RESPECTABILITY.—While open sin kills its thousands, worldly respectability kills its ten thousands; it is an inclined plane of unsuspected danger; it is covered with green grass; yes, enamelled with lovely flowers to the very edge of the precipice, ending in eternal ruin. "Why will you send money for that which is not bread, and labour for that which satisfieth not?"

MASONIC NOTES AND QUERIES

THE ANTIQUITY OF THE ROYAL ARCH.

Bro. B., "A Masonic Student," has favoured your readers with a reply to my communication of the 4th inst., and I hasten, although busy, to acknowledge that we are evidently approaching an agreement as to the question at issue. Permit me also to thank "A Masonic Student" for the fraternal manner in which he alludes to my views, and for the evident attention he has paid to my remarks, notwithstanding they do not accord with his opinions. We admit that the clue to the real history of the R.A. degree is in the division of the third degree, and as that is the whole point of "A Masonic Student's" argument, viz., "That the Royal Arch, as we have it, is identical in substance with the second part of the master's degree," so far I quite coincide with him. There can be no doubt as to the fact that the Royal Arch degree is "the completion of the third," and that an English Freemason is but half a Mason, unless he has been exalted in an English Royal Arch Chapter, and thus been brought acquainted with the sublime principles of that interesting and imposing degree. All these statements, and others in the two letters referred to, I can fully endorse, and yet hold the opinion that the Royal Arch of England cannot be traced before 1740. "A Mason Student," in *Freemasons' Magazine*, 28th ult., says it is "clear that Dermott and his associates extended the second part of the third degree, until they made it a fourth degree, and gave it the name of the Royal Arch." This fact is also clear to me, and to my mind quite conclusive that the English Royal Arch—as a degree or in name—did not exist before 1740. Hence, although I believe the third degree existed before A.D. 1740, there does not appear to be any evidence for the existence of the English Royal Arch before that year. When time permits, I promise to refer to the subject at more length. Dr. Oliver certainly alludes to the "Rite Ancien de Bouillon" in the origin of the English R.A. (1867) as being the "nucleus" and the "first faint glimmerings of the Royal Arch degree" (pages ix., &c., 85), and what is more, distinctly states that this "Rite A. de Bouillon" was the "First R. A. Ritual," styled by "its fabricators the fourth degree," and was "the first germ of the degree" (as it was designed by the brethren who seceded from the Constitutional Grand Lodge in 1739), which was imposed on the brethren as "ancient Masonry." Dr. Oliver likewise styles it an "unsatisfactory jumble." We wish all the subscribers would procure this work from Bro. Spencer, Great Queen-street, London, and read for themselves. They will then see whether if Dr. Oliver—the greatest modern light of Freemasonry—ever contradicts himself throughout the learned work. To me, the reissue of so valuable a history reflects great credit on the enterprising publisher, Bro. Richard Spencer, as surely we should endeavour to know what is really ancient and what is modern of Freemasonry. The author never varies from the first edition of 1847 on any important point, and in both editions he uniformly ascribes the origin of the Royal Arch degree to the "seceding brethren;" he also states that he cannot find any mention of the degree before 1740. "A Masonic Student," as yet, has not made known to us any proof to the contrary. With Bro. the Rev.

A. F. A. Woodford, "I cannot see the use or tendency to strip our old traditions of their value and importance." But what old tradition mentions the Royal Arch degree? We much regret that "ill-health has for a time" compelled him to defer publishing the valuable Masonic collection he has made. We hope soon, however, he will be able to give us the benefit of his researches as to the antiquity of the third degree. As there is no MS. marked L. in the appendix to Bro. Findel's "History of Freemasonry," I cannot "look at it." Perhaps "A Masonic Student" refers to appendix C. Would the latter MS. prove that the Master's degree was unknown to those of the first and second? According to the Book of Constitutions, A.D. 1723, it would not, as the E.A. and F.C. were present at the installation of the Master and Wardens; and we have no record of any other grade but these three before A.D. 1717—viz., Entered Apprentice, Fellow Craft, and Master. The latter, though not a secret degree, or, in fact, not a degree at all, but simply a rank conferred on a F.C., or *bonâ fide* employer of Masons. I am sorry that numerous engagements will prevent my considering the statements of "A Masonic Student" at greater length just now. He may, however, understand that so long as he admits that the Royal Arch degree was a term given to the second part of the third degree by the "ancients" about A.D. 1740, I can fully agree with him in anything he may say that would tend to exalt the Royal Arch, as that admission alone is what I have contended for, and not the sublime nature of the degree. The antiquity of the third degree is quite another question, as it existed when Royal Arch Masonry was unknown. I take this opportunity of thanking Bro. C. P. Cooper for his very accurate and useful epitomé of the first part of my humble efforts to elucidate facts on Freemasonry.—W. J. HUGHAN.

THE ROYAL ARCH.

I see one or two obvious typographical errors in my last letter, which I wish to request your readers and Bro. Hughan kindly to alter. The MS. is marked "C," not "L," as by misprint, and is at page 691 appendix. The word "immediate" stands for "numismatic," and in the 9th line "he" should be "it."—A MASONIC STUDENT.

FREEMASONRY IN THE MOON.

"G. D.," thanks for the copy of the comic-paper upon this subject. It is plain that the work after which the facetious author asks is Gruithuisen's "Treatise on the Moon, and Traces of its being Inhabited." Your witty friend should ascertain what has become of this treatise. It was prepared in 1825, but, from Gruithuisen's desire of greater completeness, it remained in manuscript in 1836. Perhaps it has now seen the light. Gruithuisen is famous amongst astronomers for his excellent lunar observations, from which, however, he has made some fanciful inferences. First, he considers some of the moon's clefts as indications of animal existence, and looks upon others as being probably broad, straight clearings through forests, and forming connections of the nature of roads through all the fertile regions of its surface. Next, although he owns we could hardly expect to see the "Selenites" themselves individually on their journeys, yet he does not think it impossible that large bodies of them (peradventure a Masonic

procession) might be detected in these roads by their difference of colour, especially if meeting and separating again. Lastly, he inclines to the idea that certain regular straight ridges are the roofs of long-inhabited halls (maybe Masonic), and opines that some minute crater-chains are dwelling-places. The words inserted above as parentheses are the additions of a sister, Grand Mistress of a Lodge of Adoption.—C. P. COOPER.

BRO. H. B. WHITE ON FREEMASONRY AND CHRISTIANITY.

I am sure that the pleasure afforded me by the perusal of the interesting article on "Freemasonry and Christianity," by the indefatigable Mason, Bro. H. B. White, must have been the happy experience of numerous subscribers. Much good has already been done to the Craft by the labours of such Masons as Bro. H. B. White, as their researches have culminated in placing the keystone of revelation in the arch of the Craft. To Bro. C. P. Cooper (P. Prov. G.M. of Kent) we are also much indebted, who has almost exhausted the subject as respects the belief in the Great Architect of the Universe required of candidates for membership. I presume the curious diagrams, so neatly engraved, are by Finch (copies of which I have), who published his works in the early part of the 19th century.—W. J. HUGHAN.

BRO MORRIS, OF KENTUCKY.

That excellent Mason, Bro. Morris, of Kentucky, will visit the British Isles next month. The ensuing passage on the value of the Bible is from his pen:—"The Bible may well be prized amongst Masons and Masons' wives, for it has banished idle worship, abolished infanticide, put down polygamy, exalted the condition of women, raised the standard of public morality, created for families a home, and caused benevolent institutions to spring up as with the wand of enchantment. Oh! let the Bible be in the centre of your lodge, honoured, opened, accessible to all." This statement is, I am convinced, amply sufficient to ensure Bro. Morris a fitting reception in every English, Scotch, and Irish lodge. Read, however, what his friend Bro. Murray Lyon has written, *Freemasons' Magazine*, No. 441, page 461.—C. P. COOPER.

MASONIC MARKS.

In addition to the information afforded in Bro. John Yarker's communication of the 11th inst., the subject is also considered in the admirable "History of Freemasonry," by Bro. W. A. Laurie, W.S., Grand Secretary of Scotland (Spencer, London, 12s., I think). Indeed, there is not another work on Freemasonry, which so fully treats of Masonic marks as this one mentioned, and it is well illustrated with marks from various old buildings in different parts of the world. It may be as well to state that the Grand Lodge of Scotland recognises the mark degree, and not the Royal Arch, and hence Bro. Laurie, as the G.S. of that important body, is well calculated to speak authoritatively on the subject. Apart from the valuable article on Mark Masonry, the work contains an accurate epitomé of the reasons that induced this Grand Lodge to exalt the mark degree. Although it is styled the second edition of "Laurie's History of Freemasonry, A.D. 1804," in many respects it is a new work, and quite unique.—W. J. HUGHAN.

WHAT WOULD BE AN IMPORTANT DISCOVERY.

Show that Theism, as distinguished from Christianity, was, before the revival of 1717, receivable into our four old lodges. This, "Q. C.," is what, on the occasion mentioned in your letter, some one present said would be an important discovery in the history of modern English Freemasonry.—C. P. COOPER.

FREEMASONS' MAGAZINE, VOL. XVI. INDEX.

"O. G.," your letter affords me much pleasure, as it abundantly shows that you have of late made not a little progress in your Masonic studies. The following are the communications made by me to the *Freemasons' Magazine*, vol. xvi., for which you will search the index in vain:—1. A Suggestion. 2. The Chevalier Ramsay's Grades. 3. Christian, Jewish, Parsee, and Mahomedan Freemasonry. 4. The Friendship of Ethical Writers and the Fraternity of Freemasonry. 5. An Ancient Initiation. The four first are all in No. 413. The fifth is in No. 417, being the last number of the volume.—C. P. COOPER.

PRIMORDIAL GERMS.

"P. Z.," the will of the Great Architect of the Universe that the complex shall be evolved out of the simple, is best shown in the animal kingdom. The primordial germs of a man, a dog, a bird, a fish, a beetle, a snail, and a polypus, Professor Huxley tells us, are in no essential structural respects distinguishable.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC PILGRIMAGE TO THE ORIENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is certainly true that Bro. Morris will receive little encouragement from English or Continental nations in a mission for archaeological explorations in the Holy Land any more than he would for geological explorations. Having no special knowledge, and no acquaintance with the country or its language, neither Bro. Morris nor any one stopping a short time in the country could do any good. Masons or non-Masons would prefer for such a mission some one having suitable opportunities, such a one, for instance, as the distinguished Biblical archaeologist, Mr. Morris's countryman, the Rev. Dr. Robinson.

Then, as Bro. Findel says, there are Masons already at Beirut. Besides those of the newly-proposed German Lodge, the Palestine, there are the members of the Scotch Lodge, for some years established under the name of the Rock of Lebanon, and which includes several English and Scotch Masons, competent to make inquiries, and who have found nothing. Its list includes Bro. Eldridge, H. B. M. Consul General, Bro. Rogers, Acting Consul General, and others. Bro. Eldridge in the summer lives in Lebanon, and takes great interest in it.

Many distinguished Masons, English, American, and French have of late years visited the Holy Land.

The proper channel for Masonic exertions in investigations in the Holy Land is the Palestine Exploration Fund, a labour exciting the deepest interest

among English and Americans, and among the latter none the less from confirming and completing Dr. Robinson's discoveries. The Palestine Exploration Fund deserves the sympathy of all Masons, and their contributions, I expect, will receive a vote from the Grand Lodges of these islands, of the States, and that Bro. Morris will apply to this purpose the funds he has already raised.

They will be thankfully received and properly applied, for I may tell Bro. Morris and your readers that the Palestine Exploration has, with other competent assistance, that of a zealous Mason.

I say nothing to deter Bro. Morris from a visit to the East for his own satisfaction, with the assurance of a cordial reception.

While on this subject I would recommend to the admirers of Bro. Morris in this country to take care that his reception shall not have the appearance of that of a clique, for the result might be that Bro. Morris would miss a reception in those very quarters where he is most desirous of being known. This would be the more to be regretted, for American Masons have always received honour and welcome from their brethren by the ties of blood and Masonry on this side of the wide sea.

Yours fraternally,
AN EASTERN MASON.

"BOX BROWN."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—At last, after five applications made by letter to three brethren in Jersey, on behalf of your correspondent "Z.," who inquired about "Box Brown," I learn, by reply received this day, that he was initiated into Masonry four or five years ago in the Royal Sussex Lodge, No. 244. As the W.M. does not allow any access to the minute book of that lodge, I have not been able to ascertain the names of the proposer and seconder, nor the exact date. "Z." will now be in possession of the main point, and will be enabled to take such action in the case as he may think proper.

I hope, after the explanations given now and in my last letter, that "Z." will withdraw the charges he made against me, in which he implied officiousness on my part, and breach of a promise, which examination of my letters will show that I had not made. I assure "Z." that from the date of his first communication I have not at any time lost sight of the matter, and that I have done all I could to obtain the information he wanted, which open inquiry in your pages has failed to elicit from the Jersey brethren.

Yours faithfully and fraternally,
H. H.

Totnes, Jan. 11, 1868.

THE PALESTINE EXPLORATION FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Might I suggest that the example set by Lodge 31, of subscribing to the above fund, might with propriety be followed by other lodges, the object being one in which all Masons must be deeply interested.

Yours fraternally,

FREDERICK MUDFORD, W.M., Lodge 31,
Canterbury, Jan. 9, 1868.

MASONS' MARKS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I observe in the *Magazine* of the 11th January, under the head of "Masonic Notes and Queries," a paragraph relating to Masons' marks, by Bro. John Yarker, jun., stating that very little that is reliable seems to have been written on this interesting subject. The Rev. Mr. Woodford, Swillington, Leeds, published a collection of marks in the *Freemasons' Magazine* of 1862.

I am sure my old friend and Brother and coadjutor in Masonic researches, the Rev. A. F. A. Woodford, P.G.C., will give this misstatement of Bro. Yarker a positive contradiction, for both Brother the Rev. A. F. A. Woodford and yourself well know that I contributed a number of authenticated Masonic facts and Masons marks to the *Freemasons' Magazine* in 1862.

If Bro. Yarker will exercise a little patience he will find in a few months a volume published entitled "Historical Masonry, illustrated with Masons' Marks," by E. W. S., and dedicated by permission to the Right Hon. the Earl de Grey and Ripon, D.G. Master of England and P.G. Master of West Yorkshire.

This volume will contain upwards of 5,000 marks from the Pyramids, Holy Land, Mesopotamia, Lycia, India, and every country in Europe except Russia;

also Chinese emblems, Hiram Abiff's tomb, diagrams of the Pyramids, of English, Scotch, and continental cathedrals, drawn on a scale of 100 feet to one inch; mediæval tombs, coins, &c.; also copies of drawings of the Saxon period, from the Cottonian collection in the British Museum; Roman marks and other drawings; also extracts from the mediæval rolls in York Minster, Westminster Abbey, Exeter, and other cathedrals, castles, and buildings. The work will also give an historical account of the manners, customs, regulations, ordinances of our mediæval brethren; and, in the absence of plans, which were never made on paper or parchment, the geometrical principles on which they were constructed will be explained by diagrams. All the facts given in this volume will be authenticated.

After paying the costs of publication, and expenses of collection, a considerable sum will be devoted to our Masonic charities.

I send herewith symbolical marks, runes, and the Monk's Alphabet, for publication, and to give some notion to my brethren of the nature of the volume about to be published by the author.

Yours fraternally,

EDW. W. SHAW,

P. E. C. of Knight Templars.

Lune Villa, Farnworth, near Warrington.

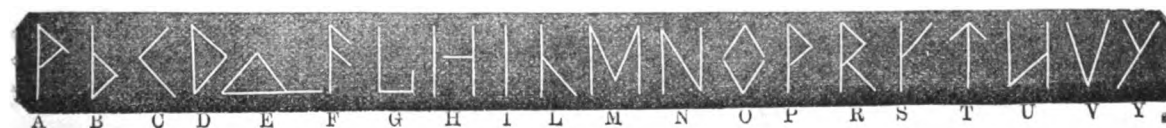
SYMBOLICAL.



RUNES.



THE MONK'S ALPHABET.



REFUSAL OF ADMISSION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The attention of the Wellington Lodge, No. 548, has been drawn to a paragraph in your report of the meeting of the Royal Oak Lodge, No. 871, held at Deptford, on the 23rd October last, and which appeared in your magazine of the 2nd November, wherein it is stated that an American, who presented himself to visit that lodge, was refused admission, on the ground that when tried he did not possess the slightest proof of identity. It further stated, that it was with pain ascertained that this same person had been admitted as a visitor to one lodge, and that he stated he had been visiting lodges in Great Queen-street, &c.

Now, as the "one lodge" so particularly mentioned happens to be the Wellington, I will plainly state what took place on the occasion of the American's visit to us. When he produced his certificate it was observed that it was not signed, which he explained by stating that it was sent to him on the eve of his departure from America, and that he had no instructions as to signing it. He was then tried, and proved himself a Mason so thoroughly, that we had no hesitation in admitting him, and on the last occasion of our meeting he visited us again, having in the meantime obtained from America a letter addressed to the Grand Secretary in London (Bro. W. G. Clarke) confirming his statement as to his certificate.

As regards the Royal Oak Lodge, he informed us that he was not tried at all, but was refused admission solely on the ground of his certificate not being signed. Of course they were perfectly justified in refusing him admission, although I regret that they did not try him.

I trust you will give this communication a corner in your columns, as I am anxious to show that "one lodge" was not unmindful of its duties in reference to visiting brethren.

I am, Sir, yours fraternally,

E. J. B. BUMSTEAD, P.M. and Sec., No. 548.
13, Romney-terrace, Greenwich, S.E.,
Jan. 10, 1868.

DR. MORRIS'S VISIT TO EUROPE, &c.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It would be well for all our friends who intend inviting the learned American Mason, Bro. Dr. Robert Morris (Past G.M., Kentucky) to meet them at any annual gatherings, special assemblies, or lodges, to send their invitations to the Editor of the *Freemason's Magazine*, who has kindly consented to be the medium of communication for Dr. Morris when in England. We are all anticipating a great treat to see so enthusiastic and distinguished a Mason "face to face," and I am sure my good friend Bro. Findel is also, although his last letter was a little in the fault-finding strain.

Yours fraternally,

W. J. HUGHAN.

To be appreciated, the symbols and forms of Masonry must be studied.

THE MASONIC MIRROR.

*. * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE Old Concord Lodge annual ball will take place on Wednesday, February 5th, in the new large hall at the Freemasons' Tavern, which is expected to be a very brilliant affair, as extra exertions will be used to make it one of the best gatherings ever known in connection with the lodge. The stewards have for some time past been engaged in perfecting the arrangements, and Bro. Marriott's band is engaged for the occasion. To those outside the Old Concord Lodge it may be satisfactory to know that these annual balls have greatly advanced the charities of the lodge, and many distressed brethren have reason to be grateful for the assistance obtained through their agency.

BATH.—The Most Worshipful the Grand Master of England has granted warrants for two new lodges in the province of Somerset. The first, the Nyanza Lodge, was opened at Ilminster on the 10th inst. The second, the Lodge of Agriculture, was consecrated at Congresbury, on Tuesday last.

BIRMINGHAM.—We have received a report of the meeting of Fletcher Lodge, No. 1,031, held at the Masonic Rooms, Newhall-street, on the 8th inst. This report having arrived too late for insertion in present issue, we are only able to note the principal question raised in the lodge, which was for the purpose of assisting Bro. J. H. Bedford, aged 74. We notice from the report that it is intended to purchase an annuity for him. The sum required, considering his age, must necessarily be small, and we heartily hope that our Birmingham and other brethren will not forget Bro. Bedford in his hour of need, and smooth his declining years, he having devoted a considerable amount of time and labour in the interests of Masonry. We understand that the Provincial Grand Lodge of Birmingham are now making a small allowance to him until something is finally decided upon; and we have no doubt that the members will be glad to answer any question respecting this really very deserving case. We shall be happy to second the efforts made on behalf of this most respected brother.

WE have received a very interesting report of the Anglesey Lodge, but from want of space are compelled to allow it to stand over until our next.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A Quarterly General Court of the Governors and Subscribers of the Girls' School was held on Thursday, the 9th inst., in the board-room, Freemasons' Hall, Bro. Major Creaton, V.P., in the chair. There were also present—Bros. John Boyd, E. H. Patten (Secretary), A. H. Hewlett, H. Law, J. Symonds, T. W. White, T. O. Hodgkinson, W. Wing, E. S. Snell, John Udall, W. Young, Raynham W. Stewart, E. Cox, J. R. Sheen, W. Gray Clarke, H. Massey, R. Spencer, W. Farnfield, James Terry, H. Empson, Edward Moore, H. Muggoridge, and F. K. Stevens.

A long discussion arose on the minutes as to the desirability of allowing two children, being sisters, to be in the School at the same time; but at the conclusion of the discussion, in which several brethren took part, the votes of the governors present were taken, and the result was a confirmation of the minutes, which admit of any number of girls of one family being eligible for admission.

The minutes of the various committees were read by Bro. Patten, and confirmed; and the Treasurer was authorised to sign cheques for the tradesmen's bills.

The following motion by Bro. Symonds, seconded by Bro. Raynham Stewart, was carried:—"That the Treasurer be authorised and directed to place a further sum of £1,000 on deposit with the London and Westminster Bank, thereby making the amount £3,000, and that the House Committee be requested to take legal opinion as to the power of the Institution with respect to investments in freehold property, and the liabilities they would incur in so doing."

Twenty-three candidates were placed on the list for next election. Eleven, with their friends, were introduced to the Board. Out of the twenty-three on the list nine are to be elected.

A vote of thanks to the Chairman, proposed by Bro. J. Udall and seconded by Br. E. Cox, concluded the proceedings.

The annual Christmas treat was given to the children at the School-house, New Wandsworth, on Tuesday evening. About 120 visitors were present, and the whole proceedings were of a most satisfactory character. It may be interesting to the subscribing brethren to know that the pupils thoroughly enjoyed themselves.

METROPOLITAN.

OLD CONCORD LODGE (No. 172.) Centenary Year.

The hundredth anniversary meeting of this distinguished lodge was held on Tuesday evening, the 7th inst., at the Freemasons' Hall. The occasion was naturally one of great interest; especially to the members of it, and attracted a number of visitors. Amongst them were the following: Bros. Meymott, P.M. 14; Burches, P.G.S. 60; Lilly, P.M. 69; Davis, P.M. 95 and 172; Hart, P.M. 410; Osmond, P.M. 813; Thompson, P.M. 177, and W.W. 1158; Bertram, P.M. 742; Reed, P.M. 101; Stowe, P.M. 77; Shafie, P.M. 554; A. Adams, P.M. 25; Massey, S.W. 619; Taylor, 177; Humphreys, 91; Jones, 60; Goodwer, 83; Stroud, 657; Fisk, 108; Reed, 413; Charles Thompson, 177 and 1,158; Norman, 91; Potter, 742; Simpson, 33; Parker, 538; Green, 177; Hadley, 55; Macnamara, 3; Beard, P.M. 101; and many others. Bro. A. Sallust, W.M., presided. The business of the lodge consisted of one passing and two raisings, after which Mr. John Hancock was initiated into the mysteries and privileges of Freemasonry.

Bro. Emmens, P.M., then assumed the chair, and Bro. Laughlin, Chaplain of the lodge, presented Bro. Waters, the W.M. elect, to receive at his hands the benefit of installation, accompanying the same by some remarks upon his qualifications for the duties of the office, that being the second time the choice of the brethren had fallen upon him.

Bro. Emmens then recited the usual ritual observed upon such occasions, and the lodge being opened in the third degree, all the brethren below the rank of an installed master retired. A board of Installed Masters was then formed, consisting of twenty-four P.M.'s, when Bro. Waters was installed according to ancient custom, and in due form as W.M. of the Old Concord Lodge for the ensuing year. The rest of the brethren were then admitted, and the new W.M. received the customary salutes from them on his appointment to that important office. Bro. Emmens then proceeded with the rest of the installation ceremony and delivered the charges in his usual impressive manner, for which he received the unanimous approbation of the brethren, manifested by loud cheering.

The W.M. then made the following appointment of officers for the year: Bros. King, S.W.; Masterman, J.W.; the Rev. J. W. Laughlin, Chap.; Dr. Jabez Hogg, Treas.; Emmens, P.M. Sec.; Nicholson, D.C. and W.S.; Morris, S.D.; Holland, J.D.; Lawson, I.G.; and Speight, Tyler.

A very satisfactory report of the financial condition of the Benevolent Fund attached to the lodge having been read, notwithstanding the unusually heavy calls made upon it during the past year,

Bro. Emmens said as that was the centenary year of the lodge, he thought they ought to mark the occasion by some act that should be worthy of it, and show to the Craft at large that, although they had a Benevolent Fund of their own, from which any brother could be at once relieved whenever occasion required, they did not wish to aggrandise the benefit of it entirely to themselves, although it was raised and subscribed to solely by the members of the lodge. Their object was charity, wherever that charity was required; and they had no selfish views in raising it to its present state, their only object being to do good in the hour of misfortune. He therefore gave notice that at their next meeting he should move that fifty guineas be voted to the funds of the Royal Benevolent Institution for aged Freemasons and their Widows; fifty guineas to the Girls' School, and fifty guineas to the Boys' School, so that from thenceforth the lodge would be Vice President of all their Masonic Institutions. That would absorb a large sum of money, but he believed they were in a condition to afford that to be done. It would be necessary, however, before they could do that they should suspend the first bye-laws of the Benevolent Fund, and he accordingly gave notice that at their next meeting he would move its suspension.

Bro. Dr. Hogg said he had much pleasure in seconding both motions.

It was then agreed that both motions should appear on the summons for discussion at the next meeting.

There being no further business, the lodge was closed in due form, and with solemn prayer.

The brethren then adjourned to the new and splendid ball-room, where the banquet was to take place, this being the first time it was used for such a purpose. It is really a magnificent and spacious apartment, elegantly fitted up, lighted mainly by a brilliant "sunlight" in the centre, and several chandeliers, and the chaste and harmonious decorations excited general admiration. The dinner was served up *a la Russe*, and the tables were studded with vases of flowers and elegant devices. The fare consisted of everything that the season could afford, and, under the careful superintendence of Bro. Gosden, the indefatigable manager to the Freemasons' Tavern Company, it left nothing to be desired, for everything gave the most entire satisfaction.

On the withdrawal of the cloth, grace was said by Bro. Staboe, which was followed by the toast of "The Queen and the Craft." The National Anthem was sung by the professional singers, the solo parts by Bro. Woollams.

The W.M. gave next "The Health of the Worshipful Earl of Zetland, Grand Master of Masons," and said that he was the right man in the right place, whose heart and soul was in Freemasonry, and from his high and distinguished position he was sure to do all he could to promote the interests of their honourable society. He hoped that he would be spared to occupy that position for many years, and he also hoped that the brethren of that lodge might for many years have an opportunity of bearing testimony to his worth. The toast was cordially responded to.

Song, Mr. Elmore—"Thou art so near and yet so far," This gentleman does not belong to our Order, but nothing can exceed the delight which his exquisite rendering of the song produced; it was loudly and cordially encored, but he afterwards substituted for it "Eily Mavourneen," which was given in an equally rich and faultless manner.

The W.M. next gave "The Earl de Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers," coupling with the toast the name of Bro. Dr. Hogg, G.D.

Bro. Dr. Jabez Hogg returned thanks, and said he felt it to be a great honour conferred upon him to serve under so distinguished a nobleman as the Earl de Grey and Ripon, who was anxious to take part in everything for the good of Freemasonry, and he believed there was no brother more anxious and conscientious in the discharge of his duties than the Deputy Grand Master. He (Bro. Hogg) felt proud of being a member of the Grand Lodge, and he thanked them in the name of the Deputy Grand Master and the rest of the Grand Officers for the kind and sincere manner in which their healths had been drunk.

Bro. the Rev. J. W. Laughlin said he had been honoured by the W.M. by being entrusted with his gavel, while he proposed the next toast. He would not detain them long, although he felt it to be a great honour to be called upon to propose the toast; still he thought there must be some mistake about it. When they opened the Grand Lodge the W.M.G. Master began with the junior officer amongst them, and somewhat adopting that course, he had to propose the health of the most junior member amongst them, and he welcomed him with the greatest

cordiality. He congratulated the brother who had joined them on that particular evening, for he had had an opportunity of witnessing the installation of the Master on that their centenary meeting. If he had entered it with the same emotion that he (Bro. Laughlin) had done when he was initiated by their dear departed Bro. Kennedy in 1854, he must have been impressed with the solemnity of the occasion, for he looked upon the rite as a religious ceremony, and he thought no one could hear the great principles of Freemasonry enunciated without feeling that he had taken the most important step in his life in joining such a body as they were. It was the practice of some persons to decry Freemasonry, but it was the common habit of every ignominious, for he had invariably found that there were no people so positive or so dogmatic in discussing any question as those who knew nothing about it. As regarded Freemasonry, no one could understand it unless he joined it, and then he would understand it and go into it heart and soul. As a minister of religion, having belonged to the Old Concord Lodge from 1854, and it was now 1868; if any one were to say to him, "Now Bro. Laughlin, is it your desire to quit Freemasonry?" his ready answer would be "By no manner of means whatever!" He was at heart a Freemason—he was the son of a Freemason;—he had two sons, and he trusted they would become Freemasons also before he descended into the common clay. Long might Freemasonry flourish, for it taught a man to rely on the Great Architect of the Universe, in whom he lived, moved, and had his being, if he obeyed his behests and walked in accordance with his holy spirit. That was written as plainly as if written by the sunbeams, so that "he who runs may read." It would solace them in distress, comfort them in the hour of trouble, promoting the honour and glory of the Great Architect of the Universe, and so make them a united people, and especially so those who belonged to the great and glorious household of the faith. He concluded by proposing "The health of Bro. Hancock, their newly initiated brother, a happy new year and long life and happiness to every member of the Old Concord Lodge." The toast was cordially drank.

Bro. Hancock very briefly returned thanks.

The Worshipful Master said the toast he was about to propose was one of great importance, and was always received with a large amount of satisfaction and gratification in the Old Concord Lodge. It was "The health of the Visitors." They were honoured on the present occasion by so many distinguished brethren that it cast a brilliancy over the meeting by their presence. He gave "The health of the Visitors."

Bros. W. J. Meymott, Lilly, Reed, and Shaboe returned thanks.

Song, Bro. R. Green, 177 (of the Alhambra and Oxford),—"Let each do his duty and hope for the best."

Bro. Hogg proposed "The health of the W.M., Bro. Waters."

The W.M., in returning thanks, said ever since he had been a member of the lodge he had always endeavoured to discharge every duty he might be called upon to perform, and as they had for the second time placed him in the chair, he hoped to discharge that duty in a proper manner, with honour to himself and credit to the lodge. The position in which they had placed him that day had gratified the highest desire he had entertained for many years; and he hoped the younger members of the Old Concord Lodge would show their willingness to discharge their duty in the same honest manner which he had done. He could assure them that they if they did so it would give them a large amount of pleasure, and he trusted that there was not then a brother of the Old Concord Lodge who would not at some time or other be amongst the Past Masters of it. He hoped those duties would be rendered with pleasure to themselves and profit to all the members of the lodge. If their years of work were recompensed by the same amount of happiness that he had experienced that night, their year of office would not be found too long, and could not too often be repeated. He had only to thank them for the kind manner in which they had drank his health, wishing that they might all wear centenary jewels in the Old Concord Lodge.

The W.M. next proposed "The health of the P.M.'s of the lodge." Drunk with very great cordiality.

Bro. Emmens, P.M. and Sec., in responding to the toast, begged to return thanks for himself and the other P.M.'s of the lodge, and he could speak for them as well as himself, that they would do all in their power to promote the welfare and interests of the lodge, and he could assure them that when any brethren were anxious for information the P.M.'s were always ready to impart it to them. The inauguration of their centenary

year of the lodge made him think seriously of himself, particularly when speaking of the lodge having existed for a hundred years, for he had been nearly one-third of that time a member of it. He only trusted that he might be spared to see the completion of that centenary year. He could not refrain from thinking for a few moments on a departed brother whom they all respected, who took a deep interest in the coming centenary year, but where was he then? He was gone from among them—he was no more—and who could tell who might be the next. It might be the will of the Great Architect of the Universe that he (Bro. Emmens) might not see the completion of that centenary year, but whenever he might be summoned hence he was sure that there was not a member of the Old Concord Lodge but would shed a tear of sympathy on his behalf. If by God's blessing he could in any way promote the interests of the lodge, and he could give satisfaction to them he should feel that he had been amply paid for what he had done. Having commenced he hoped that the proposition he had made in the lodge would be carried out, and that they might do a great deal of good to their Benevolent Fund. He wished all the brethren long life and prosperity, that they might for years meet together; but if it was so willed that he should be taken from them, it was his earnest prayer that they might all again meet in the Grand Lodge above, where the world's Great Architect lives and reigns for everlasting.

The W.M. said to Bro. Laughlin, their Chaplain, they owed a large amount of gratitude to those practical truths which he enjoined them to observe, not only in the lodge but outside of it. The name of Bro. Laughlin had become a byword in the Old Concord Lodge, as one of those bright and shining lights, whose footsteps they ought to follow to become good and honest Freemasons. He had therefore much pleasure in proposing "The health of Bro. the Rev. J. W. Laughlin, their Chaplain."

Duet, Mr. Elmore and Bro. Woollans—"All's Well."

Bro. Laughlin said some persons could be cruel in their kindness, for that was the second time that evening he had been called upon to address them. At a moment's notice he was called upon to address their brother initiate, and in that case if he had to speak at the merits of Freemasonry, when once his tongue was set going he could go on to any length, and that reminded him of a text which was from the late Archbishop Whately, which was, "Peter said, here are two swords," and that was enough. Upon that he could make a good sermon, but he could not make a sermon when he had to speak about himself. Since he was initiated in the Old Concord Lodge he had met with great kindness, and he would go the length of his cable tow at any time to serve a brother. He hoped God would bless the Old Concord Lodge, and long might it prosper.

The W.M. next gave "The Officers of the Old Concord Lodge," for which Bros. King, Masterman, and Hogg severally returned thanks.

Some few other toasts were given and the proceedings were brought to a close.

During the evening a number of songs were sung, and the whole gave great satisfaction.

PROVINCIAL.

CORNWALL.

REDRUTH.—*Druids Lodge of Love and Liberty* (No. 589).—The brethren of this lodge held their annual celebration of the festival of St. John the Evangelist, in their lodge room, Tabb's Hotel, on Monday, the 6th inst., when Bro. Wm. Tregay was installed as W.M. with due solemnity, in accordance with ancient custom, and in an impressive manner by Bro. John Hocking, jun., P.M., P.G. Supt. of Works, who was ably supported by the P.M.'s present, Bros. T. Solomon (Mayor of Truro), P.S.G.W.; F. W. Dabb, Prov. J.G.W.; E. T. Carlyon, P.G.S.; E. H. Hawke, jun., P.S.G.D.; John Michell, P.G. Dir. of Cers.; Josiah Ralph, P.G. Steward; W. H. Jenkins, P. Prov. S.G.W.; Thos. Chirgwin, P. Prov. J.G.W.; John Bray, P. Prov. G. Dir. of Cers.; Ed. Penman, P. Prov. J.G.D.; Wm. Nancarrow, P. Prov. G. Steward; Thomas Michell, P. Prov. G. Steward; and Wm. C. Oke. The newly installed Master then appointed his officers and invested them with their badges of office:—Bros. Thos. Davey, jun., I.P.M.; J. F. Penrose, S.W.; J. H. Mitchell, J.W.; Rev. V. W. Popham, Chap.; John Hocking, jun., P.M., Treas.; J. H. Reynolds, Sec.; W. T. Davey, S.D.; Wm. Lidgley, jun., J.D.; Wm. Wales, Dir. of Cers.; Jas.

Sims, I.G.; Thos. Eddy, Wm. Chapple, Stewards; John Polkinghorne, Tyler. Bro. F. W. Dabb, P.M., P.J.G.W., was elected Steward for the Cornwall Masonic Annuity Fund. On the conclusion of the business of the day the brethren accompanied by their visitors from neighbouring lodges, sat down to a superb banquet, provided by Bro. Tabb, in his best style. The blessing of the Great Architect of the Universe having been invoked by Bro. Rev. Dr. John Banister, P.G. Chap. On the removal of the cloth the W.M., Bro. Tregay, in proposing "The Queen and the Craft," made allusion to the present excited state of the country, and said while unprincipled men were endeavouring to subvert the law, order, and peace of this country, and murdering her Majesty's well-disposed and innocent subjects, he was sure that Freemasons of all political creeds, would rally around the Throne and support the authorities who had been striving loyally to uphold the constitution, and particularly at this time of excitement, they would all join the more readily, in responding to this toast, showing as Freemasons the esteem in which they hold their beloved Queen. This was received with a hearty and spontaneous burst of applause from all the brethren, thereby proving that Cornish Freemasons are united, not only in the interests of the Craft, but in loyalty and devotion to their Sovereign, and in appreciation of the liberties and constitution of their country. The toast of the P.M., Bro. Augustus Smith, was loudly applauded and responded to feelingly and eloquently by Bro. E. T. Carlyon, P.G.S. It was noticed that there were present fourteen representatives of the Provincial Grand Lodge. After the usual loyal and Masonic toasts had been duly given and responded to, and many Masonic and humorous speeches from a large number of talented brethren had been delivered, the brethren passed a most convivial evening enlivened by several glees and songs, and separated in harmony, good fellowship, and brotherly love. This lodge continues in a very flourishing condition, the heavy expenditure attending the entertainment of the Provincial Grand Lodge in June last having been covered by the income of the year.

CUMBERLAND AND WESTMORELAND.

LONGTOWN.—Holy Temple Lodge (No. 412).

The annual meeting of this lodge took place at the Wheatsheaf Inn on Thursday evening, the 2nd inst., and as brethren are highly recommended to visit other lodges than their own, the most lively anticipations were entertained with respect to the evening's proceedings that were about to take place; the principal one being that of installing the W.M. elect, Bro. Woodhouse, S.W. Steward 310, Prov. G.S. Many brethren from Carlisle, Preston, &c., paid a visit to the town in two carriages, drawn by grey horses, with silver-mounted trappings, which created quite a stir in the small town of Longtown. The brethren assembled at 6 p.m. At the request of the brethren Bro. G. G. Haywood, I.P.M. 310, Prov. Sword Bearer, took the chair, in the absence of the W.M., A. Woodhouse, S.W., Prov. G.S., I. Slack, W.M. 310, as J.W., Thomas Robinson, P.M. S.D., W. Murray (who is upwards of eighty-six years of age), J.D., J. Cockburn 310, acting Sec. in the absence of Bro. D. Murray, P.M., Bro. Forster, P.M., Treas., J. Gibson, J.D. 310, as I.G., Nixon, P.M. Tyler. Bro. Jessie Banning, J.D. 343, presided at the harmonium. The lodge was opened with prayers. The minutes were read and confirmed and other minor affairs being settled, the lodge was opened in the second and third degrees. Bro. Woodhouse having engaged to accept the high office, and signified his assent in the usual manner, was presented to a board of installed Masters, and after the customary prayer had been offered, and the ob. administered, was regularly installed in the chair of K.S. by Bro. F. W. Hayward, P.M. and Dir. of Cers. 310, P. Prov. S.G.W., and duly proclaimed and saluted. Bro. Woodhouse then appointed and invested his officers for the ensuing year, viz.:—Bros. H. Fleming, I.P.M.; R. M. Hill, S.W.; W. McCullester, J.W.; R. Irving, Treas.; D. Murray, P.M., Sec.; R. Forster, S.D.; J. Pendrigh, J.D.; T. Robinson, I.G.; W. Nixon, Tyler. At the conclusion of the ceremony the following brethren and visitors adjourned to a banquet, sumptuously provided by the host and hostess, Mr. and Mrs. Calvert: Bros. A. Woodhouse, W.M. Steward 310, Prov. G.S., presided; R. M. Hill, T. McCullester, R. Irving, N. Forster, T. Robinson, W. Nixon: Henry Fleming, I.P.M. Prov. G. Assistant Dir. of Cers.; F. W. Hayward, P.M. Dir. of Cers. 310, P. Prov. S.G.W.; G. G. Hayward, I.P.M. 310, Prov. G.S.B.; J. Slack, W.M. 310; T. Blacklock, P.M. 310; W. Johnston, S.W. 310; I. Gibson, J.D. 310; T. Cockburn, 310; Jessie Banning, J.D.

343, Preston; Sergeant Samuel Maxwell, of the 70th Regiment 402, J.C. The cloth being withdrawn, the following toasts were proposed: "The Queen," "The Prince and Princess of Wales," "The Grand Lodges of England, Ireland, and Scotland," coupled with Bros. F. W. Hayward, Maxwell, and Blacklock respectively. Bro. Hayward said he was not aware why the W.M. had coupled his name with the Grand Lodge of England, seeing that he was not a member of that lodge—though he hoped to be one some day—for when he became a member of the fraternity his ambition was to obtain the highest post that one in his position could do, and so far he had succeeded; but he was sorry to say that members of provinces so far distant were not permitted to hold any office in the Grand Lodge of England, but only those in the London district, or else P.G. members or D.P.G. members; and why? because they could not be expected to attend each meeting the Grand Lodge held; but whether of the Grand Lodge or not, he had great pleasure in responding to the toast.

Bro. Maxwell returned thanks on behalf of the Grand Lodge of Ireland, and said that Masons of the Irish constitution were Freemasons to the backbone, and was happy to say that, though they were Irish, yet there were no "Fenians" among them, but staunch supporters of their Queen and country.

Bro. Blacklock said that he could not tell why he was selected to return thanks on behalf of the Grand Lodge of Scotland, except that he was initiated in that country; but since he had become a resident in the City of Carlisle, he had joined the Grand Lodge of England—for the system that was carried on, in former days, in the North, was not in accordance with his desires; yet, notwithstanding all that, he was glad to be in a position to respond on behalf of the Grand Lodge of Scotland, where none but the most honourable men were permitted to hold office, thus showing that there was something more than looseness below the surface, for he had visited several lodges in Scotland, and was always received with respect and esteem. Therefore he begged to thank the W.M. for the kind manner in which he proposed the "Grand Lodge of Scotland," and resumed his seat, amid loud applause.

Song—"Hail Masonry Divine!" by Bro. A. Woodhouse.

Bro. G. G. Hayward proposed "The health of the Prov. G.M., Lord Kenlis," responded to by Bro. R. Forster.

Song—"Rule Kenlis," by Bro. Woodhouse.

Bro. W. Johnston, in proposing "The health of the D. Prov. G.M., Bro. Whitwell, and also of the officers, Past and Present," said, from what he knew of Bro. Whitwell, that he was the right man in the right place, and he (Bro. Johnston) had no doubt but that the D. Prov. G.M. and his officers under him, would do their duty, and that he had great pleasure in coupling Bro. Fleming's name with that toast; which was drunk with all honour. Bro. Fleming duly responded in a long speech.

To the health of the W.M., Bro. A. Woodhouse returned thanks for the kindness of the brethren in selecting him for the chair, and trusted that, under the guidance of the great Architect of the Universe, he would be spared to fulfil his duties until his successor be installed, and hoped that his officers would do their best to assist him; therefore he would again thank them, and, before he sat down he wished to propose the health of the officers of Holy Temple Lodge, No. 412, with all honour, which was duly responded to by all respectively.

Song—"Heart and the Hand," by Bro. W. Johnston.

Bros. J. Slack and J. Banning returned thanks on behalf of the visitors.

Song—"We need na' fear the de'il," by Bro. R. Forster.

Bro. R. Irving rose to propose "The health of Bro. F. W. Hayward, the Installing Master," and said, from what he had seen of Bro. Hayward, he felt sure that he was deserving of all the praise that could be given him. He (Bro. Irving) trusted that all present would show their esteem by drinking to his health with full musical honours. Bro. J. W. Hayward duly responded in a retrospective speech, and concluded by drinking to the health and prosperity of Bro. William Murray Senior, who is upwards of eighty-six years of age, Bro. W. Johnstone singing "What was the Old Man thinking as he leaned on his Oaken Staff," in such a feeling manner that it touched many a chord.

Bro. R. Forster responded to the toast of absent brethren, and said especially on behalf of Bro. Major Graham, who is now residing in London, though absent in body yet he was present in mind, for he (Bro. Forster) had received a letter from him, accompanied with a sovereign, for the brethren to

drunk in a bumper to his health. With that he wished to hand the sum to the W.M., and before the brethren parted he (Bro. F.) begged to sing a parting song called "Burns's Farewell," after which, all standing, Bro. Johnston sang the air of the Anthem, "God Save the Queen." All the visiting brethren parted in high glee in having honoured the installation of Bro. Arthur Woodhouse, W.M. 412, Steward 310, P.G.S. and Treasurer to the "Masonic Life-boat Fund," all arriving safe at Carlisle in the small hours of the following morning.

CARLISLE.—*Castle Union Lodge* (No. 310).—*Installation of W.M.*—On Tuesday, the 17th ult., the brethren of this lodge celebrated their annual Festival of St. John. After initiating J. M. Harrison and Colour-Sergeant Ford, Bro. John Slack jun., was installed Worshipful Master for the ensuing year, by Bro. C. J. Bannister, P.G.S.B.G.L.E., the choice having been made by ballot on the previous evening. The new Master appointed his officers as follows:—W. Johnson, S.W.; G. Somerville, J.W.; George Clarke, S.D.; John Gibson, J.D.; J. Atkinson, I.G.; G. Murchie, reappointed Sec.; W. Court, reappointed Treas.; John Barnes, reappointed Tyler; Woodhouse, Steward.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The very bad state of the weather greatly interfered with the attendance of the monthly meeting on Thursday the 9th inst., only a limited number of members being present at 6 p.m., the hour named in the summonses. Among the absentees was Bro. John Heath, W.M., whose business avocations had called him to a distance, but he had provided for the emergency by requesting Bro. Dr. Hopkins, P.M., &c., to take the management of the lodge for the evening, by whom it was opened punctually at the time named in the summonses. The minutes of the previous meeting were read and confirmed. A ballot was taken for Mr. James Simmons, of Torquay, as a candidate for initiation, which, after ample testimony had been given on his behalf, proved unanimous in his favour. A second ballot was taken for Bro. John Adams, of the Hyshe Lodge, 1099, as a joining member, which met with a similar result. Bro. Joseph Chenall was examined as to his proficiency in the first degree, and having answered in a very creditable manner, was intrusted and dismissed for preparation. The lodge was opened in the second degree, after which the candidate was again introduced, properly prepared, and passed to the rank of Fellow Craft by the acting W.M., who also gave him the charge appertaining to it. The lodge was resumed in the 1st degree. Bro. Lord Donoughmore now entered the lodge, accompanied by the W.M., to whom Bro. Dr. Hopkins offered to resign his chair, but being urged to complete the ceremonies of the evening, he consented to do so. Mr. James Simmons was then admitted, properly prepared, and was duly initiated as an entered apprentice Freemason, afterwards receiving the customary charge from the acting W.M., at whose request Bro. Heath now assumed the direction of the lodge. Bro. Dr. Hopkins took the chair of I.P.M., and introduced the question of musical accompaniments to the ceremonies, for which he offered to provide the means. After some discussion, Bro. Oldrey, J.W., gave notice of a motion on the subject for the next meeting. It was determined to purchase a set of book markers for the lodge Bible, containing the appropriate places at which it may be opened for the several ceremonies, illustrated by Masonic diagrams. The lodge was closed at 8.50 p.m., and the brethren adjourned to spend an hour together during refreshment, separating at 9.30 p.m.

NEWTON ABBOTT.—*Devon Lodge* (No. 1,138).—The chief meeting of the year was held on Tuesday, 7th inst., at the rooms in the Queen's Hotel. At half an hour after noon the lodge was opened in the first degree, by Bro. Capt. Bewes, W.M., assisted by Bros. Major Yates, I.P.M.; Humberstone, S.W.; Lamble, J.W. The only visitor present was Bro. Dr. Hopkins, P.M. 43 and 958, and P. Prov. S.G.W. for Warwickshire. The minutes of the previous meeting having been read and confirmed, the lodge was opened in the second degree. Bro. Dr. Hopkins as Installing Master then took the chair. Bro. Bewes having been elected as W.M. for a second year, was presented by Bro. Yates, P.M., and after the usual preliminaries took the necessary obligation of W.M. elect. The lodge was opened in the third degree. He was then duly re-installed in his chair, and the appointed salutations, processions, and proclama-

tions took place. The W.M. nominated and invested his officers as follows:—Bros. Yates, I.P.M.; Lamble, S.W.; Stooke, J.W.; Rev. Johns, Chap.; Cull, Treas.; G. H. Poulton, Sec.; Browne, Org.; Wm. Poulton, S.D.; Rees, J.D.; Major, I.G.; Weekes, Tyler. The Installing Master concluded the ceremony by delivering the several charges to the W.M., the Wardens, and the members of the lodge. On the proposition of Bro. Humberstone, seconded by the W.M., a vote of thanks was passed by acclamation to Bro. Dr. Hopkins, for having visited Newton in order to discharge the principal duty of the day, as well as for the efficient and impressive manner in which he had conducted the ceremony of installation. The Secretary was directed to enter this on the minutes. The Installing Master of course acknowledged the compliment. The W.M. presented the report of the audit committee, which was received and adopted, after some suggestions and discussion thereupon as to the best means of raising money to meet the extraordinary expenses incurred in the erection of a place exclusively devoted to the service of the Craft. An announcement was made that the next meeting of the lodge will probably be held in the new Masonic Temple, which has very nearly reached completion, and seems well adapted for the purpose for which it is designed, comprising a lodge room 45ft. long, 22ft. wide, and 25ft. high, and other necessary arrangements. The lodge was closed at about two o'clock. An hour later the brethren again met at the Commercial Hotel to partake of the annual banquet, which was admirably served by Bro. Swann. The W.M. of course presided, supported on his right and left by Bros. Dr. Hopkins, and Capt. Walround, W.M. 303, and P.G.D. The after dinner proceedings were of the ordinary complimentary character, and not of sufficient importance to deserve particular record. The W.M. left his chair at six p.m., accompanied by many of the brethren.

DURHAM.

BISHOP AUCKLAND.—*Wear Valley Lodge* (No. 1121).—The usual monthly meeting of this young and flourishing lodge was held on Friday, the 10th inst., and numerous attended, the business being to instal the W.M. elect, to receive the Treasurer's report, and afterwards to celebrate the festival of St. John the Evangelist. Amongst the visiting brethren we noticed Bros. John Fawcett, R.W. Prov. G.M. of Durham; B. Levy, P.M. 97, P. Prov. G. Dir. of Cera. and Prov. G.J.W.; Brignall, P.M. 124, and P. Prov. G. Reg: Ralm, P.M. 97; R. D. Ward, P.M. 173; the Rev. J. B. Butcher 95, Irish C.; T. W. Hearon, Prov. S.W. 124, and others. The minutes of the last regular lodge and a lodge of emergency, held on the 27th ult., having been read and confirmed, Bro. George Canney, M.D., who has for some time been S.W., ruling the lodge in consequence of the death of the first W.M., during his year of office was duly installed W.M., according to ancient usage, the R.W. Prov. G.M. acting as the installing officer, Bros. Ralm, S.W., and Levy, J.W. After the installation, the Treasurer's accounts were read, which showed that since the lodge was consecrated in August 1866, there had been forty-three installations, twenty-three joining members, and three members had died, leaving sixty-three on the books; the income from subscriptions had been nearly £30, and there had been several valuable presentations to the lodge, by Bros. Proud, Stillman, Davison, and others. The accounts were passed unanimously. The W.M. then appointed his officers for the ensuing year, viz.: Bros. the Rev. G. P. Wilkinson, S.W.; John Proud, J.W.; the Rev. Edward Healy, Chap.; George Stillman (elected by the lodge) Treas.; John Wyld, Sec.; H. Kilburn, S.D.; J. J. Leigh, J.D.; Pawson, I.G.; and Rymer and Dawson, Stewards. The lodge having been closed in form the brethren proceeded to the house of Bro. Labron, the Commercial Hotel, to celebrate the festival of St. John the Evangelist, when upwards of forty sat down to an excellent dinner. The chair was taken by the W.M., supported by the R.W. Prov. G.M., and other distinguished visitors on his right and left, the side tables being presided over by Bro. Proud, J.W., and Bro. Stillman Treasurer. The usual loyal and Masonic toasts were drank with enthusiasm, and a very pleasant evening enlivened by some excellent singing was spent. The proceedings terminated about eleven p.m.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The usual monthly meeting of this lodge was held on Wednesday, the 8th inst., in the George Hotel, at seven o'clock p.m. Bro. C. Carnegie, I.P.M., took the chair of K.S., assisted by Bros. Wolverson,

S.W.; J. Newman, J.W.; H. Shaw, S.D.; G. H. Ray, J.D.; W. Calthorpe, I.G.; W. Crick, J. O'Neill, J. Webb, T. Eustace, J. Rix. Visitors: Bros. Donnelly, 398, Eng. Const., and Black, 56, Irish Const. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. A letter was read from Bro. Wolsley 5th Fusiliers, acknowledging the receipt of his English and Irish Grand Lodge certificates. Circulars were read requesting the support of the lodge for Bro. J. Clarke, of Ipswich, in his candidature for admission to the Royal Benevolent Institution, and for Edward George, a candidate for admission to the Boys' School. Bro. J. Donnelly, 398, East Lancashire, was then ballotted for, and unanimously elected as a joining member, and signed and received a copy of the by-laws of the lodge. Bros. Crick, 16th Regt., and J. Webb, 18th Regt., who had been initiated at the previous meeting, were then examined as to their proficiency in the E.A. degree, which having proved satisfactory, they were entrusted and retired. The lodge was then opened in the second degree, and Bros. Crick and Webb were passed to the F.C. degree by the W.M. *pro tem.*, Bro. C. Carnegie. The test questions appertaining to the F.C. degree were then put by the W.M. *pro tem.*, and answered by the brethren, for the information of the newly passed. The lodge was then closed to the first degree, and Bro. O'Neill, 96th Regt., signed and received his Grand Lodge certificate. The resignation of Bro. Hardy, 35th Regt., was accepted, his depot being under orders to leave Colchester. Some other business having been transacted, the lodge was closed at nine o'clock p.m.

COLCHESTER.—*Angel Lodge* (No. 51).—On Tuesday evening, the 7th instant, there was a very large muster of the members at the monthly meeting to assist at the presentation of a testimonial of fraternal regard and esteem to Bro. William Slaney, Treas., who, besides holding that office for many years, and previously filling every office of importance, both in the lodge and the Royal Arch Chapter attached thereto, has voluntarily undertaken chief charge of the Lodge of Instruction, the importance of which can only be appreciated by members of the Craft, and especially by those who have qualified themselves (of whom there have been many most laudable examples) for that natural object of ambition to all good Freemasons—the Mastership of a lodge. The secret had been so well kept from Bro. Slaney that he attended the meeting without being conscious that anything unusual was about to take place, but as soon as the ordinary business had been concluded, Bro. Slaney was “taken charge of” by certain officers, under directions from Bro. Becker, (whose pedestal at the same moment showed an unwonted glitter of silver), and who proceeded to thank him in the name of the members for the long-continued and most valuable services to the lodge and to Freemasonry in general, and also on his own behalf and that of several of his predecessors in the chair for the Masonic instruction and training they had received at his hands. Bro. Slaney, in a few heart-felt words, expressed his thanks to the brethren for their kind appreciation of his services, which had been rendered solely from a desire to assist in extending the benefits of the order; and he trusted he might regard this present as an evidence that, in their opinion, he had done his duty as a Mason. The testimonial consisted of a beautifully-embossed silver tankard.

HAMPSHIRE.

PORTSMOUTH.—*Phoenix Lodge* (No. 257).—The annual meeting of the brethren of this lodge, for the purpose of installing Bro. W. H. Ford, as Worshipful Master for the ensuing year, took place on St. John's Day. A numerous party of brethren attended, and the installation ceremonies were impressively conducted by Bro. M. E. Frost, P.M. 257 and 487, and Prov. G. Treas. of Hants. At the close of the installation Bro. W. H. Ford was very cordially received by the lodge. The following officers were then appointed by the W.M. for the ensuing year:—Bros. F. L. M. Dyer, I.P.M.; Rev. F. Bankes, S.W.; J. Heath, J.W.; R. W. Bradley, Treas.; Allen Gain, Sec.; H. J. Mills, S.D.; Hall, J.D.; J. B. Goldsmith, I.G.; T. E. Bell, Org.; Swatton, Tyler; Miles and Parkes, assistant Tylers. The banquet which followed was of a very *recherche* character, and the usual loyal and Masonic toasts were given, and heartily responded to by the brethren.

FARNHAM.—*Lodge of Harmony* (No. 309).—The members of this lodge met at the lodge room, Red Lion Hotel, on Thursday, the 2nd inst., when there was a good attendance on the occasion

of the installation of the W.M. elect, Bro. C. S. Woollons, J.W., as Worshipful Master for the ensuing year, among those present being Bros. E. Emery, P.M. 342 and 903, Prov. S.G.W. Hants; T. Cousins, P.M. 487, Prov. J.G.W. Hants; J. Ogburn, P.M. 342, P. Prov. J.G.W. Hants; Forbes, P.M. 309, 804, &c., P. Prov. S.G.W. Essex; and eight or ten other P.M.'s and W.M.'s. The installation was ably and impressively performed by Bro. Ogburn, P.M.; the Warden's chairs being occupied during the ceremony by Bros. Emery and Cousins, the Senior and Grand Wardens of the province for the present year. At the close of ceremony the brethren, on re-entering the lodge, saluted Bro. Woollons with the customary honours, and he then appointed and invested his officers as follows:—Bros. E. G. Holbrook, S.W.; C. Loxton, J.W.; E. Edmonds, P.M., Treas.; R. Holbrook, Sec.; J. W. Dallimore, P.M., Dir. of Cers.; G. A. Green, S.D.; H. J. Guy, J.D.; A. Riddell, I.G.; Reddel, Tyler. Mr. Frederick May was then initiated into the mysteries and privileges of ancient Freemasonry, the ceremony being ably performed by the newly installed W.M., and the newly-elected officers fulfilling their various duties. After the transaction of the remaining business on the notice paper, the brethren adjourned to the banquetting room, where an excellent spread was provided by the Misses White. About twenty-five sat down, the W.M. presiding, and the usual toasts were duly honoured, and a very pleasant evening spent.

LANCASHIRE (WEST.)

LIVERPOOL.—*Temple Lodge* (No. 1094).—On the 8th inst. this lodge was opened by Bros. R. H. D. Johnson, P.M., at six o'clock, assisted by Bro. Smith, S.W.; Sheldon, J.W.; Dyke S.D.; Williams, J.D.; Winstanley, I.G.; T. Marsh, Sec.; Pearson, J. B. Robinson, Danson, Stewards; Boucher, D.C.; Wood, Treas.; Bro. Johnson being called away on business; Bro. Cross was passed to the degree of F.C., the working tools being given by Bro. Smith, S.W., in a very impressive manner. Bros. Bolton and Shirley wishing to take the third degree, the lodge was afterwards opened in that degree, when Bros. Bolton and Shirley were raised. The lodge was afterwards closed to the second degree, then to the first degree, Mr. Martin being proposed for initiation. Bro. Marsh Sec. P.M. Prov. G.S., presented to the lodge a very beautiful Tripod and Lewis, on behalf of Bro. D. W. Winstanley, J.G., and in feeling terms alluded to the untiring zeal and disinterested devotion in the cause of Freemasonry of Bro. Winstanley, and said that he was always at his post of duty, exerting those talents with which God had blessed him, both to His glory and the welfare of his fellow creatures. Whether affording instruction, relief, or reproof, his hand is always guided by justice, and his heart expanded by benevolence. In short he (Bro. Marsh) felt his own inability to do justice to his feelings on this occasion, but trusted that the gift, which was very beautiful and costly, might long adorn the room. Bro. Dawson presented to the lodge a very handsome standard for the banner. On the motion of Bro. Johnson, W.M., and seconded by Bro. R. H. D. Johnson, P.M., the best thanks of the lodge were given to Bros. Winstanley and Danson. Visitors, Bro. Jones, W.M. 219; Shephard 203; Rose 249; Lewis 216; Healing, 249, &c.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The installation of W.M. of this lodge for the ensuing year took place on St. John's Day, the 27th ult. We are unable this week to do more than give a list of the appointment of officers, as follow:—Bro. C. H. Oliver, W.M.; Bartholomew Thomas, P.M.; H. J. Parnall, S.W.; Rev. Samuel Fox, J.W.; Rev. Alfred Elias, Chaplain; Wm. Pickford, Treas.; Wm. Williams, Sec.; H. J. Gratte, S.D.; Wm. Randall, J.D.; H. Hellyer, Dir. of Cers.; H. J. Groves, Organist; C. Rowe, Librarian; W. Wade I.G.; W. Watkins and E. B. Sherren, Stewards; and Wm. McFee, Tyler. The banquet took place the same evening at the King's Head Hotel. The W.M., Bro. C. H. Oliver, presided. We will give a report of the proceedings in our next. We believe Bro. Wm. Williams has held the office of Secretary to this flourishing lodge nineteen years in succession.

YORKSHIRE (NORTH AND EAST).

HULL.—*Humber Lodge* (No. 57).—A meeting of this lodge was held at the Freemasons' Hall, Osborne-street, on Monday last, Bro. John Walker, W.M., in the chair, Bro. Dr. J. P. Bell, P.M., the D. Prov. G.M., for the North and East Riding of

Yorkshire, in the course of the evening, presented on behalf of eighty brethren of that lodge a handsome jewel, with full dress suit of Provincial Grand clothing to the I.P.M., Bro. William Day Keyworth, P.G. Supt. of Works, for the province of North and East Yorkshire, as a mark of respect and esteem, and as a small acknowledgment of the efficient services rendered by him to the lodge on many occasions. At the same time Bro. Keyworth was also presented with a beautiful P.M.'s jewel, set with brilliants, from the Masters, Past Masters, and brethren of the Minerva Lodge, 250; the Kingston Lodge, 1,010; the Pelham Pillar Lodge, 792; to mark their appreciation of his services in promoting the best interests of Freemasonry. Bro. Keyworth acknowledged in suitable terms, the great compliment paid to him by so many brethren of the Humber and sister Lodges, Minerva, Kingston, and Pelham Pillar.

SCOTLAND.

AYR.

THE MASONIC FESTIVAL OF ST. JOHN.

This festival was celebrated by the Ayr lodges on the 27th of December with the ceremonies usual on such occasions. The custom of visiting sister lodges throughout this province having to a considerable extent been given up by the brethren in Ayr, the attendance of deputations from a distance was on the present occasion confined to the lodges of Irvine and Dalmellington, headed by Bros. Dr. Grey and John Bain respectively; but this was more than compensated for by the unusually great strength in which the eldest as well as the youngest lodge turned out at this year's celebration. The lodges, during the evening, exchanged visits with each other—the deputations from 124 being led by the D.M. and Sec.; that from 138 by the Sec.; 165 by the D.M.; those from 204 by the P.M., Sec., and Decorator. The Grand Lodge and the Provincial Grand Lodge were represented in Nos. 124, 138, and 204 by the P.G. Senior Warden.

Ayr Kilwinning (124) began the St. John's Day festivities by sitting down to one of those relishable fish suppers for which the George Hotel (Bro. Findlay's) is becoming so justly famed—the R.W. Bro. Ferguson presiding, aided as croupier by Bro. James Reid, S.W. Supper over, the brethren, numbering about forty, adjourned to their lodge-room, which, besides being most chastely decorated with floral devices and pictures—a large-sized photograph of P.M. James Mills (now of New Zealand) in full costume as Master of "Otago Kilwinning," holding an honoured place—was filled to overflowing by one of the most numerous and most fraternal assemblages that has at any period since its resuscitation in 1850 graced the lodge of Ayr Kilwinning. Bro. Ferguson conducted the evening's ceremonial in his usually happy style; and among those by whom he was supported on the present occasion were—Bros. Highett and Guthrie, P.M.'s; Russell, Treas.; J. S. McIlwraith, Captains Boyd and Kidd, Quarter-master-Sergeant D. C. Wallace, Col.-Sergt. Lumsden, John Stewart, J.W., Andrew Fullarton, J. Mitchell, George Aitken, &c. An excellent quadrille band occupied the orchestra.

The Operative (No. 138), met in the Blue Bell Inn, and the Royal Arch (No. 165), in the Kings Arms.—In St. Paul's (No. 204), the brethren to the number of thirty, dined together in the Whip Inn, doing ample justice to a dinner that was quite in keeping with the satisfactory style in which dinners are served by Bro. McConnell, and thereafter retired to the Assembly Rooms, where, receiving a very large accession to their number, they held high festival under circumstances the most propitious of any in which St. John's Day has been kept by the lodge since the retirement of Bro. Glass from the chair twelve years ago. At dinner, and also at the subsequent meeting, the R.W. Bro. Chambers presided in the most unpretending yet effective manner, supported right and left by Bros. James Hutcheson, and A. Glass, P.M.'s; and among the sons of St. Paul's present were; Bros. D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland, and P.G.S.W. of Ayrshire; James Houston, H. Wood, J. Guthrie, W. Morton, Hugh Ramsay, D. Forgie, &c. Bro. John Shearer was the croupier, having for supporters Bros. R. Lawrie, Deputy Master, A. Martin, D. Alexander, J. and N. Murchie, W. Shearer, J. T. Shaw, A. Martin jun. Chief of the engravings of Masonic subjects that adorned the walls of the lodge room was a rare portrait of Lord Moira (afterwards Marquis of Hastings) as Grand Master Mason

of Scotland. At the evening communication, the Town Hall presented a gay appearance, the disposition of the lodge regalia being peculiarly effective, while the proceedings were greatly enriched by Bro. Norton's services as pianist to his mother lodge. Bro. R. H. Smith of Mother Kilwinning, in proposing "Bro. Norton's Health," gave expression to the feelings of delight with which he in common with the other visitors had listened to the captivating and really brilliant musical treat given by Bro. Norton, whose permanent settlement in Ayr he regarded as an invaluable acquisition to the musical talent of the town. In addition to the office-bearers and the brethren already named, Bros. Livingston, P.M., Archd. Buchanan, R. Wood, Capt. Gretrig, G. Atfield, D. B. Young, Sergt. Webster, Bugle-Major Miller, J. Cooper (whose cornet accompaniments to Bro. Norton were much admired), and other members of St. Paul's attended the evening meeting, as did also Bros. A. Guthrie, John Muat, Nisbet, Ja. Grey, and others. The office-bearers of St. Paul for the ensuing year are as follows:—Bros. Wm. D. Chambers, Master; Andrew Glass, Acting I.P.M.; R. Lawrie, D.M.; Jas. Jones, S.M.; J. Leveson Douglas, Stewart of Nately Hall, Lancaster, Proxy Master; John Shearer, S.W.; D. Alexander, J.W.; Robert Winter, Treas.; James Houston, Sec.; A. Tait, and Wm. Morton, Deacons; N. Murchie, Bard; H. Wood, Decorator; T. McConnell and H. Ramsay, Stewards; S. Buchanan, B.B.; W. Armour, S.B.; W. Shearer, I.G.; Andrew Martin, T.

GLASGOW.

GLASGOW.—*Lodge St. Marks* (No. 102).—Bro. Major Barbor, the popular R.W.M. of this influential lodge, has been re-elected to the chair of K.S. as a token of the esteem in which he is held by the brethren, and in recognition of the ability with which he has hitherto discharged the onerous duties of R.W.M. of a lodge of the high standing attained by St. Marks' (No. 102). The following are the other office-bearers elected, viz., Bros. J. Barradale, D.M.; J. M. Allan, S.M.; T. Halket, S.W.; W. Haddow, J.W.; W. A. Baillie, Treas.; R. L. McTaggart, Sec.; J. Whyte, Jeweller; Rev. G. K. Flindt, Chap.; A. Davidson, S.D.; W. Muir, J.D.; D. H. Miller, D.C.; T. Renison, V.S. to the Provincial Grand Lodge; T. Brownlie, S.S.; and J. Pollock, Tyler.

GLASGOW.—*Lodge Clyde* (No. 408).—At the annual meeting of this lodge for the election of officebearers for the ensuing year, Bro. R. McKendrick was elected as the successor to the retiring R.W.M., Bro. Thos. M. Campbell. The other officebearers are—Bros. G. Angus, S.M.; J. Buchanan, S.W.; B. A. Langlands, J.W.; J. Logan, Treasurer; J. Lamont, Sec.; R. B. Thomson, Chap.; T. Craven, S.D.; W. Ralston, J.D.; C. Campbell, Architect; J. Harkness, Jeweller; J. Thomson, B.B.; W. Brown, S.B.; J. Perrie, P.G.S.; Peter Paul, S.S.; J. Roberts, J.S.; R. F. Robertson, I.G.; T. Mullens, Tyler.

LANARKSHIRE (MIDDLE WARD).

CAMBUSLANG.—*Royal Arch Lodge* (No. 114).—The brethren of this lodge held their annual meeting on Wednesday forenoon, the 1st inst., for the celebration of St. John's-day, and also for the purpose of electing office-bearers for the ensuing year. The following is the result of the election:—John Glen, jun., R.W.M.; John Glen, sen., D.M.; Francis Gibb, S.W.; Wm. Jarvie, J.W.; Henry Aitchison, B.B.; Robert Clark, Treasurer; James Jarvie, Secretary; John Jarvie, G.S.; John McKintie, S.S.; Robert Campbell, J.S.; Wm. Nisbet, I.G.; Robert Arbuckle, Tyler.

PEEBLES AND SELKIRKSHIRE.

JEDBURGH.—*St. John's Lodge* (No. 104).—The brethren of this lodge, numbering over sixty, and several visiting brethren, held their annual meeting in the Lodge-room, Black Bull Hotel, on the 27th ult., at four p.m. The various offices having been filled, the names of those elected to the vacancies are:—Bro. Blackie, R.W.M. (re-elected); Robert Hogg, S.W.; Adam Scott, J.W.; William Johnstone, D.M.; Walter Easton, Sec. (re-elected); J. S. Turnbull, Treasurer; Andrew Aitken, S.D.; George Aitken, J.D.; James Bell, S.M.; Graham Halliburton, J.D.G.; Andrew Kerr, B.B. (re-elected); William Turnbull, S.B. (re-elected); William Aitken, Tyler (re-elected). Stewards were also chosen to act as occasions may require:—Bros. W. Laidlaw, Alexander Crosbie, Wm. Thomson, and George Turnbull. After disposing of other business, a torchlight procession

was formed, at 6.15 p.m., and, under the superintendence of Bros. A. Scott and R. Furness, were led through the principal streets of the old burgh, and afterwards into the abbey grounds, where a brilliant spectacle was witnessed by the concourse of onlookers, who were attracted by the gay appearance the procession presented; and while in the abbey grounds several very appropriate tunes were discoursed by the rifle volunteer band, whose services were highly appreciated, and who also played the "Merry Masons" to a Freemason's delight. On their return to the lodge-room a sumptuous dinner awaited the brethren, to which they did ample justice, and, from the nature of the dishes and their contents (provided by Bro. Minto), was greatly relished after so nice a walk. During dinner music was advanced by the band, which lent a pleasing effect to the proceedings. On the cloth being removed, the following was the order of the evening:—The toasts of "The Holy Lodge of St. John's" and "The Queen and Craft," given by the chairman, were followed by the song of "The Queen and Craft," given by Bro. A. Scott in a spirited style. The next toast on the list was that of "The Prince and Princess of Wales, the Duke of Edinburgh, and the rest of the Royal Family." "The Army, Navy, and Volunteers" was responded to by the acting Senior Warden, Bro. J. S. Turnbull, who thanked the lodge for the very hearty manner in which his present of a sword had been received, and hoped it might never be put to any less peaceful use than that which it had been put to that evening—viz., being carried at the head of the procession. Bro. J. Thomson then favoured the company with the song, "Bonnie Scotland." "The Three Grand Lodges," proposed by the chairman, and "Bro. H. Inglis, P.G.M.," by the Senior Warden, were followed by "Burns' Farewell," sung by Bro. J. Scott. "The Visiting Brethren," proposed by the Senior Warden, and responded to by a brother from Hawick, was followed by the song "Beautiful Isle of the Sea," by Bro. McDonald. The toast of "Our Right Worshipful Master" having been enthusiastically received, he, in reply, urged upon the members generally the duty of regularly attending the meetings of the lodge, offering to hold meetings at any time for the instruction of office-bearers, and hoped that all would join heartily in promoting his schemes for the welfare of the lodge. Bro. Brown then gave Moore's beautiful song, "The meeting of the waters." "The Past Masters of St. John's Lodge" having been responded to by Bro. Simson, was followed by the song, "Let masons be merry," by Bro. A. Scott. "The Past Senior and Junior Wardens" was given by Bro. J. S. Turnbull. In reply, Bro. Newlands said that though conscious of deficiency in some respects, he and his colleague had done their duty to the best of their ability; and hoped their successors would give every satisfaction to the lodge. As time was pressing, the remaining toasts were quickly got over, and preparations made for a ball to follow. This was a most successful part of the evening's programme, and was kept up with great spirit till nearly six o'clock on Saturday morning. To give some idea to the numerous readers of the *Freemasons' Magazine* of the very flourishing state in connection with this lodge, it may be mentioned that since St. John's Day, 1866, till 27th December, 1867, no fewer than 43 carefully-selected candidates were presented for instruction, and were initiated, passed, and raised in due form, the duties of which office almost entirely devolved on Bro. Blackie, R.W.M., who has most efficiently contributed, by working with a will, as a Mason ought to do, not only for the good of the lodge with which he is immediately connected, but also in the "outer circle" in which he walks.

IRELAND.

LIMERICK.

LIMERICK.—*Eden Lodge* (No. 73).—The members of this lodge celebrated the Festival of St. John on the 31st ult., at the Globe Hotel, William-street. The chair was occupied on the occasion by Bro. Fife, W.M., on whose right sat Bros. the Right Hon. Lord Dunboyne, Prov. G.M.; Barrington, and Captain Lloyd, W.M. of No. 202, Newcastle; on his left sat Bros. Peacocke, P.M.; Phayer, P.M.; McQuaide, P.M.; Langley, P.M.; Bassett, P.M., &c. There was a large number of the brethren present, and visiting brethren, including some members from H.M.S. *Prince Frederick William*. The usual loyal and Masonic toasts were given and responded to, includ-

ing the toast of "The Provincial Grand Master, Lord Dunboyne," which was suitably acknowledged by that illustrious Brother. Several Masonic and other songs were sung, and a delightful evening spent. A vote of thanks was passed to Mr. and Mrs. McNay, of the Globe Hotel, for the manner in which they superintended the arrangements and had the banquet served up, which gave general satisfaction. The brethren separated at a late hour in peace and harmony.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE (No. 84).—The members of this lodge held a meeting on the 27th ult., that day being the Festival of St. John the Evangelist. The lodge was opened at three o'clock punctually, when a goodly number of brethren were present. Amongst the members were the Dep. Prov. G.M. Bro. Gallienne, Bro. Guilbert, W.M., in the chair; Bros. Martin, S.W.; Gardner, J.W.; Glencross, S.D.; Millington, J.D.; Sarchet, Sec.; Sneath, I.G.; and Manger, Tyler; also Bros. Churchhouse, Willcocks, Hutchinson, Treas., Strickland, P.M.'s; and Bros. Carleton, Nicolle, Muntz, Parker, Cohen, Turton. Visitors: Bros. A. Horner, 862; and R. O. Aland, P.M. 34. The business to be carried out was the installation of the W.M. elect, Bro. W. Martin, as the W.M. for the ensuing year. The installation ceremonies were very beautifully worked by the Dep. Prov. G.M. At the close of the installation the W.M. was very cordially saluted in the usual manner by the brethren present. The W.M. then proceeded to appoint as his officers for the coming year—J. B. Gardner, S.W.; J. S. Glencross, J.W.; J. Millington, S.D.; Sneath, J.D.; and J. H. Parker, I.G.; the Dep. Prov. G.M. duly investing them with their respective collars of office, and addressing to each of the recipients a few words of advice and encouragement to persevere in their Masonic duties. Bros. Hutchinson, P.M., Sarchet, and Manger, who had been respectively re-elected to the several offices of Treasurer, Secretary, and Tyler, were also invested with their collars of office. Some little routine business followed, and the lodge was closed in due form a little before five o'clock. The greater number of the brethren who attended the lodge again assembled at Bro. Gardner's, Royal Hotel, at five, where they were met by other brothers, and all (about 31) sat down to a very excellent dinner, comprising, amongst many delicacies, the good old standing dishes so familiar to every one at the merry time of Christmas. After dinner the usual loyal and Masonic toasts were given and responded to in some of the best which the worthy host, Bro. Gardner, could produce from his cellar, and altogether a very pleasant evening was spent. It has been the custom for many years in Doyle's Lodge that the members should dine together on the Festival of St. John the Evangelist, always being glad to meet at the banquet any brother, whether resident in the island or not, who may wish to join them. During the course of the evening a very pleasing incident occurred—viz., the presentation of a P.M.'s jewel by some of the younger members of the lodge to Bro. Guilbert, P.M., who had that day vacated the chair of W.M., which he had held for two years. The presentation, at the request of the donors, was kindly undertaken by the Dep. Prov. G.M., who, in a kind and very feeling speech, in which he alluded to the admirable manner in which Bro. Guilbert had presided over the lodge for the two past years, so much to the satisfaction and advantage of every member of it and credit to himself, offered for his acceptance the jewel which he held in his hand. After expressing his sincere wishes that he might long live to wear it, and that it might be seen for many years in Doyle's Lodge, he took the opportunity of addressing a few words of advice to the younger members present, pointing out to them the gratifying honour which Bro. Guilbert's worthy Masonic career had that evening led to. Bro. Guilbert, who was evidently quite unprepared for this to him unexpected feature in the programme of the evening's entertainment, in a few appropriate words earnestly thanked his younger brethren of Doyle's Lodge for their kind present, assuring them that he took truly to heart the good feeling which had prompted them to the act, and that the jewel would ever be highly prized by him.

Give your friend counsel with caution.

ROYAL ARCH.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—An emergency convocation of this chapter was held at the Freemasons' Hall, on Friday, the 10th inst., at which the following comps. were present: Major Brewin, M.E.Z.; Weare, H.; Rev. John Spittal, J.; Kelly, P.G.H., Treas.; Pettifor, P.Z. and Dir. of Cera.; Manning, N.; Buzzard as E.L.; A. Clarke, P.S.; Ride, A.S.; Gosling, Toller, J. C. Clarke and Harris. The chapter having been opened in solemn form, a ballot was taken for the following twelve brethren as candidates for exaltation, viz.: L. L. Atwood, Garden City Lodge, 141, Chicago, Illinois, U.S.; W. E. Stainton Stanley, J.W.; and T. Thorpe, S.D. of St. John's Lodge, 279; Matthew Hack, Edward Mace, Peter Wardle, and Charles Alfred Spencer, of the John of Gaunt Lodge, 523; and James Edward Bright, William Mann, William Adecock, Thomas Markham, and John Beeson Leadbetter, of the Rutland Lodge, 1130. The ballot was unanimous in their favour, and Bros. Stanley, Thorpe, Mace, Wardle, and Spencer being present, they were duly exalted into the Order: as was also the Rev. Charles George Anderson, Chap. of the Howe and Charnwood Lodge, 1007, who had been elected at a former meeting. The exaltation of the other candidates was arranged to take place at the quarterly convocation in February. The ceremony was most efficiently performed by Major Brewin, M.E.Z., and Comp. Clarke, P.S.: after which the Rev. Comp. Spittal, J., delivered the historical lecture, Comp. Kelly, P.Z., the symbolical lecture, and the M.E.Z. the mystical lecture. On the conclusion of the business the companions adjourned to refreshment.

MARK MASONRY.

DEVONSHIRE.

TORNES.—A second meeting of the brethren who are promoting the revival of a Mark Lodge at Tones was held at the Masonic rooms on Thursday, January 2nd, when Bro. Dr. Hopkins, W.M. designate, announced that the petition for a new warrant had been granted, and that the document was being prepared. Progress was made in the arrangements, and the bye-laws were agreed upon. The brethren then rehearsed the ritual of the degree. Since the meeting on the second, the warrant had been received, and the bye-laws have been sanctioned by the proper authority. It is intended to open the Pleiades Lodge of Mark Masters, No. 26, on Thursday, January 23rd, when the W.M. will be installed by V.W. Bro. Vincent Bird, W.M., St. Aubyn's Lodge, 64, and several candidates, will be advanced to this degree.

MASONIC LIFEBOAT FUND.

The following contributions in aid of the above fund have been received.

Bro. Wm. Smith, C.E., P.G.S., [P.M., 26, 33, 840, &c., first subscription, £1 1s.

Collected by Bro. A. Woodhouse, Carlisle, P.M., W.M. Lodge No. 412, Steward 310, P.G.S., first list:—

Bros. Captain Dan Ritson, 10s.; Captain G. Wilson, 10s.; I. Iredale, 5s.; H. J. Darley, 47 S.C., 5s.; M. Harrison, 5s.; W. Murray, 2s. 6d.; T. Cockburn, 2s. 6d.; A. Woodhouse, 2s. 6d.; C. J. Banister, 2s. 6d.; T. R. Clapham, 2s. 6d.; Mr. Hope, 2s. 6d.; Bros. W. Dolson, 2s. 6d.; T. McCullester, 412, 2s. 6d.; T. Cane, 762, 2s. 6d.; T. Deighton, 1s. 6d.; S. Maxwell, 2s.; W. Carrick, 1s.; G. G. Hayward, 1s.

Subscriptions to the above fund will be published from time to time.

A SUBLIME TRUTH.—Let a man have all the world can give him, he is still miserable, if he has a grovelling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification, while at the same time God is not in all his thoughts. And let another have neither field nor garden, let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can consider them as demonstrations of his power, his wisdom, his goodness, and his truth—this man is greater, as well as happier, in his poverty, than the other in his riches. The one is little higher than a beast, the other a little lower than an angel.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 25TH, 1868.

MONDAY, January 20th.—Quar. Gen. Meeting Boys' School, at 12. Lodges:—Grand Masters, 1, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Chapters:—Prudence, 12, Ship and Turtle Tavern, Leadenhall-street.

TUESDAY, January 21st.—Board of General Purposes, at 3. Lodge:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Honour and Generosity, 165, London Tavern, Bishopsgate-street. Salisbury, 435, 75, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horns Tavern, Kennington, Surrey. Chapter:—Mount Sinai, Anderton's Hotel, Fleet-street.

WEDNESDAY, January 22nd.—Lodge of Benevolence, at 7 precisely. Lodge:—Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns Tavern, Kennington-park. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford.

THURSDAY, January 23rd.—House Committee Female School, at 4. Lodge:—Peace and Harmony, 60, London Tavern, Bishopsgate-street. Prosperity, 65, Masons' Arms Tavern, Masons'-avenue, Basinghall-street. Grenadiers', 66, Freemasons' Hall. Shakespear, 99, Albion Tavern, Aldersgate-street. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters:—Domestic 177, Anderton's Hotel, Fleet-street. Polish National, 534, Freemasons' Hall. Lily Chapter of Richmond, 220, Greyhound, Richmond, Surrey.

FRIDAY, January 24th.—Lodge:—Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitz Roy, 559, Head Quarters of the Hon. Artillery Company, London.

BIRKBECK LITERARY AND SCIENTIFIC INSTITUTION, SOUTHAMPTON BUILDINGS.—The 176th Quarterly Report of this long established Institution was recently presented to the Members. It appears that while many similar establishments are decaying, this Institution is in a very flourishing condition. The year just ended shows that the income has exceeded the expenditure by £30. The Lectures and Entertainments, which have been given by the Rev. J.M. Bellow, Mr. and Mrs. Howard Paul, Messrs. Edmund Yates, George Dawson, George Buckland, &c., &c., have been well attended, and have given great satisfaction. The classes, in which instruction is given in all branches of education, are in a very satisfactory condition. A large number of the Members have distinguished themselves at various public examinations, many carrying off valuable prizes. The Distribution of prizes by the Earl and Countess Russell, in October last, was very successful: the demand for tickets was so large that the issue had to be suspended some days prior to the ceremony. The Library, which contains nearly 6000 volumes, and the Reading Room, which is supplied with all the principal Newspapers, Periodicals, and Magazines, are well used and appreciated. The number of persons who have joined either the Institution or its classes, has nearly reached the large total of 1100. This is the highest number within the memory of the present management. Altogether, the Institution is in a highly satisfactory condition.

TO CORRESPONDENTS.

ERRATA.—"A Masonic Pilgrimage."—Line 14, for "staid precept" read "stand point;" line 34, "Mr. Jones" read "Mr. Sims;" line 37, "69 read 691;" line 42, "Dr. West read Dr. Plot."

J. K. (Falmouth).—Thanks for your letter, and shall be inserted in our next.

LONDON, SATURDAY, JANUARY 25, 1868.

SCOTTISH FREEMASONRY.

Upon the occasion of the installation of the Right Hon. the Earl of Dalhousie, K.T., G.C.B., as the Most Worshipful Grand Master Mason of Scotland, the following appointments of Grand Officers were made:—Bros. the R.W. J. Whyte Melville, as Past Grand Master; the Right Hon. Earl Haddington, as R.W. Deputy Grand Master; Henry Inglis, as Substitute Grand Master; His Grace the Duke of Athole, as Senior Grand Warden; Right Hon. the Earl of Dunmore, as J.G.W.; Samuel Hay, Grand Treasurer; W. A. Laurie (W.S.), Grand Secretary; A. J. Stewart (W.S.), Grand Clerk; David Arnot, *D.D.*, and the Rev. V. G. Faithful, *M.A.*, as joint V.W. Grand Chaplains; William Mann, Senior Grand Deacon; Colonel A. Campbell, Junior Grand Deacon; David Bryce, as Architect to Grand Lodge; Alexander Hay, as Grand Jeweller; Daniel Robertson, as Grand Bible Bearer; Captain P. Deuchar, B.N., and Charles S. Law, as joint Grand Dir. of Cers.; James Ballantine, Grand Bard; Colonel Houstoun, as Grand Sword Bearer; C. W. M. Miller, as Grand Director of Music; R. Davidson, as Grand Organist; James Coghill, as Chief Grand Mareschal; John Laurie, as Grand Mareschal, and William Miller Bryce, as Grand Tyler. In this list is comprised the whole of the offices held under the Grand Lodge of Scotland, and the names of the new office bearers.

To many, if not to most of our English readers, some of these Grand offices will be new, and contrast with those in the Grand Lodge of England.

Besides the Grand Officers appointed by the Grand Master, the following are Honorary Members of the Grand Lodge of Scotland, viz., His Majesty Charles the XV., King of Sweden and Norway; H.R.H. Prince Frederick of the Netherlands; His Majesty William I., the King of Prussia; and His Majesty George IV., the ex-King of Hanover. The Grand Lodge is further graced by the following very distinguished brethren, viz., the Marquis of Tweeddale, K.T.; the Earl of Wemyss and March; Baron Kinnaird and Rossie, K.T., of Rossie Priory, and John Whyte Melville, of Bennoch, who by virtue of being Past Grand Masters are members of Grand Lodge.

With such an array of noblemen and men of high social status as office bearers, the Grand

Lodge of Scotland is second to none in that respect, and it is a well-known fact that without exception the appointments to Grand office are based upon a prior knowledge of the fitness of the man for his duties, not only in Grand Lodge but as a ruler in the Craft, being selected not from personal regard alone, but for their thorough Masonic knowledge and ability to conduct the affairs of the Order in private and provincial lodges, and elsewhere.

In like manner the other members of the Grand Committee are selected, and amongst the names are to be found those of several brethren who are well-known on this side of the Tweed as perfect Masters of the Noble Art. The Grand Committee for the present year consists of thirty-nine members, eighteen being the Masters of all lodges in Edinburgh, Leith, and Portobello; the following being the numbers of the lodges represented, viz., Nos. 1, 2, 5, 8, 36, 44, 48, 97, 145, 151, 160, 223, 226, 291, 349, 392, 405, and 429. In addition to these latter there are also eighteen "proxy Masters" representing other lodges, viz., Mother Kilwinning, Nos. 3, 11, 22, 32, 56, 65, 75, 148, 162, 182, 252, 299, 333, 360, 385, 413, and 421. These, together with the Grand Master, the Deputy Grand Master, and the Substitute Grand Master, complete the complement of thirty-nine members.

The committee is elected at the Grand Lodge quarterly communication in February in each year.

There is also a Board of Grand Stewards, appointed in November. It consists of a President and Vice President, and forty-five members, making a really goodly display in Grand Lodge, and representing, not metropolitan lodges only, but every province in Scotland.

Some of the differences which exist in the construction and mode of working the Grand Lodge of Scotland as compared with the English Grand Lodge will be readily perceived, and to these we propose to refer hereafter at some convenient opportunity.

The only charitable fund established in connection with the Grand Lodge is the "Fund of Scottish Masonic Benevolence," which was instituted as lately as 1846, and there are no Masonic alms houses or benevolent institution buildings, in which decayed and indigent Freemasons, and the widows of Freemasons are housed, fed, and clothed; nor does Scotland yet boast of such noble institutions as that at Wood Green, near

London, for the education, clothing, and feeding, of the sons of decayed and deceased Freemasons, instituted in the year 1798, and the Royal Freemasons' School for maintaining, clothing, and educating female children, daughters of decayed Freemasons, instituted as far back as 1788, and flourishing at St. John's Hill, Battersea Rise, near London. All this, however, we are informed, is to be remedied under the new régime, and Scotland will, it is to be hoped, not remain much longer behind England in this respect. The necessity for giving a much more practical and extensively useful character to the practise of *the one* great aim and object of our noble Order is as well understood on the other side of the Tweed as it is on this, and it requires only the master mind of such a head as that which now rules over the Grand Lodge of Scotland to take action, and, aided by that distinguished band of Grand Officers recently appointed, whose services have but to be enrolled in such a cause—success must immediately follow.

Besides the proposed establishment of several great Masonic charities similar to those so long and so usefully existing in this country, we understand that important reforms connected with the practices in private lodges, and the ceremonies therein conducted, are proposed, by which greater uniformity of working and a nearer assimilation to the practices and ceremonies so long in use in this country and elsewhere, will be attained—matters, as we believe, of prime importance to the welfare of the Craft, not only in Scotland and England but throughout the world.

We propose shortly to resume the subject of which we have thus far treated, and in doing so to refer to some other matters interesting alike to the members of the Order, whether holding under the Irish, the Scottish, or the English Masonic Constitution, and there is not a more interesting Masonic theme than that of Freemasonry in Scotland.

MASONIC PILGRIMAGE TO THE ORIENT.

Having (writes our esteemed friend and coadjutor, Bro. D. Murray Lyon) through the medium of the *Magazine*, been privileged to make public intimation of Bro. Morris's contemplated visit to the British Isles, the Continent, and the Holy Land, it now devolves upon us to give equal publicity to an alteration in his route that unforeseen circumstances have led our distinguished brother to

adopt. By the time this meets the eye of our readers, the Doctor will have left his native shores in one of the Havre line of packets, with the intention of proceeding via Marseilles and Constantinople to Beyrout direct. The last-named place will be his head-quarters till April. It is uncertain by what route he will return from Palestine, but he expects to reach this country about the beginning of June; so that in all likelihood our continental brethren may be the first in Europe to welcome to their lodges this most devoted Masonic Missionary. As an admirer of Bro. Morris, and one of the oldest of his correspondents in Britain, we have felt considerably gratified by the heartiness of the interest that has through these pages been manifested in that portion of his pilgrimage that will embrace a visit to the land of his fathers.

"An Eastern Mason," writing in last Saturday's issue, "recommends to the admirers of Bro. Morris in this country to take care that his reception shall not have the appearance of that of a clique, for the result might be that Bro. Morris would miss a reception in those very quarters where he is most desirous of being known." This advice is sound, and worthy of being acted upon; although some may be inclined to think it unnecessary. It is with no desire to see or to fraternise with any Masonic clique that Bro. Dr. Morris will incur the expense and endure the fatigue which a visit to Britain must necessarily entail upon him. His object is to have Masonic converse with the Craft in these islands, to learn from personal inquiry and observation somewhat of its past history and its present condition, to become a visitant in each of the three Grand Lodges—to associate for a brief period with those to whom he is known as a fellow-labourer in the field of Masonic literature—and, were it possible, to visit every lodge in the land and grasp the hand of every worthy brother. Be it ours to aid him in the realisation of as much of his aim in this respect as is within the bounds of possibility.

Amongst the spontaneous proffers of welcome to our shores elicited in favour of Dr. Morris we have received from that good man and proficient Mason, Bro. C. P. Cooper, whose recommendation of him is unique; from the warm-hearted and indefatigable Bro. Hughan of Truro, the friend and correspondent of our expected guest; the God-speed thee, Morris, that drops from the pen of Bro. the Rev. A. F. A.

Woodford; and the avowed anxieties of "An Eastern Mason" for the catholicity of our friend's reception—may be taken as auguries of the success of Dr. Morris's mission to this country;—while, if we accept our thrice-worthy brother Findel of Leipsic, as a type of the fraternal mine host in Germany, Bro. Morris's welcome to the land of Goethe will be all the more enjoyable because of its unobtrusiveness, and all the more valuable because of the opportunity it will afford for the free, full, and personal interchange of sentiment upon topics connected with the Fraternity in regard to which the learned historian of Freemasonry and his equally accomplished guest by invitation are at issue. Dr. Morris's heart beats in sympathy with the Craft Universal, and is brimful of toleration to all with whom he may chance to differ.

Whatever diversity of opinion may exist among European Craftsmen as to the utility, in a purely Masonic point of view, of our brother's Oriental scheme, it cannot be doubted that his journeyings in the Holy Land will afford a bounteous store of material for information, at once interesting and instructive, that will in the future be imparted by him to his countrymen, chief of whom in the promotion of his mission are his Masonic friends in Kentucky, Indiana, Illinois, and Iowa.

Turning to our Masonic cabinet after a perusal of Bro. Cooper's very chaste selection from the writings of Dr. Morris, our hand involuntarily falls upon a budget of MSS. indorsed "Morris," whence are drawn the following items of information that, in prospect of the Doctor's visit, may possess some degree of interest for the readers of the Magazine:—Robert Morris was born in the United States, August 31, 1818. By early profession a civil engineer and teacher of youth, but for twenty years a Masonic writer and lecturer. Initiated into Freemasonry in Oxford Lodge (No. 33), at Oxford, Mississippi, March, 5th, '46: at that time president of a literary institution near by. Exalted in Royal Arch Masonry, '48; dubbed Knight Templar '50; passed the Ancient and Accepted Rite up to the 32° in '55. Master of various lodges, and Grand Master of Kentucky, then comprising 312 lodges, in 1858-9. Conductor of "The American Freemason," '53-57; and of "The Voice of Masonry," '59-66. Author of "Lights and Shadows of Freemasonry," '52; "Life in the Triangle," '53; "Two Saint Johns," '53; "Code of Masonic Law," '55; "History of

Freemasonry in Kentucky," '59; "Masonic Reminiscences," '56; "Freemasons' Almanac," '60-1-2-3 and 5; "Prudence Book of Freemasonry," '60; "Guide to High Priesthood," '65; "Manual of Eastern Star," '59; "Tales of Masonic Life," '60; "Biography of Eli Bruce," '61; "Rosary of Eastern Star," '55; "Freemason's Monitor," '59; "Miniature Monitor," '60, (19 editions of this work have been issued); "Masonic Poems," '64; "Senior Deacon's Special Help," '66; "Worshipful Master's Special Help," '66; "Dictionary of Freemasonry," '67: "Funeral Book of Freemasons (in the press).

As a publisher, Dr. Morris has reproduced, for the benefit of American readers and at American book-prices, all the writings of Dr. Oliver, Salem Town, Portal, Preston, Calcot, and other British, French, and American authors. He has published altogether seventy-four Masonic works. As a public speaker, it is computed that this highly-gifted and industrious gentlemen has delivered more than ten thousand Masonic orations, addresses, and lectures either to Masonic or mixed audiences; and this, too, independently of numerous efforts in geological science, Sunday-School connections, and lectures on Biblical themes in churches and elsewhere. As a contributor to the religious and secular press of his country, both newspaper and magazine, few writers in the United States have been more prolific than he.

The domestic relations of Dr. Morris are pleasant. He has seven children living at this time, of whom the two oldest are married. At his residence, entitled "Salem" (abode of peace), near La Grange, Kentucky, he dispenses that style of hospitality which combines the traditional liberality of Kentucky life and the generous inculcations of Freemasonry. Once the victim of incendiarism, he sold his books, the collections of his Masonic life, and purchased the mansion so aptly named, in which he hopes to spend the remainder of his days.

In person Dr. Morris is six feet high—his countenance is thin and sallow. He is exceedingly active in his movements; bald, hair grisly but scanty, eyes deep blue, mouth large, face long, nose sharp and prominent. His early training as civil engineer and surveyor is evident in his step, while his military exercise appears in his erect posture, &c. A certain dictatorial air which he is said by some to possess, perhaps results from ten years' life as a college professor and president.

REMINISCENCES AND EXPERIENCES OF FREEMASONRY.

We gladly find room for the following interesting sketch by an esteemed correspondent in the north of Scotland, who is Immediate Past Master of a Scotch lodge.

The *Master* has sometimes strange parts to play between the past and present history of his lodge—sometimes agreeable, and occasionally the reverse—but in every case he must consider himself the link, the most important link during the time of his office, to connect the aged past with the vigorous present, and unite the whole as a platform for future Masonic structures.

Any man in this position must be flattered by the continued attendance of members and past office-bearers, whose early associations and friends have years ago died out, or retired from the active business of the lodge.

It has frequently been the good fortune of the writer to come in contact with members of his lodge, who held high place in it forty or fifty years ago, and their reminiscences of their connection with the Craft during the early days of his own lodge has always been of the most agreeable character. An instance of this kind, not the least agreeable, occurred a few days ago by an aged man, to appearance about seventy-five, looking in at a place of business, and enquired for Mr. ———, who on being pointed out, desired to know if he was the Master of Lodge ———? Yes. "Well, sir, it is about forty years since I held the office of Senior Warden in that lodge; but for many years a hard struggle with the world, and, latterly, bodily infirmities, have prevented me from attending the lodge meetings as I should have wished, and even now I should not have been out had it not been that I have frequently heard men speak derisively of our fine old Order, and I could no longer listen without doing what in me lay to oppose such stupidity, and I have, in consequence, put a few words together (handing a MS.) which I should like published in some Masonic paper, so that by the grace of God, I might add *one* stone to the stability of the great structure of Freemasonry."

FREEMASONRY.

Being a humble address to all young men, and to all Freemasons round the globe.

I remember reading in the "People's Journal," a letter entitled "Freemasonry, what is it?" The

writer of that article stated that it was a science of morals, but charged Freemasons with being inconsistent by using intoxicating drink at their festivals and meetings. Now, the charge of inconsistency might be applied to every society on the face of the earth, and to every individual man in the world, if we knew their history—there is very little perfection about the best of us. A great many of those attending Masonic meetings are young men, and, as the old saying goes, we cannot put old heads upon young shoulders, but as they get older they will grow wiser, more settled, more circumspect, and by the grace of God, the Freemason can apply the mental compass to his thoughts, words, and actions, and say, thus far shalt thou go and no further. As Freemasonry is a science of morals, the men of the world expect that the Freemason should be a wise man, a good man, a moral man, in a word, a man who deals justly, loves mercy, and walks humbly with his God. A Freemason should be a man who can look up to the sun, and to the moon, and to the stars of heaven, and say, "These are my fathers; he was the Great Architect who made all these worlds, he stretched his compass over the deep, long, long, before the race of man was made, or the breath of life breathed into his nostrils." Freemasons admit all men into their society if they be fit and proper persons to receive the benefits of the institution, if they bear the image of the Great Architect who made them; then they will be welcome to join the glorious, the sublime science of Freemasonry; a science that hath stood the battle and the breeze (if I may so speak) for thousands of years, and still knows no change. All other institutions of men, such as kingdoms and empires are doomed to rise and fall. But Freemasonry is unchanged; it is the same to-day as it was six thousand years ago, and will continue the same till time shall be no more.

If what I have said could be the means of adding a few stones (I mean living stones) to the beautiful building of Freemasonry, it would gladden my heart and might prove a great blessing to those who are found worthy to obtain a knowledge of the ancient, the honourable science of Freemasonry; it might lead them from nature up to nature's God, and to view Him as the great and sovereign Architect of the Universe, who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehends the dust of the earth in a measure, and weighed

the mountains in scales, and the hills in a balance. This mighty God is ours, our father and our friend, our redeemer, the Lord of Hosts is his name for ever and for ever.

In conclusion, my dear Masonic brethren, permit me to say, in a very short time our sun will go down, and the place that now knows us will know us no more for ever; age and weakness of body will steal upon us imperceptibly; our earthly tabernacle will soon break down and return to its original dust; then our spirits will be free from every encumbrance, and wing its flight to the celestial Grand Lodge above! When we knock at the heavenly door may we be admitted and receive the welcome salutation, "Come ye blessed, enter the kingdom prepared for you;" there we will see our dear Masonic brethren who have gone before us, and are now singing hallelujah to the Lamb for ever and for ever.

OUR AMERICAN CORRESPONDENCE.

Monthly Series from ROBERT MORRIS, LL.D., of *La Grange, Kentucky, U.S., Past Grand Master, and Writer upon Masonic History, &c.*

(Continued from page 384.)

The subject of Masonic journalism in the United States suggests some thoughts that may be acceptable to the readers of the *Freemasons' Magazine*. The readiness with which the American people "start a newspaper" is proverbial. Should there be a rivalry between two sewing machine companies, one of them incontinently "starts a paper," sells at a nominal price, but in reality made a subject of gratuitous distribution. Does some zealous brother, having the control of a printing office, covet Grand Lodge honours, the "royal road" that opens upon his perspective is through a "Masonic journal," weekly, semi-monthly, monthly, &c., as the case may be. It is this facility of going into print that has so greatly multiplied Masonic papers here, until I can scarcely call the roll of their names, or even tell you their number.

Three of the Grand Secretaries of prominent American Grand Lodges publish each his "Masonic paper." These are in Missouri, Illinois, and Massachusetts. There are two published in Chicago, Illinois; one in Baltimore, Maryland; one in Cincinnati, Ohio; two in Boston, Massachusetts; three in the city of New York, and one at Warsaw, New York. There is, or lately was, a Masonic journal at Raleigh, North Carolina; another at Macon, Georgia; and one at Mobile, Alabama. A Masonic monthly, entitled "The Evergreen," will be commenced before this letter reaches you at Dubuque, Iowa; and it is in the bounds of reason that several more may see the light with the opening of the coming year.

The curious reader will naturally inquire, Is there a demand among American Masons for so many periodicals?

Are the old ones so well sustained that so many new ones can live? Truth to tell, there is not this demand, nor are the old ones well sustained. The entire circulation of these twelve Masonic journals does not probably aggregate 25,000; while by the vicious system of credits common to this class of enterprises, one-third of this circulation is doubtless gratuitous. So it follows that Masonic journalism here is conducted for the most part at a loss. Some of their conductors make up pecuniary deficiencies by the sale of Masonic books, clothing jewels, and paraphernalia. Others unite various departments of industry (printing, advertising, &c.) to the more legitimate profession of Masonic supplies, and so by one method and another they contrive to maintain their establishments through the first year. One year is the term of existence of two-thirds of our "Masonic papers." After that they are merged into the older establishments, or closed up altogether.

One would naturally inquire, Has the American Craft such a plethora of literary talent as to sustain such a large number of journals? The answer is decidedly not. Turn over the pile of Masonic journals now heaped up before me, and see the same articles carried for the most part from one to the other throughout the mass. There are but three or four paraphrasts in the American Craft.

There is one decided evidence of originality, however, amongst our writers that is seen in their ability to get up a quarrel. We have a spice of bitterness that is pungent if not fragrant. Brethren who might rack their brains until doomsday before they would yield an essay, a sketch, or a poem, can originate subjects of debate about as amicable as a Kilkenny "argument." And, again, there is a department of "Masonic law," so called, in each of our "Masonic periodicals" that would require a Blackstone to expound. Barring these two little frailties, however, our writers are rather goodnatured than otherwise.

My next will reach you from Syrian shores.

La Grange, Kentucky, Dec. 31, 1867.

(To be continued.)

MUSIC.—This is certainly the finest and most ancient of all the Fine Arts. We associate its origin with Eden when it would be sweet without melancholy, happy without pain. Curiously enough the more sad and tender the theme, the sweeter the music. "Auld Robin Gray" is the very "Il Penseroso" of distress and woe, yet who that ever heard Piatti play it did not feel his nature almost changed, and for the time possessed of such thoughts as neither breath nor pen could well give utterance to? Or to wander back further than the creation—back into the dim past eternity—we can fancy music in heaven, but not painting or sculpture. It well endure for ever too—it alone, of all the arts, will survive the general doom of all things. Holy Writ says so. Human sympathy with imaginary grief is a singular phenomenon, and can only be partially explained: that it is the attribute of art, especially of the Art of Music, to clothe all it touches with an ideal beauty. Music is universal too. You cannot withdraw yourself from its influence. The music of the ocean, and the all-powerful voice of thunder, have charms for the ear that the grand organ never had—the echoes of the dell to some are richer than the tunes of any instrument, and the winds sighing among the trees—the gentle ripple of water on the pebbled shore in the twilight—the howling of the storm amid the darkness—the chime of village bells, even the very silence of night, are musical to some ears.

MASONIC NOTES AND QUERIES.

MASONIC HONORS IN FOREIGN LODGES.

In a curious book belonging to the library of the late Bro. Comte de Falkenberg, 33°, and which is the regulations of the ancient Lodge of the Frères Réunis, at Tournay, is the whole system of Masonic honours according to the French and A. and A. systems. A detail may be interesting.

G.M.—Deputations of 9 br. with lights, and preceded by two D.C., who introduce the G.M. under the arch of steel to the foot of the pedestal, gavel sounding, all the brethren standing, sword in hand, and to order. The W.M. comes forward, presents the gavel, and conducts the G.M. to the throne, amidst a salute.

Deputies of the G.L.—The same. If the deputation consists of three members, three gavels are offered to them.

D.G.M. and Special Representatives of the G.M.—The same, but seven deputies.

Other G. Officers.—The same, but a deputation of five. The gavels will only be offered to G. Officers of superior rank.

G.M. and Deputations of Foreign G.L.—The same, but without gavel.

A W.M. of Lodge and Deputations.—The same.

W.M. of the Lodge itself (unless he declines to accept honours).—Deputation of seven, two D.C., arch of steel, gavels sounding, brethren standing to order.

The P.M.—Deputation of three, one D.C., arch of steel, gavels sounding, brethren standing to order.

The Wardens, introduced by the D.C. (two). Brethren standing to order till they take their seats.

Brethren possessing the higher degrees to be received according to their rank, but the gavel only to be offered to a Bro. visitor.

Rose Croix, 18th Degree.—A D.C. with a deputation of three brethren with lights, and to be introduced under the arch of steel, gavels sounding, and placed in the east, all the brethren standing and to order.

Knight of the East and West, 17th Degree, or Ecossais, 9th Degree.—A D.C. and a Bro. with a light. At his entrance two brethren will form the arch of steel, all the brethren standing and to order, except those who possess higher degrees.

Elect, 7th Degree.—The same, but no arch of steel. Members of the 18th or superior degrees will take their seats in the east, members of the lower degrees at the head of their respective columns.

Visitor holding only Craft degrees to be introduced by a D.C., all the brethren of the same or lower degrees standing to order.—R. Y.

INTERVALS OF DEGREES.

In the Lodge des Frères Réunis of Tournay the regulation was, until dispensations were granted by the lodge for passing, attendance at five ordinary meetings, and to be twenty-three years old; for raising attendance at seven more ordinary meetings, being twenty-five years old. A ballot took place on each application.—R. Y.

BRITISH MUSEUM AND FREEMASONRY.

A list of the various MSS. and works relating to the Craft in the British Museum is much wanted by

several brethren, and on behalf of such and myself I write to ask our friends in London to induce one or two, out of the many, who are capable of granting our desire, to present us with an authoritative list of all the manuscripts and books on Freemasonry in that great and valuable library.

It strikes me that the Editor of the *Freemasons' Magazine* would be at home in this work, as no doubt he is a "reader" at the British Museum.

At all events, whoever makes it his duty and pleasure to do so, cannot fail to receive the thanks of the Craft universal, and he will confer an inestimable boon on Masonic writers especially.—W. J. HUGHAN.

OUR MYTHS AND TRADITIONS.

It is, I believe, true, as an East Kent correspondent remarks, that as yet there is no printed record of my opinion respecting our myths and traditions. Nevertheless, my Masonic letter and memorandum books show that such opinion has very frequently been expressed both in writing and by word of mouth. I would on no account separate from our Freemasonry its myths and traditions. Moral and religious tales are not the less edifying because the events related have not actually occurred. No one who reads the *Freemasons' Magazine*, and who thinks, can fail to notice the excellent use made of our myths and traditions at important meetings of the Craft by zealous and eloquent brothers. All who listen to those brothers ought surely to go away better Masons, and therefore better members of society.—C. P. COOPER.

MIRACLES.

Is not the denial by a brother professing Theism, of the possibility of miracles inconsistent with his own creed? As a Theist he must believe that what we call matter, spirit, and their properties, were created by the will of the Great Architect of the Universe. Surely, what the will of the Great Architect of the Universe has created, that same will can change and modify, in such manner, and at such time, as it pleases. Sir Isaac Newton's words, "Nisi ubi aliter agere bonum est," were not cited by me at the meeting, Rue —, because I did not consider them strictly applicable, the great philosopher being a Christian, and not a Theist simply.—C. P. COOPER.

REVELLERS.

Brother W., you liken our English Masons admitting Atheists into the lodge to revellers mixing bad wine with good. Rather liken them to revellers mixing poison with their wine.—C. P. COOPER.

THE ROSICRUCIANS OF SCOTLAND.

A considerable number of letters have reached me within the last two weeks. The English brethren are requested to communicate with Bro. J. W. Little, of the English branch. The Scots brethren will be answered in course.—S. M. Ros. Soc.

INCOMPREHENSIBILITY.

Monsieur D., your argument against the existence of the Great Architect of the Universe is founded on incomprehensibility. Now, you avow yourself a disciple of Epicurus; I pray you tell me is there no incomprehensibility in the atomism of your Athenian philosopher?—C. P. COOPER.

CIVILIZATION.

Brother F., where Christianity can get a footing, make the progress of civilization attend upon the progress of Christianity; but, where Christianity cannot get a footing, make the progress of civilization attend upon the progress of true Freemasonry.—C. P. COOPER.

THE ROYAL ARCH.

It is something quite new, and very pleasant, in our Masonic controversies, to find so able and so courteous an opponent as Bro. Hugban, and not only do I thank him for the good example he sets, but I augur well for the future of our Masonic investigations. Both he and I, have only one end in view, Truth.

I think, however, there is still a little difference, though most fraternal, between us.

As I understood his position originally, he seemed to me to question not only the name but the matter of the Royal Arch Degree. I at once give up any question as to name, which is probably modern as such, and cannot, perhaps, be dated earlier than about the beginning of the 18th century, though even on this point I should not like to pronounce a decided opinion, as we really at present are hardly in a position to decide upon this and kindred points of Masonic archæology. In fact, the question of the name is not essential to the matter in dispute.

But I ventured to contend that the substance of the Royal Arch Degree was very ancient, coeval with our earliest traditions, bearing on the face of it the marks of a high antiquity, and undoubtedly both in symbols and tradition well known to our earliest brethren, and was only the second part of the third degree.

I alluded to the theory of some very able brethren, that the Master Builders alone were entrusted originally with the secrets of the 2nd part. But I was met with this further argument, even the third degree is "not earlier than 1715," and how could the Royal Arch Degree be old? It must, therefore, be either a compilation of Ramsay, or a *rechauffée* of the "Rite de Bouillon."

To this I called attention to the fact, that there was numismatic evidence, of a very early date, to the traditions of the actual third degree! Bro. Hugban and myself now happily agree in this, leaving the words "Royal Arch" out of debate, that the substance of the fourth degree is very old, and the conclusion simply of the third degree.

Bro. Hugban is quite right in supposing that the MS. I alluded to is marked C. That, at any rate, shows distinct traces of the three separate degrees, and Bro. Findel's remarks are quite true, that we must not take it for more than it is worth, as an authoritative exponent of our rites, as the writer of it, whether Mason or non-Mason, was but ill-acquainted evidently with the whole subject, and jumbled together the several parts of a system which he imperfectly understood.

I may observe that in the catechism of 1724, of which I have a folio copy, there is most distinct allusion to "The Master," "The Masters," and "Fellows."

No doubt in primitive times a good deal of confusion may exist as to the usage of specific names;

but the earliest Constitutions point to the three degrees, and up to a very late period under the old Grand Lodge of York, while the degrees of Apprentice and Fellow Craft were conferred in the private lodge, the degree of Master was only conferred in the Grand Lodge itself.

I think, in conclusion, that such remarks and researches as Bro. Hugban is carrying on are of the utmost value and importance to our Order.

There is a mine as yet of neglected and unexplored wealth for Masonic investigators in the collections of our guilds, the public rolls of our Minsters, and numberless other sources of interesting yet minute inquiry; and so I trust that we are now in a fair way of progress at last. One word as regards Bro. Dr. Oliver's opinion. No doubt his authority is very, high; but as he refers us to the Rite de Bouillon what, after all, is the Rite de Bouillon?

It is, evidently, as anyone who has looked into the question of the foreign grades will know, on the face of it, a manufactured rite. I have seen collections of all these degrees abroad, and if there is one truth connected with them, it is this, that they are all most modern, and making the three full craft degrees their basis, are developed by their authors into certain specific traditions of no value, and generally utterly meaningless. That the Rite de Bouillon is but the counterfeit of a true and ancient form I venture most earnestly to express my opinion, and can be of no authority in the question. In his earlier works Dr. Oliver never alluded to it, and most distinctly stated that the Royal Arch was purely English.—A MASONIC STUDENT.

THINGS TO BE CONSIDERED IN FREEMASONRY AS A UNIVERSAL INSTITUTION.

Dear Brother J., there are three things to be considered in Freemasonry as a universal institution. First, the religion. The religion of Freemasonry as a universal institution is natural religion. Next, the object. The object of Freemasonry as a universal institution is the amelioration of our fellow-creatures by the dissemination of a better knowledge of natural religion, and by endeavours to bring about a stricter observance of its precepts. Thirdly, the organisation. The organisation is designed for the attainment of the object. . . . Is it not, therefore, plain that in Freemasonry as a universal institution it is the religion which is essential, and that the organisation is subsidiary only? Is it not plain that without the religion there can be no real Freemasonry?—C. P. COOPER.

RENEGADES.

In true Freemasonry renegades are individuals who, having acknowledged the Great Architect of the universe, afterwards adopt Atheism or some kind of Pantheism. In some continental lodges renegades, it is said, are very numerous.—C. P. COOPER.

NATURAL RELIGION AND FREEMASONRY.

It is correct to say that where there is natural religion, there true Freemasonry is possible. But it is not correct to say that where there is natural religion there is also true Freemasonry. It does not follow because the essence of a thing exists that the thing itself exists.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONS' MARKS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As my old friend and very able brother, E. W. Shaw, appeals to me, I can most fully confirm his statements, that for years he has been studiously collecting "Masons' Marks," and that he is, I believe, the first authority on the subject in our Order.

If Bro. Yarker's remarks, not meant, I think, in any hostile spirit, have the effect of bringing forth my learned brother's long-promised volume, it will be of the utmost interest and value to the Craft. I do trust that on this occasion the members of our great fraternity will show their sense of Bro. Shaw's long and unremunerative labours, by largely supporting his endeavour to lighten up the obscurity of our past history, and to offer a most valuable and striking illustration of our common Masonic archæology.

No one is more competent to do so, and no one has for many years laboured more diligently than Bro. Shaw to make his work worthy of the Order.

May it be successful.

I will only add that in 1862, as Bro. Shaw says, he opened out the subject, and that I was, and am still, most deeply indebted to his valuable assistance in the prosecution of our common study.

Yours fraternally,

A. F. A. WOODFORD, P.G.C.

Swillington, Leeds, Jan. 20, 1868.

TRAMPS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Respected Friend,—The subject of this my second letter to thee will be

"How thy Society treats thy wayfaring brothers (by some called tramps), and how thy wayfaring brothers treat thy Society."

To make myself clearly understood by thee, I will divide them into two classes, the "worthy" and "unworthy."

The "unworthy" (and their name is legion) as a class never ought to have been admitted into any lodge, they prowl about the country scarcely soliciting assistance from Freemasons, but rather demanding it. Their importunity and impertinence are almost unbearable, and far too often, to spare further annoyance, the pittance of one or two shillings is doled out to them. Should they find a newly-initiated member, they make such a claim upon his charity that refusal (in his inexperience) is impossible. They visit towns periodically, and should the almoner be changed between their visits, they invariably state it is their first visit to the town; but should the same almoner be in office, he is either avoided or some story cooked up to awaken his sympathy. Should he refuse relief, he is subjected to abuse, and they pass on to victimise some other member.

The "worthy" is of a very different class, and theirs, "like angels' visits, are few and far between."

They only apply when overtaken by unforeseen misfortune and are reduced to the lowest ebb of poverty and distress; and far too often the appeal of the really deserving is treated with such callousness (begotten by being repeatedly victimised by the "unworthy") that makes them suffer the greatest privations rather than subject their veracity to be again doubted.

It would only be repeating the experience of every Freemason who has acted as almoner to enlarge on this subject. I prefer rather to give thee my ideas as to how it may be remedied, and to show how the "unworthy" may be prevented from imposing on thy society, and how the "worthy" may meet with that prompt charity which may fairly be designated the characteristic of every Freemason's heart.

The whole of England is divided into provinces. First, let there be a principal almoner appointed to each province. This can easily be done at the provincial lodge meetings. To further illustrate my meaning, I will take a province and will assimilate my language to the titles used by thy society. As the Deputy Grand Master of England is the Provincial Grand Master of West Yorkshire, perhaps that province may be considered as well organised as any other province. Let the lodge or lodges (if more than one) in each town in the province appoint an Almoner (giving into his hands sufficient money to meet the claims of the first month), to whom all applications for relief shall be referred. Let him, and him alone, administer relief; and at the end of each month lay his accounts before the lodge or lodges, as the case may be, and where there is more than one lodge in a town let the amount of relief so disbursed be refunded by the united lodges.

When a worthy member applies for relief, let him be promptly and liberally relieved. When an "unworthy" applies for relief, let him be positively denied. The Almoner having forms printed which would only require the name, date, number, and name of lodge, and number of certificate filling in, let him at once post to each Almoner in the province "that an unworthy had called upon him," thus putting all of them on their guard. The principal Almoner, upon receipt thereof, to post to the principal Almoners of the adjoining provinces, the principal Almoners in such provinces in like manner to post to each lodge Almoner in their respective provinces.

I am quite aware that this plan would cause a great deal of trouble; but after the first year there would be little or nothing for the Almoners to do, as the "unworthies" would find their occupation gone.

Further, in all cases where relief is given, let the date, amount, and by what lodge given be endorsed on the certificate. If the brothers of the lodge to which the recipient belongs refunded the amount, then let such repayment, when made, appear on the certificate; also, if no relief were given without production of the certificate, and then the certificate endorsed. This mode alone would drive several unworthies off the road, as they would be afraid to expose a certificate with so very many endorsements thereon, as it would show they had no other occupation than passing from place to place, getting relief from the Freemasons.

And I would further recommend that the Almoners have forms to fill up and post to the lodge of which

the applicant stated he is or was a member, asking the lodge to refund the amount given by him to one of its members. If it do so, well; if it did not, nor give any satisfactory reason why it declined, then let the name and number of the lodge so neglecting be sent through the provinces.

My letter to thee is already too lengthy. In conclusion, I feel certain that if these plans were tried the "worthy" would be more generously dealt with, and the "unworthy" would cease, and that thy society would be a great gainer.

I remain, thy sincere friend,

A. QUAKER.

LODGE OF GLASGOW ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your last number I read with pleasure the very graphic report, by your representative, of the yearly Festival of the Lodge of Glasgow St. John No. 3 *bis*. But I perceive by his prefatory remarks that he is rather sceptical of our ability to prove it to be the 810th anniversary of our lodge, so with your kind permission I would desire to make a few remarks thereanent.

On reading the History of England, about A.D. 1222, the following passage occurs:—"It is related that when the Royal Commissioners presented themselves to Earl Warenne, and required to see the titles of his estates, the earl unsheathed his sword, and stretched it out before them. 'This,' said he, 'is the instrument by which I hold my lands, and by it I mean to defend them.'" So in like manner would the Brethren of St. John's do—reverently folding out our musty old parchment, that grand old charter, which is worthy to be framed in gold. This, say we, is our title to be ranked as the first lodge in Scotland, and by it we mean to support it. Too long has the anomalous position of No. 3 *bis* been held by our lodge, and although our brethren of the east by their might have thus punished our lodge for holding back from the Grand Lodge of Scotland at its formation, yet we trust that right will ultimately carry the day, and the Lodge of Glasgow St. John be placed on the roll in its Adamite position as the father of all.

Our charter, granted by Malcolm III., A.D. 1057, was sustained in the Court of Session, some time ago, as a genuine charter, in a question of privilege, and the case decided in favour of the incorporation, principally on the evidence it afforded.

The fact, also, of our number being 3½ shows that there is something extraordinary about our lodge. We are neither 3 nor 4, but 3 *bis*, a position which no other lodge that I know of holds but itself, that being, however, the best that could be got for it from those in power, when it joined the Grand Lodge. For as the then Grand Clerk, Bro. J. Linning Woodman, said, in 1850, "Whatever may be done by the old lodge hereafter, I would not recommend further agitation at present." So the then brethren of St. John's accepted of No. 3 *bis*.

Your representative is rather satirical about "the lodge of free and accepted or speculative masons announcing that in the year 1867 she held her 810th anniversary."

Now we assert no such thing, what we assert being that we are the descendants of the Glasgow St.

John's Lodge of Practical Freemasons (or, as the charter styles it, the St. John's Lodge of Free Incorporate Masons), which was chartered in 1057, and which, to suit the age, became disjoined from the Glasgow Incorporation of Masons, and lately joined the Grand Lodge of Scotland. The St. John's Lodge is to be now and from henceforth a lodge of free and accepted or speculative Masons, under the government of the Grand Lodge of Scotland, while the Incorporation of Masons still exists as a separate body, its use now, I believe, being to act as a charitable institution in behoof of decayed members, &c. The Lodge of Glasgow St. John No. 3 *bis* still numbers, however, amongst its members brethren who are also members of the Incorporation. In 1854 the office of R.W.M. was held by Bro. David Manwell, who was also at the same time Deacon of the Incorporation; and I am happy to add that while our cathedral was the occasion of the founding of St. John's, when Glasgow was "unco sma," we still have in our lodge the same good practical masonry, for the aforesaid Bro. Manwell is the builder of the last great work which marks the progress of our city, viz., our new Harbour Dock. He was also one of the contractors for the Lock Katrine Waterworks, and so with many others; and I believe that it has been on account of St. John's being until lately so strictly practical in its membership and working that it has shone so dimly in the speculative Masonic world.

And I believe that Bro. Captain Speirs, our Prov. G.M., had good ground to stand on when he stated that he considered that the Lodge of Glasgow St. John had about a hundred years to come and go upon with any other lodge. I also consider that it does all the more honour to Bro. Captain Speirs that although he is a member of both the St. Mary's Chapel No. 1, and of the Mother Kilwinning No. 0, he yet, when the evidence of our age and priority is placed before him, boldly asserts that from that evidence he must acknowledge that the Lodge of Glasgow St. John is entitled to be ranked as the first in Scotland next to the Grand Lodge.

I should like to know upon what good grounds the Mother Kilwinning is supposed to have existed about A.D. 926. I take that to be a strong flight of imagination, as at the best I do not believe that it can show anything to carry it further back than the 12th century, when it may have been formed by a colony of foreign Masons; then, but not before. But if anything can be produced to show that the Mother Kilwinning existed before the 12th century, let us have it.

I must now now conclude at present, and would respectfully ask you to insert, for the information of all interested in our old lodges, the translation of our charter as given on pages 6 and 7 of the history of our lodge by Bro. James Cruickshank, P.M., and thereafter, with your kind permission, we might be able to say something further on a future occasion.

Yours fraternally,

W. P. BUCHAN, P.S.W. 3 *bis*.

Glasgow, Jan. 18, 1868.

The following is a copy of the original charter:

"Malcolm the III., by the Grace of God, King of Scots, wishes health and safety to the Bishops, Princes, Earls, Barons, Ministers, and Administrators

of our law, and all good men of the nation, both Clergy, Laicks, or common people, and to all where these presents shall come, greeting. Whereas our trusty and well-beloved friends, the operative Masons in the city of Glasgow hath, by their petition humbly represented to us that the inhabitants of this city has been imposed upon by a number of unskilled and insufficient workmen, that has come to work at our Cathedral, and other parts of the city, and also has erected lodges contrary to the rules of Masonry; and being desirous of putting a stop to such unskilled and irregular brothers, most humbly pray us to grant them our royal licence and protection for stopping such irregular disorders; and we, being willing to give all due encouragement to so reasonable a petition are graciously pleased to condescend to their request, and we do by these presents ordain and grant to our petitioners to incorporate themselves together in one Incorporation, and we strictly discharge any Mason within the foresaid city to work in it, until he serves his time as an apprentice for the space of seven years, or be married to a freeman's daughter, and he or they shall be examined anent their skill and knowledge on the Mason craft by three of the ablest of the Mason trade, and if he or they be found of cunning or knowledge, to be received into the incorporation. Each shall pay twenty pounds Scots to the common funds, and three pounds to the Altar, and Clerk's and Officer's dues, which the foresaid incorporation shall always be allowed to be the judges of that and other laws made for behoof of the foresaid Incorporation. Item, that the free Incorporate Masons of Glasgow shall have a lodge for ever at the City of Glasgow, none in my dominions shall erect a lodge until they make application to the St. John's Lodge, Glasgow, and they considering their petition, and examining their character and behaviour, grant them a charter conform to their regulations. Item, that all the members of said Incorporation shall have liberty to quarry stones, lime, sand, and other materials from the ground of persons, for paying the damages of what they occupy, or damage for building of the foresaid Cathedral. But if the owners of the said lands and the foresaid workmen do not agree, each party is to choose an honest man, to value the expense of the foresaid damages. Item, and that any having power from me, maintain my peace firm and stable against all other pretenders and usurpers who encroach on me or my subjects, to disturb our peace. Item, and that you and all my subjects in this obey the magistrates in all things relating to my peace and the good of the city. Item, and that you instruct and teach apprentices, and that none take or employ any man's apprentice, when their time of apprenticeship is not completed, under the pain of paying twenty pounds, the one-half to the Incorporation, one-fourth to the Lodge, and one-fourth to Saint Thomas's Altar to say mass for their souls. Item, and I strictly charge and command that none take in hand to disturb the free operative Masons from being incorporated freemen, or to have a free lodge, to take away their good name or possession, or harass or do any injury to my Freemasons and petitioners under the peril of my highest displeasure, and we order that notice be taken that due obedience may be rendered to our pleasure herein declared. Given at our court at Fordie, the 5th day of October, 1057 years, before these wit-

nesses: Eari David my brother, Earl Duncan, Earl Gilbert of Monteith, Sir Robert of Velen, Adam of Stenhouse, and Andrew Hamilton, Bishop of Glasgow."

BRO. SPEIR'S ON THE ANTIQUITY OF SCOTS LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The extraordinary speech of the newly-appointed Grand Master of the Province of Glasgow merits some little attention. I refer to his speech in the Lodge 3° of Glasgow, reported in the *Magazine* of the 11th inst. I advise him (supplementing your advice as to the brief, before becoming the champion of 3°), to look at the existing minute-books of the Canongate Kilwinning, when he will find minutes rather earlier than 1736, and reasons why the charter of 1677 is not at present in existence. Bro. Cruickshank's interesting sketch of 3° is a very interesting sketch; but that style of production is not generally received, without dispute, in a court of law. We have many disputed documents in Masonry. When Bro. Speir's brings up, in Grand Lodge, the claims of 3° to be the oldest lodge of Scotland, the Charter of Malcolm will appear as another. When 3° was received into Grand Lodge in 1850, it was with great difficulty she received her present number. Lodges, 300 odd, many of them having paid thousands of pounds to the Masonic exchequer, allowed this lodge to take precedence of them, for no other reason than to get all the so-called old lodges of Scotland enrolled under one banner. The Melrose Lodge is now the only one independent of General Lodge of Scotland. When she comes in, there will be a question of her number with Mary's Chapel, and it strikes me, under the then discussion the numbers of the old lodges, judging from the proofs which I hold in my hand, will be—Mother Kilwinning, 1; Canongate Kilwinning, 2; Melrose St. John, 3; Mary's Chapel, 4; and the Lodge of Glasgow will find her number half a hundred down the roll. Numbers, except as a means of identification of lodges, is a very silly pride. If the members of a lodge have no higher boast than the effete dignity of antiquity, they had better sink their age. The Lodge Canongate Kilwinning, the *alter ego* of the Mother Kilwinning, has never founded upon her age, but upon her documents; and for honourable sons she depends upon such unknown names as Burns, Kit North, Lockhart, Aytoun, Brougham, Nicholas, Emperor of Russia, Marquis of Dalhousie, Sinclair of Roslin, &c. If Bro. Speir's wishes to follow in the footsteps of Alison, let him look to historical facts, not to age or tradition, in his study. He will find many to support him in Glasgow who do not belong to 3°.

Yours fraternally,

P. L., C.K.L.

MERIT IN ADVERSITY.—The sight of good men struggling with adversity has ever been accounted one of the most touching and edifying of spectacles. It is one of the rewards of virtue to gain in its struggles with fortune the sympathy and respect of the worthy who behold them. Indeed without this incentive there would be even less of virtue in the world than in fact there is. To cleave to virtue simply for virtue's sake and with utter disregard of the opinions of one's fellow-men is a rarer achievement than most of us are apt to suppose. Those who have the credit of it are pretty sure to be aware of the fact and are comforted and strengthened by their appreciation of its value. Human nature being what it is, and temptation so difficult to resist, it is our bounden duty to sustain virtue in misfortune by every plaudit, every recognition of the unmerited calamity which we can devise or which truth can justify. It is a base fault in a community when, its good men being overtaken by undeserved disaster, it does not hasten to condole with, to encourage and to support them with the sweets of generous approbation.—*Round Table.*

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

YORKSHIRE (NORTH AND EAST).—We understand that a special Provincial Grand Lodge was to have been held on Wednesday last, the 22nd inst., in Hull, but we have not yet received any report of what took place.

SOMERSETSHIRE.—Masonry is making progress in this province under the Provincial Grand Master, the R.W. Bro. Alex. W. Adair, who has within the last fortnight opened and consecrated two new lodges, the Nyanza Lodge (No. 1,197), at Ilminster, and the Lodge of Agriculture (No. 1,199), at Congresbury.

SUSSEX.—It is with much pleasure that we note the great Masonic zeal of the Provincial Grand Master, Bro. Lord Pelham, M.P., whose working ability is not second to his zeal and activity. It is but a month or so since he performed the ceremonies connected with the opening and consecration of the new lodge at Battle; last Saturday he assisted at the meeting of the Yarrowborough Lodge at Brighton, and afterwards dined with the members; and last week he was pleased to accept the office of Senior Warden in the Royal York Lodge in Brighton. He has also visited every lodge in his province, and is, indeed, thoroughly fulfilling the duties of his high station, as every Provincial Grand Master should do.

Bro. Sekhiari, who was initiated into Masonry at Smyrna by Bro. Hyde Clarke, D.D.G.M. Turkey, has lately died, leaving a legacy for benevolent purposes of £1,000 to the St. George's Lodge of Smyrna, working in the Greek language under the English jurisdiction. This Greek lodge in Asia was founded by Bro. Hyde Clyde, as were the Greek Lodges of Arete, at Constantinople, in Europe, and the Hellas, of Cairo, in Africa.

BRO. BUCHAN'S LODGE MUSIC.—We are glad to see from the *Record of Western India*, that this work has been adopted by several lodges. It only remains with Bro. Buchan to persevere in his endeavours to improve our rituals, to hold still the ruddy lion of Scotland, the standard of Judah in Masonry.

TURKEY.—Our Smyrna correspondent under date the 8th inst., states that the installations and banquets of the Homer (English) Lodge and of the Dekran (Tigranes) Armenian Lodge, under the English jurisdiction, have been held; the first on St. John's Day, the latter on the 6th inst. The installations were ably performed by Bro. Captain Stab, P.D.G.W. Turkey, and other P.M.'s, and concluded by hospitable banquets. The healths of the M.W.G.M., the Earl of Zetland, and of the founder of the respective lodges, Bro. Hyde Clarke, and of the D.G. officers, W.M.'s, &c., were duly commemorated. In proposing "The Health of the Deputy District Grand Master," at the Dekran Lodge, Bro. Alparian, P.M., D.G.D. Turkey, entered at some length into the services of Bro. Hyde Clarke in the promotion of Masonry in Turkey. About forty brethren sat down to banquet.

SCOTLAND.—MIDDLE WARD OF LANARKSHIRE.—An assembly, under the auspices of the Provincial Grand Lodge, is, we understand, being organised on a scale such as will render *éclat* to the province, Hamilton being, we believe, selected as the town in which the festive proceedings are to be celebrated.

We intend commencing Book II. of Bro. Oneal Haye's "Knight's Templar" in our next.

METROPOLITAN.

ENOCH LODGE (No. 11).—A meeting of this lodge took place on the 8th inst., at the Freemasons' Tavern. Bro. Dale, P.M., in the absence of the W.M., presided. One brother having been raised to the third degree, Bro. Honey, the W.M. elect, was presented and duly installed Master according to ancient custom. The ceremony was most admirably performed by Bro. Peter Matthews, P.M. The W.M. then appointed his officers as follows:—Bros. Ciabatta, J.W.; Matthews, Sec.; E. J. Lewis, S.D.; Whittaker, J.D.; Palmer, I.G.; F. Ledger, Steward; and Grainger, Dir. of Cers.; who, with the Treasurer, Bro. Watson, were invested in due form. Messrs. Stock, Spokes, and Carlows, were initiated into the Order by the new W.M. (Bro. Honey). A brother in distress was relieved from the charity fund, to which sum a handsome subscription was added. The petition of the widow of a deceased brother was recommended to the Lodge of Benevolence for relief. All Masonic business being over, the brethren retired to the banquet. Bro. Honey, W.M., presided, supported by several P.M.'s of the lodge, including Bros. H. Potter, P. Matthews, C. J. Watson, F. Ledger, J. Dale, W. F. Montrie, and W. Greaves. After the cloth had been removed, grace was sung by Bro. George Perren, Bro. Ciabatta, Miss Fanny Holland, and Miss Eyles. The usual loyal and complimentary toasts were interspersed with music, the artistes being those before-named and Bros. Wilhelm Ganz and King.

THE ROYAL JUBILEE LODGE (No. 72).—A meeting of this lodge took place on the 6th inst. for the purpose of installing Bro. Samuel Hodson, the W.M. elect, which impressive ceremony was ably performed by Bro. Nunn, P.M. Mr. Bennett, of Oxford-street, was duly initiated. At the conclusion of business, near one hundred brethren, comprising visitors from every important Metropolitan lodge, and almost unusual display of P.M.'s sat down to an elegant banquet. The musical illustrations by Bros. Bartleman, Dawson, and Carter, were of very high order, and greatly added to the enjoyment of the evening.

VITRUVIAN LODGE (No. 87).—An ordinary meeting of this lodge took place on Wednesday, the 8th inst., at Bro. Fairman's, White Hart, College-street, Lambeth. Bros. Timothy and Clegg were raised, and Bros. Barwick, Penson, Welland, and Jekyll passed. The W.M. then installed his successor, Bro. T. H. Meredith, into the chair of K.S. The new W.M. appointed as his officers Bros. H. Cary, S.W.; C. S. Jolly, J.W.; John Noke, P.M., Treas.; R. Whiting, P.M., Sec.; H. Crabtree, S.D.; T. Wood, J.D.; W. Lewis, I.G.; Landfield, W.S.; Hopkins, Dir. of Cers.; and Ellis, Tyler. Mr. Diprose was afterwards initiated into the mysteries of Freemasonry. On the motion of Bro. T. S. Morris, P.M., seconded by Bro. Stuart, P.M., a well-deserved gratuity was voted to Bro. Whiting, P.M., for the indefatigability and zeal with which he had performed the duties of Secretary. A P.M. jewel was, on the motion of Bro. Stuart, P.M., seconded by Bro. Bain, P.M., voted to Bro. James Hill, I.P.M., a compliment which had been fully earned by his correct performance of all the offices of the chair. £20 was voted to Widow's Fund of the Benevolent Institution, and the same was ordered to be placed on the list of Bro. Bond, P.M., who will represent this lodge at the forthcoming festival. Numerous sums were also put on the same list by individual brethren. Bro. Whiting announced the death of Bro. Davidson, a member for thirty years of this lodge, and a letter of condolence with his daughter on her bereavement was directed to be sent to her. The trustees of the Benevolent Fund were appointed, and the lodge having been closed, the brethren adjourned to the banquet, which was followed by the usual toasts, and a very pleasant evening was spent.

LODGE OF JUSTICE (No. 147).—The regular eventful night of the year, the installation, like all other seasons, arrives at its allotted time. To some it brings joy and gladness, being the time they either commence at the lowest step of office, or arrive at the summit of their ambition, the Solomonic Chair; whilst others perhaps may feel the pangs of disappointment in not having the office bestowed on them which they may have coveted. Anyhow it is in all lodges an evening of great interest, and more members and visitors attend than on ordinary occasions. The installation of this old Lodge of Justice was not any exception to the rule. The meeting, a most full one, was held on Wednesday, the 8th inst., at the White Swan Tavern, High-street, Deptford. Bro. George Chapman, W.M., occupied

the chair of K.S., and during the evening there were present, Bros. J. Patte, S.W. and W.M. elect; W. Andrews, J.W.; J. Lightfoot, P.M., Treas.; J. Bavin, P.M., Sec.; Batt, S.D.; Percival, J.D.; Bartlett, as I.G.; G. Bolton, C. H. Davis, J. Cavell, F. Walters, N. Wingfield, H. Moore, and W. Clothier, P.M.'s; C. G. Dilley, J. Cawer, P. Froud, J. Porter, D. Davies, and many others. Amongst an unusual large number of visitors who were present we noticed the local celebrities, Bros. J. T. Tibbals, W. Noak, West, Littlecott, Barrett, and others. The minutes of the preceding meeting were read and unanimously confirmed. Bro. J. Bavin, Sec., in a neat speech, acknowledged the great help he had received from Bro. F. Walters, P.M., who had in the kindest manner made up his books for him. He remarked he had thanked him privately, and now repeated his thanks publicly for the assistance Bro. F. Walters, P.M., had so generously rendered to him. Bro. F. Goulding was raised to the third degree, and Bro. T. White was passed to the second degree. Bro. J. Lightfoot, P.M. and Treas., then presented Bro. J. Patte, S.W. and W.M. elect, to Bro. G. Chapman, W.M., to receive at his hands the benefit of installation. The usual preliminaries having been gone through, a board of Installed Masters, composed of a dozen members, was then formed. Bro. J. Patte was then most ably installed into the ancient Solomonian chair according to the established rite. The board was closed and the W.M. proclaimed and saluted. The warrant, constitutions, and by-laws were severally presented to him. Having named, invested, and appointed his officers as follows, viz.:—Bros. Batt, S.W.; Percival, J.W.; J. Lightfoot, P.M. and Treas. (re-invested); J. Bavin, P.M., Sec. (re-invested); Whiffen, S.D.; Roberts, J.C.; Sadler, I.G.; J. L. Winn, P.M., Tyler. Bro. G. Chapman gave an impressive address to each officer. Then were delivered the appropriate addresses to the Master, Wardens, and brethren, which were listened to with marked and deep attention, and when completed, those present testified their approbation by giving a most hearty applause. The Installing Master was congratulated by the P.M. for his efficient, able, and talented manner in which he performed this all-important ceremony. Now this lodge possesses amongst its members no less than five Installing Masters, viz., Bros. G. Bolton, P.M., (who has done more installations in this and other lodges, than any Mason in the neighbourhood); J. Bavin, P.M., Sec., who installed his successor; F. Walters, P.M. 73, who installed his successor, and has several times done the ceremony in other lodges where he is a member; H. Moore, P.M. 73, who installed his successor; and now must be added Bro. G. Chapman. With such an array of talent the lodge must prosper. Some few years ago it was customary for the old lodges meeting in Deptford, to have to invite brethren from London to do the installations, but now it is not necessary. Bro. G. Bolton, P.M., was one of the first to set the example to do this impressive ceremony, and he has now many followers, for all the lodges now meeting in Deptford possess amongst their members at least one who can do this ceremony. Too much praise cannot be given to Bro. G. Chapman, P.M., for the able manner in which he rendered every part of the installation ceremony, and more particularly the addresses so impressively given to each officer. The newly-installed Master, Bro. J. Patte, gave proofs of his proficiency by the able manner in which he initiated a gentleman into the secrets and mysteries of ancient Freemasonry, which augurs well for the work he may be expected to do during his year of office. Bro. W. Andrews, the late J.W., in the most praiseworthy manner, gave up his promotion as an officer as, since his being made J.W., he had been regularly installed W.M. of the Royal Oak Lodge (No. 871), and being an installed Master, the height of his ambition, he retired from office to assist all those who might wish to have a similar honour. A notice of motion was postponed until the next lodge meeting. The labours of the evening being ended, the lodge was closed until Wednesday, February 12th. A first-class banquet followed as usual.

SAINT JAMES'S UNION CHAPTER (No. 180).—This lodge met at the Freemasons' Tavern, Great Queen-street, on the 14th inst. The installation of W.M. for the ensuing year was performed in a very excellent manner by Bro. Stoner, P.M. Bro. J. W. Hamilton, the installed W.M., fulfilled the after duties of the evening very satisfactorily. The business performed was the initiations of Mr. Benjamin Colls and Mr. Andrew Shelley. Bros. Herzig, Heath, and Long were passed to the F.C. degree; and Bros. Strauss, Puik, and Rumble were raised to the third degree. The banquet which succeeded was served up in Bro. Charles Gosden's usual style.

LODGE OF JOFFA (No. 188).—The brethren of this lodge met on the 6th inst., at the Albion Hotel, Aldersgate-street. Bros. Hoffenbach, Joseph, Hickman, Wagstaff, and Naurice were passed to the degree of F.C.; and Bros. Davis, Lowenstein, and Cohen raised to the sublime degree of M.M. Both these ceremonies were most admirably performed by Bro. A. Eakell, W.M., while Bro. Van Noorden presided over the harmonium with his well-known skill. Bro. M. Van Diepenheim was then installed as W.M. for the ensuing year, receiving the obligation of his exalted office from Bro. Abrahams, P.M. of the Lodge of Montefiore (No. 1,017). The lodge was then resumed to the first degree, and the brethren adjourned to a sumptuous banquet. The lodge was closed in perfect harmony about half-past eleven o'clock.

LODGE OF CONFIDENCE (No. 193).—This lodge assembled on the 13th inst., under Bro. Theodore Foulger, their recently-installed W.M., who, in the most able manner, passed Bros. Reed and Philpot to the degree of F.C., and raised Bro. Bishop and Lawrence to the degree of M.M. When the command to retire from labour to refreshment was given, Bro. Samuel Webb, I.P.M., presided for the W.M., who was compelled to be absent.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

WHITEHAVEN.—*Installation of the W.M. of Lodge No. 872.*—The festival of St. John the Evangelist was celebrated at Whitehaven, on Friday the 10th inst., when one of the most numerous attended and in every respect successful assemblies of members of the Masonic Craft that has occurred in this town for some time took place. The proceedings commenced with the installation of Bro. Morton as W.M. of the Lewis Lodge 872. The Lodge was opened by acting W.M. Bro. Hughes and other officers, shortly after which Deputy Prov. G. Master Whitwell, of Kendal, and G. Prov. Sec. Simpson were announced. Bro. Greaves, F.D. Prov. G.M. was requested to take the chair as Installing Master, and a Board of Installing Masters having been formed, the installation of Bro. Morton was proceeded with. Having been duly installed, the W.M. invested the officers for the year as follows:—Bros. W. G. Hughes, P.M.; H. Fisher, Treas.; Rev. T. R. Holme, S.W.; J. Spittal, J.W.; W. Loeb Ponsobny, Chap.; J. Dixon, S.D.; W. W. Whittle, J.D.; R. Foster, I.G.; G. Fitzgerald, Tyler. This concluded the business of the lodge, which was closed, in the usual form, by the newly installed W.M. and other officers. Immediately after the lodge had been closed, the brethren repaired to the banqueting hall, where a sumptuous dinner was provided by Bro. Capt. Hagan, of the Indian King Hotel, in his usual able and liberal style. After the usual loyal and Masonic toasts had been given, followed by some excellent speeches and songs, the brethren separated, well pleased with the entertainment provided for them.

DEVONSHIRE.

PLYMOUTH.—*St. John's Lodge.*—This lodge assembled at the Hayshe Masonic Temple on the 26th ult., serving for the festival of St. John the Evangelist. The change of date must be considered circumstantial from necessity, or necessities from circumstances. It was not allowed to pass without an appeal to authority, and this sanctioned a change which did not make an infraction upon the full period of duty, as required by the constitutions. To absent brethren, whose business calls them upon the great waters, and who consequently have not the advantage of a notice of change of festival, a disappointment may arise. He who holds a by-law may not have a by-leave, and may lay a greater stress upon a day than is confined to it.

The lodge formed in the evening instead of the afternoon, as heretofore usual, and proceeded to the business of its summons, namely, the installation of its new Master, Bro. J. B. W. Williams, who had met unanimous election. There were present, Bros. G. G. Nicholls, W.M.; J. B. Gover, P.M., P. Prov. G. Assist. Dir. of Cers.; J. Head, P.M.; Isaac Watts, P.M., P. Prov. G. Treas.; Jenkin Thomas, P.M., P. Prov. Supt. of Works; F. P. Holmes, P.M., Prov. G. Supt. of Works; J. J. Hambly, P.M.; J. Ferris, P.M.; John Evans, P.M.; J. Downe, J. Richards, L. D. Westcott, Wainwright, Haynes, Hoskins, Skelton, Farthing, Crook, Martin, G. Richards, Knowley, G. T. Fey, Hurrell, Stribling, Lavers, Tremayne, Austin, Seldon, Ellis, Bennett, Gullett, Bowman, Halloway, Smith, and others.

The proceedings were commenced by Bro. Nicholls, W.M., who congratulated the lodge upon its unanimous choice. It was one that secured his own especial approbation, and he was happy in the knowledge that his opinion of the esteemed brother now to be installed must be supported by every member who had the pleasure of Bro. William's acquaintance. To extend to any eulogy of character, after what had already passed, would be superfluous, and he could not do better than call upon Bro. Gover to assist him in leading the new Master to his chair, and invest him in due and ample form, so that he might be enabled to carry out the requirements for which he was now solicited to become responsible. The lodge was therefore passed to the several degrees of the Order up to the fourth, when Bro. Williams was formally introduced; and having received from Bro. Grover and others, the Past Masters' present, the customary charges, and met the more impressive obligations required, partook of the cup of congratulation on his association with the elders of the lodge. The numerous assembly was afterwards admitted, according to Masonic rank, and acknowledged their new Master with the salutations usual upon this festive occasion, and conformable to ancient custom.

Bro. Williams then proceeded to name the officers of his choice, remarking that the brethren must consider themselves as much the selection of the Past Masters as himself, for in no one instance could it be said there arose in dissent the slightest preponderance. A perfect unanimity of feeling prevailed, and this was to him a source of the highest comfort, since it relieved him from a weight which might otherwise have proved burdensome, if not oppressive.

The selection is as follows:—Bros. J. Richards, S.W.; L. D. Westcott, J.W.; the Rev. J. W. St. Aubyn, Chap.; F. P. Holmes, P.M., Prov. G. Supt. of Works, Treas.; J. Rowe Brewer, P.M., Sec.; Andrews, S.D.; Knowsley, J.D.; G. T. Fey, Org.; Ellis, Dir. of Cera.; Bennett, Assist. Dir. of Cera.; Skelton, S.S.; Berry, J.S.; and T. Smith, Tyler.

After the investment of the respective officers, who received their charges from Bro. Gover, the lodge had the pleasure of hearing a very appropriate and instructive oration from Bro. Haynes. Every part of his discourse was truthful to the Order, and if any arose with more than common interest it was that which embraced woman, whose excellence in the scale of enhanced society was never more forcibly nor felicitously advocated. The talented brother's oratorical display came home and told home; and was in fair keeping with his artistic excellence, of which all who had witnessed it knew was of the highest class.

On Thursday, the 2nd inst., this lodge partook of its annual banquet at the house of Bro. Watts, known as the Globe Hotel, in Bedford-street. It was served at an advanced hour. The W. Master was supported on his right by Bros. R. J. Radford, Isaac Latimer; W. Bell, W.M. Lodge Harmony; J. Fox, W.M. Lodge Fortitude; J. Fisher, St. Aubyn's Lodge; Murch, P.M., P. Prov. G. Org., Friendship Lodge; Jew, Lodge Fortitude, and others whose Provincial rank is well known in the locality. On his left were Bros. Past Masters Jenkin Thomas, P. Prov. G. Supt. of Works, 1845; J. Evans, 1847; Isaac Watts, 1848; J. Ferries, 1849; J. B. Gover, 1859; J. Dupré, 1860; F. P. Holmes, Prov. G. Supt. of Works, 1861; J. S. Phillips, 1863; J. J. Hambly, 1865; J. Head, 1866; and G. G. Nicholls, 1867.

The benedictions were rendered by the Rev. J. W. St. Aubyn, who graced the chair of the lodge by taking the office of Chaplain during its occupation by Bro. Williams, the W.M. On the removal of the cloth, Her Majesty's gracious name was given, as the patroness of the Masonic Charities, and the Anthem followed in fraternal and faithful earnestness. The name of the M.W. the G.M., the Earl of Zetland, came next, and the R.W., the D. Prov. G. Master, who is a Grand Officer, responded. Then followed the name of the Rev. and R.W. the P.G.M. of the province, John Huyshe, M.A., P.G.C. There need be but one manifestation among Masons upon the mention of this excellent and venerated brother, whose recovery from late severe indisposition was a joy to all who had the privileged happiness of his notice. The W. Bros. Radford, Taity, and S. Latimer responded on behalf of the sister lodges, and their addresses were attentively received. The name of the W.B. Williams, Master, was given by the R.W. L. P. Metham, Esq., D. Prov. G.M., and the W. brother suitably acknowledged the high honour in the favoured compliment paid him. The P.M., G.C. Nicholls, was next noticed, and such was the lodge's esteem for this truly deserving brother that, in addition to the free outlay which had marked it during his year of office, it could not allow him

to vacate the chair without the present of a life Governorship. The Past Masters and other officers followed in fraternal succession, to whom were allowed due time for very happy responses.

The R.W. the D. Prov. G.M. embraced the occasion to expatiate on the advantages of the several Masonic charities, and particularly on the one in which he now felt direct interest by accepting the stewardship at the end of the current month. This respected brother spoke at some length in his usual energetic style, and freely acknowledged the support that had attended his appeal to the several lodges which he had visited, and by the members of which he had been received with the utmost Masonic courtesy. He hoped to witness the lodges in the province subscribers to all the charities. He knew how far they had lately been called upon, and how faithfully they had answered every call; and he could fairly anticipate the future by a remembrance of the past.

Bro. Hambly, P.M., as if fearful that the guests might fancy the craftsmen of his lodge deficient in material to their means, for the necessary charitable ornamentation of the Temple, considered much had been done during the present and past years, and more than he expected, from the many indirect calls upon its treasury. A preference had of late been shown towards the Annuity. In an old lodge like St. John's, there could not but arise a call for the support of aged members, and there were two or three who merited all that could possibly be done for them. Life-membership had leaned towards this branch of the Masonic charities. The winter of nature is severe; the winter of life more so. The first will be succeeded by its spring, summer, and autumn; but the second has no budding, green, or yellow leaf. All left it is the sear and withered, and this for a very brief period—until its dust shall mingle with its parent dust, and the spirit pass to her higher resting. The Girls and Boys' Schools, however, are of the greatest importance. The education therein afforded was, from its sound moral basis, acknowledged. It brought the creature nearer to the Creator, and prepared him for closer contact. It was of vital consideration, and would receive the support it merited. With such exalted Craftsmen in the "labour of love," as those who dignify our province, the best results must follow; and from the active part taken by Bro. Phillips, P.M., in behalf of a child, the offspring of a recently departed and esteemed brother, in the prime of life, the hope arises of such consideration becoming sufficient and speedy.

There was much pleasantness during the evening. The return of thanks on the part of the ladies was reserved for a bachelor. Why this is made usual there is no time to inquire; but perhaps it may be to stimulate some dormant excellence in these hesitating brethren, and calculated to make them happier. The task was, however, fraternally met, and favourably accomplished.

For the very good dinner, dessert, and wine, much praise was due. The excellent host, who is one of the more skilful workers in the higher degrees of the Order, was shorn of his laurels, or so supposed, by the W.B. Gover, who declared that the female conspicuously appeared in all that had pleased during the feast; and he was, therefore, disposed to think the "Qui meruit" the lady hostess. This, however, happened to be the opinion of the lady's cheerful partner himself, who lost nothing in the shape of expected praise, for he readily acknowledged that it was to her, and her active female assistants, all the honour belonged; and thus he happily united the well-known motto with the additional words, "Palmam ferat."

So pleased were all the brethren, that, if another similar evening were soon to follow, there would not be found one to regret it.

LANCASHIRE (EAST.)

KIRKDALE.—*Prince of Wales Lodge (No. 1035.)*

Installation of Bro. J. F. Newell, W.M. elect.

This lodge was opened, on the 31st ult., at 2.30. p.m. by the W.M., Bro. Suttcliffe, and that portion of the minutes referring to the W.M. were read and confirmed.

The lodge was then opened in the second degree, when the W.M., Bro. Suttcliffe, vacated the chair to Bro. Hamer, P.M., Prov. G. Treas. of West Lancashire, who proceeded to instal Bro. Newell W.M. elect.

The lodge was then opened in the third degree, when all the brethren under the rank of P.M. were desired to retire. The

lodge was then opened to a P.M. degree. Bro. Newell was then admitted and installed W.M. for the ensuing year.

The ceremony of installation was very impressively and ably performed by the esteemed and venerable P.M., Bro. Hamer, Prov. G. Treas. of West Lancashire in full, after which the P.M.'s degree was closed down to the third degree, when all Master Masons were admitted.

Bro. Newell was then declared W.M. of 1035 for the first time.

The lodge was then closed down to the second degree by Bro. Newell, W.M.

The fellow Crafts present were then admitted, and Bro. Newell was then declared W.M. of 1035 for the second time.

The lodge was then closed down to the first degree, when the entered apprentices present were admitted, and Bro. Newell was declared W.M. of 1035 for the third time.

The working tools in each degree were ably explained by Bro. Hamer, P.M., Prov. G. Treas. of West Lancashire.

The W.M. then proceeded to invest the officers for the ensuing year, when the following brethren were invested: Bros. Sutcliffe, P.M.; Boyers, J.W.; Warbrick, Sec.; F. Jones, J.D.; Williams, S.W.; Winstanley, Treas.; Draper, S.D.; Cawer, J.G.; Lovelady and Birnie as Stewards. Bro. Davis was then appointed Tyler for the ensuing year.

Bro. Hamer, P.M., Prov. G. Treas. of West Lancashire, very ably addressed the brethren present upon their duties one to another.

Bro. Foggard proposed and Bro. Sutcliffe, I.P.M., seconded, and was carried unanimously, that the best thanks of this lodge be given to Bro. Hamer, Prov. G. Treas. of West Lancashire, and be recorded in the minutes of the lodge for the kindness, affability, and courtesy on all occasions when required; also for the manner the ceremony and installation had been proceeded with and completed, and also for the able manner in which the various officers had been charged with the responsibilities attached to their various offices.

The lodge was then called from labour to refreshment, when the brethren sat down (fifty-nine in number) to a banquet. The W.M. was supported on his left by Bros. Sutcliffe, I.P.M.; Foyard, P.M. 1136; Jobbs, W.M. 594; and on his right by Bros. Rev. Dunkley, P. Prov. G. Chap. of West Lancashire; Heyes, P.M. 1035 and 594; Hamer, P.M., Prov. G. Treas. of West Lancashire; and Bunting, W.M. 673; and after partaking of an excellent dinner, the cloth was then drawn, and the W.M. proposed "The health of Her Majesty the Queen," enlarging upon her domestic virtues as a mother, and also as a queen and ruler, which was duly honoured.

The various Masonic toasts were duly given, drank, honoured, and responded to.

The toast of the evening to the W.M. being duly given and responded to by the brethren.

The W.M., rising to respond, said that he thanked the brethren for the kind manner in which his health had been responded to, and said that, seeing the honourable and onerous position he had been placed in, that he would endeavour to discharge those duties efficiently, not only with honour to himself, but with credit to the lodge of 1035; and that by punctual attendance to his duties, with the assistance and co-operation of his officers, the lodge would be kept at that standard of character it had hitherto borne in West Lancashire, and trusted that when his year of office terminated, that the lodge would be second to none in West Lancashire, and that he would hand the chair down to his successor pure and unsullied as he had received it.

The next toast was "The P.M.," which was drank and responded to by Bro. Sutcliffe.

The next toast was "The P.M.'s of 1035," coupling with it the names of Bros. Foggard P.M., and Heyes, P.M., which was drank with a bumper and carried with Masonic honours.

Bro. Foggard, P.M., said, in replying, that the W.M. had eulogised his services to 1035; but he felt in rendering any assistance that the lodge required, he was only doing a duty. He would continue to feel the greatest pleasure in forwarding the interests of 1035, and that by working together with that brotherly feeling which at all times should characterise true and accepted Masons we should all be bound together, and work for the general good of the lodge.

Bro. Heyes, P.M., very ably replied to the toast, and stated that he felt proud to be amongst his brethren at the social table, and from the manner in which the installation ceremony had been performed, he must say, and truly so, that he never saw it done more efficiently, although he had been a Mason for

the last nineteen years, and that from the knowledge he possessed of the working of the officers who had that day been appointed, he felt sure they would work together, and be equal to any lodge in the division of West Lancashire.

The next toast was "The Officers of Lodge 1035," which was most enthusiastically drunk.

The Rev. Bro. H. Williams, S.W., replied and said that he hoped that, by proper attention to the duties assigned to them, they would continue to merit the approbation of the brethren.

The brethren, after spending a very agreeable evening, which had been enlivened by songs and recitations, were then called from refreshment to labour, in resuming which the lodge was closed in time, form, and with solemn prayer.

MONMOUTHSHIRE.

TREDEGAR.—St. George's Lodge (No. 1098.)

The installation of Bro. Samuel G. Homfray as W.M. of this lodge was performed on the 9th inst. by Bro. John Middleton, P.G.J.W., Moumouth, and P. Prov. G.S. of Lincoln, in the unavoidable absence of Bro. Henry Bridges, D. Prov. G.M., Somerset, and P.G.S.B. of England.

The lodge was opened at the Temperance Hall, where the following appointments were made: Bros. S. G. Homfray, W.M.; Robert Bond, I.P.M.; B. S. Fisher, S.W.; Charles Homfray, J.W.; Rev. W. M. Jenkins, Chap.; C. E. Sloper, Treas.; W. Campbell, Sec.; B. Davis, S.D.; E. Phillips, J.D.; E. Horlick, D.C.; John Lewis, D.W.; B. E. Griffiths, Organist; H. Butterfield, I.G.; H. Fowler and Lionel Gravenor, Stewards; J. Don Levy, Tyler.

The lodge having been closed in due form, the brethren adjourned to the Castle Hotel, where the banquet was served up in the large room by Bro. Host Spencer. Bro. S. G. Homfray, the W.M., presided, supported by the Wardens in the vice chairs. Between seventy and eighty brethren sat down, amongst whom were Bros. J. Maund, P.M. 818, P.G.S.W.; J. Middleton, P.M. 298, 633, and 1098, and P.G.J.W.; Rev. Samuel Fox, P.G. Chap.; W. Pickford, P.M. 471, and P.G.T.; R. B. Evans, P.M. and P. Prov. D.C.; R. Bond, P.M. 683 and 1098, and P.G. Assist. Dir. of Cera.; John Griffiths, P.M., and P.G. Supt. of Works; Charles H. Oliver, W.M. 471.

After the cloth was removed the following toasts were given: "The Queen and the Craft." The W.M. also coupled with it the name of the Crown Prince of Prussia, who is a Mason "The M.W. the G.M., the Earl of Zetland, and the Grand Lodge of England." The W.M. expressed his regret at the absence of Bro. Bridges, who had promised to attend to perform the installation ceremony.

The W.M., in giving the health of the R.W. the P.G.M. Bro. Rolls, and the Grand Lodge of Monmouthshire, wished the speedy restoration of Bro. Rolls to his usual health.

Bro. Maund, in responding, gave the welcome intelligence which he had received from the son of the P.G.M. on the previous evening, viz., that the health of Bro. Rolls had recently improved.

Bro. Waters, in very complimentary terms, gave "The health of the W.M. 1098, Bro. S. G. Homfray."

Bro. Homfray returned thanks. He certainly felt proud of being elected Master of the lodge of his native town. It was a post to which he had aspired ever since his initiation into Masonry. He assured them that no exertion on his part should he wanted to promote the welfare of the lodge. He should apply himself assiduously to the discharge of the responsible duties which devolved upon him.

By the W.M., "The health of the installing Master, Bro. Middleton, who, in the absence of Bro. Bridges had so ably performed the ceremony.

The toast was appropriately acknowledged by Bro. Middleton.

By Bro. Rev. Samuel Fox, "The I.P.M., Bro. Bond,"

Bro. Bond acknowledged the compliment. As one of the founders of the lodge, he naturally felt proud of its present prosperous condition. He might mention that although it had only been established two years it numbered forty members.

By Bro. Maund, "The lodges of the Province," coupling with the toast the name of St. George's Lodge."

The toast was acknowledged by Bros. Homfray, W.M. Tredegar, Pierce, P.M., Abergavenny, Thomas Williams, W.M. elect of the Ica Lodge, and C. H. Oliver, W.M., Silurian Lodge.

Bro. J. Middleton proposed "The Visiting Brethren," coupling with the toast the health of Bros. Liddell, Dr. Tydd, and Hamp-

den, with especial reference to the high position in Masonry of the two first-mentioned brethren.

The toast was most cordially received.

Bro. Liddell acknowledged the toast in an appropriate speech.

Bro. Dr. Tydd, endorsing his brother's remarks, complimented the lodge on its efficient working.

Bro. Hampden also returned thanks.

Bro. Liddell again rose to apologise for the absence of several brother officers who were prevented from attending.

Bro. C. Homfray gave "The Ladies," in a speech which elicited considerable merriment.

Bro. Dr. Hughes, as the youngest Mason, made a humorous response.

Then came good Bro. Pickford with his old toast of "The Masonic Charities," of which he spoke fervently and well. The boys' and girls' schools, he said, were more efficient and extensively useful than ever, and more than ever challenged their liberality. He earnestly urged the brethren to subscribe.

The W.M., in giving "The Officers of St. George's Lodge," referred to a project which he was anxious to see carried out, and which he was prepared to support to the utmost of his power, viz., the erection of a Masonic Hall at Tredegar. Bro. William Adams, C.E., of Newport, had kindly drawn out a plan and elevation, which would be banded round for the inspection of the brethren, and he was sanguine that the work could be carried out. After which Bro. Fisher, S.W., returned thanks.

The brethren separated at an early hour.

NORTHUMBELAND.

NEWCASTLE-ON-TYNE.—*Lodge de Lorraine* (No. 541).—On Friday, the 20th ult., the members of this lodge held their annual festival to celebrate the installation of their W.M., John Stokoe. At the time appointed for the installation, the lodge-room was well filled by the members and visiting brethren, particularly P.M.'s, amongst whom in the dais we noticed Bros. E. D. Davis, P.M., P. Prov. S.G.W.; Thomas Anderson, P.G., Treas.; Jensen, Saniter, Ludwig, Thomas Smith, A. Clapham, P. Prov. G.S.W.; Hotham, P. Prov. G.S.W.; Pulman, P.D.G.S.W.; Turkey, Winter, &c. The lodge was opened by the W.M., Bro. B. Smailes, and after the minutes were confirmed, he vacated the chair in favour of Bro. Davis, who performed the installation ceremony in an impressive manner. Bro. Stokoe having signified his assent to the ancient charges, was installed in the chair of K.S. in the usual manner. He appointed as his officers the following: Bros. B. Smailes, I.P.M.; W. G. Laws, S.W.; Hubert Laws, J.W.; H. Modlin, Sec.; T. Anderson, P.M., Treas.; Blenkinsopp, S.D.; G. Laws, J.D.; W. Howard, I.G.; Trotter, Tyler; C. G. Anderson and G. Taylor, Stewards. The installing Master then delivered the usual charges to the W.M. officers and brethren, and the lodge was duly closed. The festival was afterwards held at Bro. R. Brown's, Turk's Head Hotel, Grey-street, when upwards of forty of the brethren sat down to a *recherché* dinner, set out in that unexceptionable style for which Bro. Brown is noted. The usual Masonic toasts were given and responded to, including the health of the W.M., ably proposed by Bro. E. D. Davis, and feelingly replied to by the W.M. The toast of "The installing Master," met with an enthusiastic reception: and the W.M., in proposing "The present Officers," pointed out as an evidence of the harmonious working of the lodge, and of the zeal and ability of the officers that at the installation that day every officer had gained but a single step in promotion; their merits having been all so equally good, and each had previously done his individual work so well. The pleasures of the festival were much enhanced by the vocal abilities of several members of the lodge, prominent amongst whom were Bros. Penman, R. Watson, Hindhaugh, Donnison, Blenkinsop, and the W.M., who sang several Masonic glees at intervals during the evening in an excellent manner. The "Masonic Charities" were proposed in a speech by Bro. E. D. Davis, who called upon the brethren most earnestly to support them by contributing liberally to the subscription lists of our noble charitable institutions. The Tyler's toast having at last been given, the brethren separated, highly delighted with the whole proceedings of the festival, and with the energy and care exercised to bring it to such a successful termination.

NORTH WALES AND SHROPSHIRE.

ANGLESEA LODGE (No. 1113).

In our impression of the 30th November last, we gave an account of an emergency meeting of this promising and prosperous lodge;—we now return to it, on the occasion of the installation of the W.M. The election took place on the 20th of November, when by the unanimous vote of the brethren present, the Bro. William Bulkeley Hughes, M.P., Prov. G. Reg., the S.W., was elected to fill the Master's chair for the year ensuing. Bro. William Bulkeley Hughes was unfortunately absent upon the occasion, having to be in his place in Parliament during the unusual autumnal session. His duties in the lodge were very ably performed by a visitor, Bro. Captain Charles E. Pearse, E.N. The installation took place on the 18th of December, and Bro. William Swanborough, P. Prov. G.D., one of the P.M.'s of the old St. David's Lodge, Bangor, performed the ceremony in his accustomed highly efficient manner, and he received the thanks of the lodge for his important services. The W.M. appointed and invested the following brethren as his officers for the ensuing year: Bros. John Coles Fourdrinier, I.P.M. and Sec.; William Hughes, S.W.; Rev. R. H. Williams, J.W.; Captain Hampton and Alexander, Deacons; Phillips, I.G.; E. R. Thomas, Organist; I. Griffiths and Thomas Fanning Evans, Stewards.

Perhaps not the least interesting event of the evening was the re-appointment of Bro. Michael Dyer (an old Waterloo veteran, whose breast was covered with medals and clasps for varied services) as the Tyler—the old soldier's salute with his drawn sword and short but pithy thanks were much appreciated and applauded.

We have said above, "this promising and prosperous lodge;" we will let the concluding paragraph of the report of the permanent committee come to aid us in our statement, viz.: "Your committee cannot conclude this their first report without shortly alluding to the progress and position of the lodge, commencing on the 6th of July, 1866, with eight members, it may now fairly boast of having on its register no less than thirty-three subscribing members, besides three honorary members, and during this its first season, out of the above number of thirty-three, no less than sixteen 'have seen the light' in this lodge. This result cannot but be deemed highly satisfactory—but your committee, whilst sincerely congratulating the lodge upon its position and highly satisfactory condition, and whilst wishing to urge all the members to exert themselves to maintain the present flourishing condition of the lodge, desire most particularly to call the attention of each brother to the fact that it is not by mere numbers that any lodge is efficiently and satisfactorily maintained, and that therefore the greatest care will be requisite in recommending for admission such gentlemen only as are likely to reflect honour upon their proposers and upon the lodge in an equal degree, and prove good members of our ancient and honourable fraternity." Bro. Gen. Hughes received his Grand Lodge Certificate in open lodge.

The W.M. proposed for the acceptance of the lodge a very handsome harmonium, in rosewood case, which was accepted amidst much applause, and the thanks of the lodge were duly recorded to the W.M. for his thoughtful, very handsome, and most useful gift.

Bro. William Bulkeley Hughes, the W.M., then rose and said: "Brethren, after thanking you for the honour done me by placing me in the chair, my first duty, and believe me it is a most gratifying and acceptable one it is, to ask you to join with me in tendering to our dear Bro. Fourdrinier, the first Past Master of this lodge, our dutiful and warm acknowledgments, for the kind, urbane, indeed affectionate manner in which he has conducted the duties and business of this lodge since its establishment. It is well known to us all that through his valuable assistance we are mainly if not entirely indebted for the position we hold among the lodges of the kingdom. To him nearly one-half of the brethren owe their first impressions of Masonry. Having such a highly gifted Freemason as the first Master of our lodge is an honour of which I am, as I am sure you all are, proud. Look at the emblems of merit which adorn his breast, one of which was presented to him by the best and sincerest Grand Master of England—the late Duke of Sussex. Brethren I ask you not only whether we can withhold our deepest and most grateful thanks to the immediate Past Master, but can we much longer delay conveying our sense of the obligation the members of this lodge are under to him in a more substantial form, and which at a future time I shall take occasion to bring before your notice. I shall conclude this

imperfect though sincere tribute of my gratitude for the Masonic kindness I and all of us have experienced from the Immediate Past Master by moving that it be resolved that the best thanks of this lodge are due, and are hereby offered to Bro. John Coles Fourdrinier, the I.P.M. for the anxious and untiring interest he has taken in the establishment of this lodge, his constant attention and attendance, and the very enlightened and impressive as well as beautiful way in which he has performed the onerous duties and ceremonies of the lodge during the first year of its existence;" which motion being seconded by the Senior Warden, Bro. William Hughes, was carried amid much applause in the affirmative.

Bro. Fourdrinier, P.M., returned his thanks for the kindness of the brethren in his warm hearted, earnest, and emphatic manner.

There were ballots for one joining member and one candidate for initiation, and though this was the Master's day, the retiring Master found time before the installation to pass Bros. W. H. A. Hughes and George Higgins to the second, and to raise Bros. Thomas Fanning Evans, Azariah Hughes, and William Evans to the third degree. Several notices of motion, one for altering the day of meeting to the Tuesday after the Monday of or before Full Moon, were disposed of, and the lodge was closed, after which the brethren partook of an elegant banquet served up by Mrs. Crewdson in her usual excellent style.

On the 7th inst., being an emergency meeting under the altered day for that purpose, there was a large assemblage of brethren, and after the confirmation of the minutes, Bro. Benjamin Rose, of Frondeg, near Amlwch, Solicitor, was duly initiated into the order, and Bro. John Williams received his third degree. The lodge being then resumed in the first degree, and the W.M. having requested Bro. Fourdrinier, P.M., to retire for a few minutes, addressed the brethren and said "he had a subject to bring forward which he had much at heart;—the brethren were greatly indebted to the I.P.M., Bro. John Coles Fourdrinier, not only for the admirable way in which he had performed the duties of the chair, and for his kindness and urbanity to the brethren; but also for the time, labour, and expense he had devoted to the interests of the lodge, in its formation and in everything that could conduce to its welfare. It was to him they owed its present flourishing condition. They were likewise indebted to him for undertaking the important and onerous duties of Secretary, and for his continued attendance, notwithstanding his removal to London, and he thought it was incumbent on them to make some substantial acknowledgment of the valuable and indeed indispensable services of their dear, and he might say beloved, Bro. Fourdrinier. He therefore begged to propose a resolution, in the full assurance that it would meet with a hearty response from the brethren, and he would himself head the list with £20". The remarks of the W.M. were received with repeated applause. He then proposed the following resolution: "That some recognition of the regard and gratitude of the brethren be made to the Immediate Past Master, Bro. John Coles Fourdrinier, for the remarkable zeal and efficiency with which he had discharged the duties of the chair, and other offices during the past year, for the active and laborious part he had taken in the establishment of this lodge, and for his eminent services to the craft in general in this portion of the province; and that a fund be created for the purpose of presenting him with a Past Provincial Junior Grand Warden's Jewel, accompanied by a purpose of money.

This proposition was received with well marked demonstrations of satisfaction.

Brother Henry Pritchard seconded the resolution in a few appropriate observations.

Bros. Higgins, Rice, Roberts, and W. H. A. Hughes warmly supported the proposition, which, on being put to the lodge, was carried unanimously.

Bro. W. Hughes, S.W., circulated a paper in the lodge, and the sum of forty guineas was immediately set down.

Bro. T. C. Roden, P.M., said that although he, as an honorary member, had not voted upon the resolution they had just passed, he begged permission to say a few words: firstly, to thank them for the distinguished honour they had conferred on him in electing him an honorary member of the lodge; and secondly to express his gratification at what had just taken place. Bro. Fourdrinier was an old, able, and experienced Mason, one of those earnest men upon whom materially depended the good working and the prosperity of the Craft. It was evident that that lodge could not have been established and

worked without his assistance, and that, as the Worshipful Master had truly said, his services had been and still were indispensable. They have therefore done wisely and well in resolving to make this recognition of those services; because Bro. Fourdrinier was justly entitled to it, and because it would have been a slur upon the lodge to have neglected to do that which was about to be done. When the Master of a lodge merely performed the duties of his office, he held that there was no necessity for presenting him with a testimonial; but when such extraordinary services were rendered at such personal sacrifices as had been made by Bro. Fourdrinier, it would be neither just nor creditable to allow them to pass unnoticed and unrewarded.

Bro. Fourdrinier, I.P.M., was then recalled, and, on being apprised by the W.M., in a few feeling and affectionate words, of the proceedings which had taken place in his absence from the lodge, was too much affected to give expression to his thanks.

The lodge was then closed, and the brethren adjourned to refreshment.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Bute Lodge*, (No. 960).—The installation of Bro. Philip Bird, as W.M. for the ensuing year took place at the Masonic Hall, Bute Docks, on the 30th ult. The ceremony was very ably performed by the R.W. Provincial Grand Master for the Eastern Division of South Wales, Bro. Theodore Mansel Talbot, assisted by his Deputy, Bro. E. J. Morris (of Swansea). There was a very numerous attendance of brethren of the mystic craft, the most distinguished visitor from a distance being Bro. Dr. Samuel Bryant, P. Prov. S.G.W. Bristol, Grand Commander Knight Templar Prov. Bristol and Gloster, &c., who also represented the Grand Master as consecrating officer of the Bute Lodge some five years since. Besides the brethren before named, the board of Installed Masters consisted of Bros. John C. Thorp, P. Prov. S.G.W. Oxon.; W. H. Martin, P. Prov. S.G.D.; John Williams, P. Prov. G.S.B.; T. B. Bell, Prov. G.S.D., all Past Masters of the Bute Lodge. Bro. D. Williams, W.M. Indefatigable Lodge, Swansea; Bros. C. H. Oliver, W.M. of the Silurian, and Thomas Williams, W.M. of the Isca Lodges, Newport; Bros. Thomas Hodge, P. Prov. G.S.W., E. J. Thomas, Prov. G.D.C., Past Masters of the Glamorgan Lodge, Cardiff. At the conclusion of the installation ceremony the W.M. proceeded to appoint and invest the following brethren as his officers, viz.—Bros. T. B. Bell, I.P.M.; Rev. E. Jones, Prov. G. Chap., S.W.; W. Williams, J.W.; W. H. Martin, Treas.; F. Ware, Sec.; S. Weitchert, Dir. of Cera.; R. Evans, S.D.; S. Daniel, J.D.; W. Coleman, I.G.; W. E. Vaughan and W. Davies, Stewards. Lodge having been closed, the brethren proceeded to the Royal Hotel, St. Mary-street, where a sumptuous banquet had been prepared by Bro. Bacon. The W.M. was supported by the distinguished visitors before enumerated, and about sixty other brethren. The mother lodge (Glamorgan) although not numerous, was well represented by Bros. Samuel Nash, S.W.; T. Hodge, E. J. Thomas, S. D. Jenkins, Jos. Elliott, T. James, and a few other leading members. The usual loyal and Masonic toasts were ably given and responded to, and one of the most interesting proceedings of the evening was the presentation to Bro. Thorpe of a chaste and elegant P.M.'s jewel, bearing the following inscription:—"Presented to Bro. John Charles Thorp, P.M. 340 and 960, P. Prov. G.S.D. Oxon, by the brethren of the Bute Lodge 960, Cardiff, as an affectionate memorial of their friendship and esteem, and for his unwearied and disinterested labours on behalf of the lodge of which he was the founder, and first installed Master, 30th Dec., A.L. 5871."

WARWICKSHIRE.

BIRMINGHAM.—*Fletcher Lodge* (No. 1031).—The regular monthly meeting of this lodge was held at the Masonic Rooms on Wednesday, the 8th inst. There was a small attendance of brethren, only sixteen being present, and two visitors, Bros. John Bragg, W.M. 739, and P.G.P., and H. Needham 175. The lodge was opened at six p.m., and the preliminary business having been gone through, Bro. M. H. Wright proved his efficiency in the former degree, retired and was re-admitted, properly prepared, and passed to the degree of F.C., after which the W.M. delivered the lecture in the second degree. Great credit was due to the W.M. for the perfect knowledge he has acquired of his duties, and the excellent manner in which he

performed the ceremony of passing, and the clear, distinct, and impressive way in which he delivered the lecture on this, the first occasion of his performing the important duties of W.M. A brother from India then applied for and received assistance. Bro. J. Bragg, supported by Bro. T. Partridge, P.M., appealed to the lodge on behalf of a well known and highly respected brother, who was formerly in good circumstances, but had become much reduced by events over which he had no control. It was stated that a committee had been formed for the purpose of raising a sum of money to purchase an annuity; the sum of thirteen guineas was at once subscribed by the brethren present, which will no doubt be greatly increased when the motion is known to the other members of the lodge who were absent on this occasion. We hope all the lodges will respond to the call in a liberal manner, in order that the committee may be enabled to carry out their object, and thereby give their aged brother the assistance he deserves, and at the same time prove to the world that the word brother among Masons is something more than a name.—[We alluded to this very deserving case in "Masonic Memo." of last week.]—ED. F. M.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200.)—On Wednesday, the 15th inst., the brethren of this old and prosperous lodge held their usual monthly meeting. George Simpson was initiated (by dispensation) as a serving brother by Bro. H. A. Williamson, W.M. Bro. Harcourt Johnstone, the W.M. elect was then presented, and duly installed in the chair of K.S. The ceremony of installation was most impressively performed by Bro. J. W. Woodall, P.M., P. Prov. S.G.W.; assisted by Bro. Rooke, P.M., P. Prov. J.G.W. After the investiture of Bro. Williamson as I.P.M., the board of Installed Masters was closed and the brethren readmitted. The W.M. then proceeded to invest the following brethren as officers:—Bro. W. Peacock, S.W.; R. H. Peacock, J.W.; J. W. Woodall, P.M., Treas.; H. C. Martin, P.M., Sec.; T. Raper, S.D.; D. Fletcher, J.D.; Groves, I.G.; Bro. the Rev. D. Alexander was appointed Chaplain. The next business was the presentation of a P.M.'s jewel in gold and enamel, together with a beautifully illuminated address to Bro. H. A. Williamson, the W.M. for the past year, as a mark of approval from the brethren for the efficient manner in which the business of the lodge had been conducted during his term of office. The presentation of the testimonial was entrusted by the brethren to Bro. Rooke, P.M., who in the course of his remarks observed: "It gives me very great pleasure to be deputed by the brethren to present this testimonial to Bro. Williamson, as I am quite certain it has been richly earned. I remember that at the time I entered the lodge Bro. Williamson was the Secretary, which office he filled for three years, that it was he who first encouraged me in my upward course in Masonry by telling me I might depend, the more I went into it, the more I should like it, and the more beauty I should see in it. I am perfectly certain no Master has ever worked harder to promote the prosperity and well-being of the lodge; and I trust the presentation of this testimonial will act as an incentive to younger Masons to make themselves thoroughly efficient in the working of the lodge, and that in years to come Bro. Williamson's children, and his children's children will point with pride to this testimonial and say, 'See how my father or my grandfather made himself respected in the Old Globe Lodge, let us go and do likewise.'" After a few more highly eulogistic remarks Bro. Rooke presented the jewel and address, of which the following is a copy:—"To Brother H. A. Williamson, Worshipful Master of the Old Globe Lodge 200, of Free and Accepted Masons, Scarboro', for the year 1867." "We the undersigned brethren of the Old Globe Lodge of Free and Accepted Masons, have much pleasure in presenting you with this testimonial and the accompanying Past Masters jewel, as an expression of our appreciation of the attention, courtesy, and upright conduct displayed by you during your year of office as Worshipful Master of this lodge." Here follow the signatures. Bro. Williamson replied in the following terms: "Worshipful Master, Brother Past Master Rooke, officers and brethren; In attempting to thank you for this proof of your good will to me, I feel that no words I can command are sufficiently expressive. I cannot but ask myself what I have done to merit such a high mark of approbation, and the only candid answer I can give is simply—nothing. I certainly have tried to discharge the duties of my high office with fidelity, but I am very much afraid that my failings have been many; and if our lodge has been well worked, I cannot but feel that it is due

in a great measure to the zeal of my officers and the great support afforded me by the members in general, for I can honestly say no master ever had more efficient officers, or was more unanimously supported by the brethren. I would particularly embrace this opportunity of thanking the Past Masters for the advice and assistance they have one and all afforded me. I scarcely know, brethren, of which I feel most proud, the jewel or the address that so much enhances its value, but I am inclined to think the latter, because it contains the hearty expression of your esteem and approbation, which I assure you, are very dear to me. I trust that although my term of office is expired that my term of usefulness will continue, as I can assure you it will be a pleasure to me to serve my mother lodge by all the means in my power. I can only again most warmly thank you for these gifts, and assure you they will be very highly prized by me. Let me in conclusion, brethren, wish each of you health and prosperity in your worldly affairs, and increased success in all that appertains to our lodge; let us all live in that harmony which ought to characterise Freemasons, and strive to act up to the tenets of our noble Order, so that when we are summoned from this sublunary scene we may ascend to that bright lodge above, where the world's Great Architect lives and reigns for ever." A vote was passed that the sum of one guinea be given from the funds of the lodge to three of the local charities, and a further sum of one guinea to the fund of the Masonic life-boat. The W.M. invited all the visiting brethren to stay and partake of refreshment. The lodge was then closed in harmony and solemn prayer at 9 p.m. The brethren then adjourned to refreshment, when an excellent repast was prepared for them, under the management of Bro. Chapman. The cloth having been removed, the usual loyal and Masonic toasts were given, after which the health of the newly installed Master was enthusiastically proposed by Bro. Woodall, P.M., and heartily responded to by the brethren with the regular, and also musical honours. Bro. Johnstone, in a very warm manner, returned thanks for the honour done him in electing him to the office of W.M., and assured the brethren that it would be his endeavour to make himself fully competent to perform his duties and preserve the interests committed to his care. The health of the visiting brethren was proposed by Bro. Rooke, P.M., and responded to by Bro. Bower, P.M. 660, P.G.S.W., and Bro. Farthing, P.M. 643. After which the health of the P.M.'s and the officers, past and present, were severally proposed and responded to. The Tylers, and the parting toasts were then proposed, and the brethren separated.

YORKSHIRE (WEST).

HUDDERSFIELD.—*Lodge of Truth* (No. 521).—A very large and interesting meeting of this lodge was held on Friday, the 3rd inst., at which Bro. Bentley Shaw, D. Prov. G.M. of West Yorkshire, was present. There were five initiations and two passings, all of which were done in an able manner. Two initiations and one passing being taken by Bro. E. Woodhouse, W.M., and the remaining ceremonies by four P.M.'s. The W.M. afterwards gave the charge to the newly-initiated brethren. The ordinary business for the evening having been disposed of, the D. Prov. G.M., on behalf of the members of the Lodge of Truth, presented a portrait, P.M.'s jewel, and apron to Bro. W. C. Marsh, P.M., in his usual impressive manner. After having recounted, especially for the information of the younger brethren, the great and various services rendered by Bro. Marsh to the Lodge of Truth, during its earlier years, and when difficulties had to be overcome, the D. Prov. G.M. expressed his conviction that these gifts were worthily merited. Having attached the jewel the D. Prov. G.M. addressed the recipient to the following effect:—"Bro. Marsh, it is with feelings of extreme pleasure that I have come here this evening to present to you these magnificent presents, at once an honour to yourself and the members of the Lodge of Truth. Although your business engagements require that you should be at so great a distance from your mother lodge, as to render it impossible for you to visit her at other than long intervals, yet I trust when ever you look upon that jewel you will feel solace and consolation in knowing that your exertions for her prosperity have been duly appreciated. Let that jewel ever remind you of the respect and affection entertained for you by your brethren, treasure it as a proof that Freemasonry is something more than a name, guard it as a bond of brotherly affection, and as age creeps on, you will have the comforting conviction, that your labours for the welfare of the Craft you have loved so well have not been in vain."

SCOTLAND.

MIDDLE WARD OF LANARKSHIRE.

MEETING OF PROVINCIAL GRAND LODGE.

That Freemasonry is flourishing in this great seat of Metallurgical industry was apparent to us when attending, on the 14th inst., at Coatbridge, the quarterly communication of this Provincial Grand Lodge, held in the Masonic Hall belonging to the St. James' Old Markland Lodge, No. 177. The brethren, in spite of the inclemency of the weather, assembled in strong numbers, the snug little hall of 177 being almost inconveniently full. In the absence of the Prov. G.M. (the R.W. Bro. James Murray, M.P.), the R.W. Bro. Major Barbor, Depute Prov. G.M., officiated as acting Prov. G.M., supported by Bro. Captain Colt, of Gartsherrie, R.W.M. of 177, the several Prov. Grand Office-bearers, and many brethren of distinction in this province, which has very aptly been termed the "Staffordshire of Scotland."

The business generally, including the installation of the Prov. Grand office-bearers, very ably performed by the acting Prov. G.M., partook much of the routine character that distinguishes our local "Masonic parliaments;" there was, however, on the present occasion, one exception, an agreeable incident which it affords us much pleasure to record, namely, the restitution to his full Masonic privileges of a very old P.M. of the lodge, St. James' Old Markland, 177—a brother who is known as the "Father of the Lodge." It behoves us not, we consider, here to enter into the particulars of the occurrence which gave rise to this restitution; suffice it to say, the subject was fully ventilated at the meeting, and was handled by the acting Prov. G.M. in the true spirit of Masonic charity and justice to both parties. With the view of arriving at the expressed wish of a majority of the members of the lodge, the matter was referred to a committee; appointed jointly by the brother referred to, and the brother, also a P.M. and highly esteemed member of the same lodge, to whom the alleged offence had been given, to decide whether, under the circumstances, the former brother was entitled to forfeit his Masonic privileges; the result of the proceedings of the committee was—as above stated—that the former brother was considered entitled to be restored to his Masonic privileges as a full member of the lodge.

After the proceedings of the Provincial Grand Lodge were concluded, a meeting of the Lodge St. James', Old Monkland, was held, and was visited by a deputation from the Provincial Grand Lodge. The chair of K.S. was occupied by the present popular R.W.M., Bro. Captain Colt, of Gartsherrie, supported by Bro. Hugh Symington, of Coatbridge, the captain's immediate and highly-esteemed predecessor. In the course of the proceedings, the result of the committee's deliberations, as just stated, was communicated to the lodge, and received by the brethren assembled right heartily; and upon the brother referred to entering the lodge he was congratulated most cordially, and received the right hand of good fellowship. No true Mason present, and witnessing this incident, could but endorse those appropriate lines by the Psalmist, sang in some lodges during one of our most impressive ceremonials;

"Behold, how good a thing it is,
And how becoming well,
Together such as brethren are,
In unity to dwell!"

We cannot conclude this brief notice without remarking that it says much for the high estimation in which the Order is held in this important mining and manufacturing district of Scotland, that though known in popular parlance as the "black" country, the Masonic sun here shines with effulgence, shedding its benign influences and "light" on all around to great advantage. Many of the leading landed proprietors, coal and iron masters, manufacturers, and others holding important positions in connection with the public works of the district, are either office-bearers of the lodges in the several towns in the province, or otherwise take an active part in all appertaining to the good of Freemasonry in general, and in this province in particular.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The 8th inst. being the 2nd Wednesday in the month, was the regular night for the

holding of this lodge. The lodge was opened in the 1st degree shortly after seven o'clock, when the following members were present:—Bros. Gallienne, D. Prov. G.M.; W. H. Mortice, W.M., in the chair. Bros. J. B. Gardner, S.W.; J. S. Glencross, J.W.; T. Millington, S.D.; P. L. M. Nicolle, as J.D.; J. H. Parker, I.G.; Sarchet, Sec.; and Manger, Tyler; W. H. Muretz, W. H. Smithard, P.M.; J. B. F. Lucas, Thomas Abott, Cohen, W. Churchouse, P.M.; Thomas Stainer, John Turton, W. H. Stickland, P.M.; Carleton, J. H. Guilbert, P.M.; W. A. Willcocks, P.M.; E. W. Hutchinson, P.M. and Treas.; the Grand Secretary, and G. Sparrow, P.M. Visitors: Bros. T. Churchouse, late 289; G. H. Smythson, W.M. 168, and T. A. Horner, 862. The business mentioned in the summonses was the passing to the 2nd degree of Bros. Le Maitre and Lucas. Bro. Le Maitre, however, was scarcely expected to be present, as it was known to be doubtful whether his professional duties afloat would allow of his being in the island at the time. The minutes of the preceding lodge were read and confirmed. Bro. Lucas was examined in the usual manner as to his proficiency in the science of Freemasonry, and having answered the questions put to him in a very satisfactory manner, was entrusted and left the lodge for preparation. On his readmittance (the lodge having in the meantime been opened in the 2nd degree), Bro. Lucas was duly passed to the degree of F.C. The new W.M. went through the ceremony in a most creditable and correct manner, much to the gratification of all present, and by many of whom he was complimented on the composed and excellent way in which he officiated on his first occasion of presiding over the lodge. The lecture on the tracing board was delivered to Bro. Lucas by the D.P.G.M. Bro. T. Churchouse, late 289, with his accustomed kindness presided at the harmonium. The Treasurer read his annual statement of accounts, from which it appeared that the lodge was in a flourishing condition, both as to its finances and the number of members. A donation of two sovereigns was voted to a brother in need residing in England, who at one time frequently visited Germany, was known and respected here, and who was initiated into Freemasonry in DoYLES Lodge. An annual subscription of £1 was voted to the Royal Masonic Institution for Boys, the same sum to the like Institution for Girls, and £2 to the Royal Masonic Benevolent Institution for Aged Masons and their Widows. Bro. Major Fielden who has just acquired by purchase the adjacent Island of Herm, so famous for its granite quarries and its shell beach, was proposed as a joining member by the D. Prov. G.M., and seconded by Bro. Smithard, P.M. The lodge was now closed in due form in the 2nd degree, and then in the first, when the brethren retired to the refreshment room.

ROYAL ARCH.

METROPOLITAN.

CHAPTER OF HOPE (No. 206).—*Installation Meeting.*—The regular convocation of this old chapter was holden on Thursday, the 9th inst., at the Globe Tavern, Royal Hill, Greenwich. The chapter was opened by Comps. G. Edgington, M.E.Z.; J. C. Peckham, H.; F. Walters, P.Z., as J.; and there were present, Comps. S. Noble, P.Z., Treas.; Hogg, P.Z., S.E.; J. W. Halsey, M.E.Z. 507; A. D. Loewenstark, H. 185. The companions were then admitted. The minutes of the previous meeting were read and unanimously confirmed. The by-laws, as revised, were agreed to be referred back to the committee appointed to alter them. Comp. H. A. Collington took his chair as J. Comp. F. Walters, P.Z. 73, Mount Lebanon Chapter, was then invited to do all the three installations of the Principals. Accordingly a board of Installed Principals was duly formed. Comp. J. C. Peckham was installed M.E.Z.; H. A. Collington, H.; and J. Hesler, J. The board of Installed Principals was then closed. Comp. W. Noak was appointed, robed, and invested with the collar and jewel of his office of S.N. Comp. Hogg, S.E. (re-invested); S. Noble, P.Z., Treas. (re-invested for the fifteenth time). Comp. J. H. H. Doughney, P.S., who appointed Comps. A. H. Tattershall, 1st A.S.; T. Perridge, 2nd A.S.; Johnson, P.Z., Janitor (re-invested). The Installing Principal gave a suitable address to each officer as he robed and invested them. One brother was proposed for exaltation at the next chapter meeting. The convocation was duly closed, and the usual good banquet followed. At the close of the banquet the M.E.Z. requested the companions to charge their glasses bumpers with champagne, for he had a toast to bring under their notice, which was "The Health of their Visiting Companion F. Walters, P.Z.," who had so kindly consented to do the ceremonies of

installations, and who had rendered them in such an able proficient, talented, and impressive manner, which must and was pleasing to all who had been present. They all felt obliged to him for doing so, and tendered him their best and warmest thanks. Comp. S. Noble, P.Z., also reiterated all the M.E.Z. had said, and supposed, like a dutiful child, Comp. F. Walters, P.Z., had come to his parent chapter, as nearly twelve years ago he had been exalted in that room they were then meeting in, and expressed a hope that he would often times come amongst them, and regretted they had unintentionally, in press of business, neglected giving him a vote of thanks, which he could assure him would be done the next time they met, and it would also be entered on the chapter minute book. Comp. G. Edgington, P.Z., in a similar strain, expressed the satisfaction they all felt in seeing him amongst them once more. Comp. F. Walters, P.Z., in a suitable speech, expressed his thanks for the warm, kind, and fraternal reception he had met with, and assured them whenever he could render them any help with the work, he would be delighted to do so. He regretted his inability to stay any longer, and as that was the fourth night he had been in Masonry that week, and had two more nights to follow, he, with regret, must wish them all good night, and a happy new year. He then left. The usual happy evening was spent.

MARK MASONRY.

METROPOLITAN.

St. MARK'S LODGE (No. 24).—The regular meeting of this well-established Mark lodge was held at the George Hotel, Aldermanbury, on Monday, the 6th inst. Bro. R. W. Little, W.M., presided, and there were present Bros. W. Turner, S.W.; H. C. Levander, J.W.; H. P. Allender, M.O.; T. Wescombe, S.O. and Treas.; F. Walters, G.P., P.M., Sec.; J. McKiernan; H. Parker, Org., and others. The visitors were Bros. A. D. Loewenstark, P.G.S., P.M., and Treas. 22, P.M. and Treas. 86; H. Massey, J.O. 22. The minutes of the preceding meeting were read and unanimously confirmed. A ballot was taken for Bro. J. J. Farnham, W.M. Sirius Lodge, as a joining member, and it was declared to be unanimous in favour of his admission. Apologies were received from the numerous candidates, excusing and regretting their non-attendance which precluded them from being advanced. This being the election night for officers of the lodge for the ensuing year, the by-laws were read out aloud. The ballot for W.M. was unanimous in favour Bro. W. Turner, G.S., S.W., occupying that honourable post. The ballot for Treasurer resulted in the unanimous re-election of Bro. T. Wescombe. A show of hands resulted in the unanimous re-election of Bro. W. J. Laing as the Tyler for the ensuing year. It was proposed, seconded, and carried *nem con.*, that a three guinea Past Master's jewel be presented from the lodge funds to Bro. R. W. Little as a testimony of respect and gratitude for the able, efficient, and talented manner in which he had performed his duties as the W.M. of the lodge during his year of office. Bro. R. W. Little, W.M., returned thanks in an appropriate speech for this mark of their approbation. One brother was proposed for advancement at the next lodge meeting. An audit committee was elected and appointed. Business being ended, the lodge was duly closed until Monday, May 4th.

MASONIC FESTIVITIES.

SHEFFIELD.

MASONIC BALL.

This annual gathering took place on the 10th instant, in the Cutlers' Hall, and, if possible, passed off with even more success than has attended any of its predecessors.

This is saying much, for the balls which have been given under the auspices of the Masonic brethren, there have always been such exceedingly pleasant reunions as to make their recurrence a thing to be looked for and desired. The arrangements of the committee too, have generally been carried out with such spirit and liberality as to leave scarcely anything to be desired, and those who had the management of this ball admirably sustained the reputation the Masonic balls have obtained in that town and district.

There were about 300 persons present, including several gentlemen holding high position in the Masonic Order, some of whom were strangers to the brethren here, except by repute, and the ball was honoured by the distinguished presence of the Earl and Countess Fitzwilliam, Viscount and Viscountess Milton, Ladies Alice and Mary Fitzwilliam, Mr. and Lady B. Doynne. With the party from Wentworth were Mr. Cecil Foljambe and another gentleman. Earl Fitzwilliam wore the usual emblem of a Knight of the Garter. The band, which was a very excellent one, was under the direction of Mr. C. Harvey, and amongst its members were several of the principal performers in Mr. Hallé's well-known and magnificent band at Manchester.

Dancing commenced about 10 o'clock; and the company sat down, shortly after midnight, to a supper provided by Mr. Bland of the Brunswick Hotel.

We may mention that in the afternoon a Rose Croix Chapter was held in the Masonic Hall, on which occasion, owing to the absence of the Rev. P. Browne, M.W.S., Bro. W. White, P.M.W.S., acted as the M.W.S. Several distinguished guests were present, amongst whom were Bros. Lieut.-Col. Haworth, Deputy-Lieutenant and J.P., Malton; and B. Shaw, Huddersfield, Deputy Provincial Grand Master of West Yorkshire.

CARMARTHEN.

MASONIC BANQUET.

The annual banquet of the Carmarthen brethren was held at the Old Ivy Bush Hotel, on Monday, the 30th ult. The chair was occupied by the new W.M., Bro. W. Davies, and the vice by the S.W., Bro. A. B. G. Brooke. Besides the two gentlemen mentioned, the following officers were elected: Bros. J. W. Thomas, as J.W.; T. Protheroe, S.D.; B. Davies, J.D.; Wm. Evans, J.G.; W. A. Thomas, S.S.; and T. W. A. Thompson, J.S. During the evening Bro. W. Davies was duly installed W.M.

REVIEWS.

The British, Irish, and Colonial Masonic Calendar for the Year 1868; containing Lists of Lodges, R.A. Chapters, &c., in England, Scotland, and Ireland, Canada, and the other Colonies; with an Epitome of Continental and American Grand Lodges. Edited by Bros. J. D. PORTEUS, 18th, and JAMES STEVENSON. Glasgow: W. Porteus. 1868.

We have noticed this Almanack in previous years as one of the most useful Masonic publications, and in drawing now the attention of our readers to its tenth issue, it gives us much pleasure to remark that, under its new and able management, extensive improvements have been introduced. Besides various useful additions made under the head of general information, we find that the lists of British and Foreign Lodges, as well as the "Masonic Memorabilia," have been thoroughly revised, and, in the compilers' own words, "weeded of all non-historical items, and enriched by the addition of several more important and historical notes." The Masonic data relating to the United Kingdom, occupying 157 closely-printed pages, are thus made as exhaustive as possible, and, by a judicious alphabetical arrangement, the reference is greatly facilitated.

The information respecting foreign countries and the British colonies has also been considerably improved and extended. Under the heads of France, Netherlands, and Italy some interesting tabulated statistics have been introduced, showing the number of Masonic bodies of various rites belonging to the province of each Grand Lodge, and with regard to France especially, the number of lodges working in each of the eight principal towns is given in full. The administrative effects which the political events of 1866 have wrought upon the con-

stitution of the German Grand Lodges, have been duly advertised to and explained; besides, we find under the head of "Germany," a list of the Committee and Corresponding Members of the German Masons' Union, an association of a very progressive character, and the proceedings of which have been reported from time to time in the columns of the *Freemasons' Magazine*. Next year's publication of the "British, Irish, and Colonial Masonic Calendar" is to undergo a further transformation. It is to appear under the title of "Universal Masonic Calendar, Pocket-book, and Diary," and in the polyglot address prefixed to this year's issue, we are promised complete lists of the subordinate lodges belonging to the respective provinces of all foreign Grand Lodges. It will give us pleasure to announce the successful carrying out of this plan. In the meantime, we feel it incumbent upon us to congratulate the editors of this Almanack on the very exhaustive character and excellent style in which this year's issue has been got up, forming, as it does, both the cheapest and most complete of all Masonic almanacks published throughout the world.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING FEBRUARY 1st, 1888.

MONDAY, 27th.—Geographical Society, at 8-30, at Burlington House. Sir R. J. Murchison, Bart., Pres., in the chair. Paper to be read—Account of the Livingstone Search Expedition, by E. D. Young, Esq.

TUESDAY, 28th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 29th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING FEBRUARY 1st, 1888.

MONDAY, January 27th.—Lodge:—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms, St. James's. Old King's Arms, 28, Freemasons' Hall. Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. Unity, 183, London Tavern, Bishopsgate-street. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury.

TUESDAY, January 28th.—Lodges:—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Prince of Wales, 259, Willis's Rooms, St. James's. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

WEDNESDAY, January 29th.—Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons. Lodge:—Temperance in the East, 898, Assembly Rooms, 6, Newby-place, Poplar.

THURSDAY, January 30th.—Gen. Com. Female School, at Freemasons' Hall, at 4. Lodge:—Neptune, 22, Radley's Hotel, Bridge-street, Blackfriars.

FRIDAY, January 31st.—House Com. Boys' School, at 3.

SATURDAY, February 1st.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Lodge:—St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars. Leigh, 957, Freemasons' Hall.

MASONIC LIFEBOAT FUND.

Contributions received:—Elias De Derham Lodge, No. 580, £3 8s.

HER MAJESTY'S THEATRE AND BRO. S. MAY

On Tuesday the 21st inst. an adjourned meeting was held at the Freemasons' Tavern of the Masonic and theatrical friends of the above-named gentleman.

Bro. John Udall, P.G.D., was unanimously called to the chair.

Bro. Thomas Beard, the hon. secretary, read the minutes of the last meeting, which were put for confirmation, after which letters were read from various members of the theatrical profession, offering their assistance and service, both in pecuniary and professional manner. A communication was read from Mr. Burgess, of the Christy's Minstrels, fixing Monday, the 17th February as the day appointed for the morning performance at St. James' Hall, when the entire receipts will be devoted to Bro. May's testimonial. Several donations were announced, and among others a cheque for £25 from one of the most distinguished members of the theatrical body, accompanied by a letter, alike honourable to the donor and to the recipient; but, as the writer, from motives of delicacy, desired his name to be withheld, it is our duty to respect his wishes by observing that Masonic virtue—silence. Propositions were made for organizing theatrical performances at one or more of our Metropolitan theatres, and after other matters of detail had been gone into the meeting was adjourned to Tuesday, the 28th inst., at 5 o'clock, p.m.

TURKISH BATHS FOR BRIGHTON.

We see in the list of names of directors and others, published in connection with the establishment of this much needed and certain-to-be profitable undertaking, so many that are eminent as Freemasons and well known not only in the province of Sussex but beyond it, that we feel the utmost confidence in recommending others, who may feel inclined to do so, to do what we have felt it a duty to do, to afford tangible support to the undertaking, and thereby in a practical way endorse the high opinions entertained of it by the many eminent provincial brethren, who have come forward to carry out such an important sanitary institution in a sound commercial way.

A reference to the names of the directors and the several officers of the company is sufficient as a guarantee for the able and honest conduct of the company's affairs, and from Masonic and long personal knowledge of the chairman, and of the managing director, as also of Bro. W. R. Wood and others of the board of directors, &c., all Past Masters; as also of the architect, Bro. H. N. Goulty, of Brighton and London, a member of the Yarrowborough (Sussex) Mount Lebanon, and other lodges, and of Bro. T. J. Sabine, the present Master of the Mount Lebanon Lodge, we feel justified in thus prominently bringing the undertaking before our readers. We have just learned that tenders have been received for erecting the necessary buildings.

TO CORRESPONDENTS.

ERRATA.—In the letter "Masons' Marks," in last week's MAGAZINE, in the 12th line, p. 51, insert the words, "and, in the absence of Plans of our *Medieval Buildings*, which were not made on paper or parchment."

M. M.—The names should not be furnished for publication by the Secretary or any other member of the lodge. A writer has no right, except by the request of, or by permission of, the W.M., to furnish any report of the business transacted in the lodge.—Ed. F.M.

J. K. (Falmouth).—The proceedings you have mentioned are undoubtedly wrong, especially upon the part of the two officers. Your remedy is to lay the facts before the Prov. G.M., who, no doubt, will assist you in every way.

THE BRITANNIC, as also Mount Lebanon reports of meeting, with several others to hand, will appear in our next.

LONDON, SATURDAY, FEBRUARY 1, 1868.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

BOOK II.—CHAPTER I.

THE BULL "OMNE DATUM OPTIMUM."

Analysis of the Bull. Abuse of privileges by Templars and Hospitallars. The Council Third of the Lateran held. The Orders reprimanded.

LET us pause here in our history of the Templars, and consider them apart from their deeds in the battle field. Let us view them in the privacy of their Preceptories, and examine their conduct in private life. No more suitable time could be taken, than when the Holy City was for ever lost to the Crusaders, the Holy Land slipping inch by inch from the Christian grasp, and the Templars already scheming the formation of a formidable power in the West, which should hold monarchs in check, and command the world. There is but little doubt that such was the secret purpose of the Order, and this purpose the far seeing Philip detected, and immediately put in execution those schemes, which resulted in its destruction. With this however we do not deal. We only indicate the purpose of the Order for the better understanding the significance of what has to follow.

Historians, without exception, are partisans. The calm judicial mind, which deduces from deeds certain truths, is wanting. The present judges the past by a standard of its own, the blots of its predecessor by an affected purism of its own, not that it is a tittle less free from these blots itself. The present in turn shall be judged by the future, by its standard of excellence, not that it in turn will be a bit better or purer. Thus while the present styles the past the Dark Ages, so will the future call the present the Dark Ages. To err is human, but what a consolation it is to know that the Final Judge, will not be Man, but God. We must therefore not judge the past by the standard of the present to arrive at the truth, but we must compare it man by his contemporary man; deed by its contemporaneous deed. The Templars must be judged by the other Religious Orders, to learn their guilt or innocence.

The Templars by their valour, their piety, and the wonderful privileges bestowed upon them by successive Popes, had rivetted the attention of Christendom upon them. Their possessions were

immense, and in every country their power overshadowed that of the Crown. They even set monarchs at defiance, were an *imperium in imperio*, owning no head but the Pope, no law but the voice of their chiefs. They acknowledged no bishop, as having spiritual precedence of them, for their Master was also their *Bishop*. Among the many Bulls to be noticed particularly, is the Bull "*Omne datum optimum*," the Magna Charta of the Order, and the ready key to all their power and privileges. It was granted in 1162,* and addressed to the then Grand Master de Blanchefort. It was renewed ten years after, during the Mastership of Odo de Saint Amando. We subjoin an outline of it.

The Bull commences thus—"Alexander, Bishop, Servant of the Servants of God, to his beloved Sons, Odo, Master of the Religious Chivalry of the Temple, situated at Jerusalem, to his successors, and to all the brethren regularly professed." I then proceeds—"Every good gift and every perfect reward,† cometh from above, descending from the Father of Light, with whom there is no change, nor shadow of turning. Therefore, O beloved children in the Lord, we praise the Almighty God, for the gift of your holy fraternity, for your religious and venerated institution, now celebrated over the entire world. For while by nature ye are the servants of wrath, and slaves to the pleasures of this life, yet by favouring grace you, have not remained deaf hearers of the gospel but throwing aside all the pomp and enjoyments of earth, and passing from the broad road which goeth to destruction, you have in humbleness of spirit chosen the difficult way to everlasting life. Constantly carrying upon your breasts the symbol of the life giving Cross, you fulfil faithfully the character of the soldiery of the Lord. Moreover like true sons of Israel, and the ripest combatants of the divine battle, inflamed with true charity, you fulfil by your deeds the words of the Gospel which say 'Greater love hath no man than this, that a man will sacrifice his life for his friends;' so that, in obedience to the voice of the Great Shepherd, you in nowise fear to lay down your lives for your brethren, and to protect them from the ravages of the heathen. Well may you be termed Holy Warriors, since you have been placed by the Lord to defend the Church Catholic, and to combat the enemies of Christ."

The Pope then calls upon the Templars to maintain their glorious name in the future, to

pursue with diligence their high calling, to defend the Christians in the East with heart and soul, and to smite the enemies of the Cross. Calling upon the authority of God, and "the blessed Peter, Prince of Apostles," he orders that the Temple in which they were gathered together to the praise and glory of God, for the defence of the faithful, and the deliverance of the Church should remain for evermore under the safe guard and protection of the Holy Apostolic See, together with all the goods and possessions which the Templars then lawfully enjoyed, and all that they might thereafter rightfully obtain, through the liberality of Christian kings and princes, and the alms and oblations of the faithful; thus placing himself, and his successors, as the sole superiors of the Order.

He declared, that the regular discipline, which by the divine favour, had been instituted in their society, should be rigidly observed, and that the brethren who had dedicated themselves to the service of the omnipotent God, should live together in charity, and without property. Making good their profession both in word and deed, they should remain subject and obedient in all things to the Master, or to him whom the Master should set in authority over them. And, as the chief house at Jerusalem had been the source and fountain of their sacred institution and Order, the Master thereof should always be considered the head and chief of all the houses and places belonging to it. The Pope decreed that upon the death of the then Grand Master, Odo de Saint Amando, or any of his successors, no one should be set in authority over the Templars, unless he belonged to the Order, had regularly professed the habit and fellowship, and had been elected by the unanimous voice of the brethren, or by a majority of them. It was furthermore forbidden any ecclesiastical or secular person to infringe upon or diminish the customs and observances of their religion and profession, as instituted by the Master and brethren in common; and such rules as had been reduced to writing and observed by them in times past, were not to be changed except by the authority of the Master, with the consent of a majority of the chapter. No ecclesiastic or secular person was to be permitted to exact from the Master or brethren of the Temple, oaths, guarantees, or any such securities as was the custom to exact from the laity.

That since their sacred institution and religious

Chivalry had been established by divine Providence, it was not fit that anyone should enter into another Order with the view of leading a more religious life, for God, the Immutable and Eternal, approved not of an inconstant heart; but wished rather that the good purpose, when once begun, should be persevered in, to the end. "How many and great persons have pleased the lord of an earthly empire, under the military girdle and habit. How many and distinguished men, gathered together in arms, have bravely fought, in these our times, in the cause of the gospel of God, and in defence of the laws of our Father; and, consecrating their hands in the blood of the unbelievers in the Lord, have, after their pains and toils in this world's warfare, obtained the reward of everlasting life! Do you, therefore, both Knights and serving brethren, assiduously pay attention to your profession, and, in accordance with the saying of the apostle, 'Let each one of you steadfastly remain in the vocation to which you have been called.' We therefore ordain, that when your brethren have once taken the vows, and have been received in your sacred college, and have taken upon themselves your warfare, and the habit of your religion, they shall no longer have the power of returning again to the world; nor can any, after they have once made profession, abjure the cross and habit of your religion, with the view of entering into another convent or monastery of stricter or more lax discipline, without the consent of the brethren or Master, or of him whom the Master hath set in authority over them; nor shall any ecclesiastic or secular person be permitted to receive or retain them.

The Bull proceeds, that since those who were the defenders of the Church ought to be supported and maintained out of the good things of the Church, the Pope prohibited all manner of men from exacting tythes from the Templars, in respect of their moveables or immoveables, or any of the goods and possessions appertaining unto their venerable house. That nothing might be wanting to the plenitude of their salvation, and the care of their souls; and that they might more conveniently hear divine service, and receive the sacraments in their sacred college, he ordained that it should be lawful for the Templars to admit within their fraternity, honest and godly clergymen and priests, in such numbers as they might conscientiously require; and to receive them from whatever parts they should come, as well in their chief house at

Jerusalem, as in all the other houses and places depending upon it, so that they did not belong to any other religious profession or Order, and so that they asked them of the bishop, if they came from the neighbourhood; but if the bishop refused his consent, they had permission to receive and retain them by the authority of the Holy Apostolic See. If, however, any of them, after they were professed, turned out to be useless, or became disturbers of the brethren or religion, permission was granted the Templars, with the consent of the major part of the chapter to remove them, and give them leave to enter any other Order where they might wish to live in the service of God, and to substitute others in their places who should undergo a probation of one year in the Order. Upon the expiry of this probation, if their morals rendered them worthy of the Templars' fellowship, and they should be found fit and proper persons for discharging their sacred duties, then they were to make the regular profession of life according to the rule, and of obedience to the Master, they in return, having food, clothing and lodging from the brethren. However, it was declared illegal for them presumptuously to take part in the consultations of the chapter, or in the government of the Order. They were permitted to do so only when requested by the Templars. Regarding the care of souls they were to occupy themselves with that business, when their services were required. They were to be subject to no person, power, or authority except their own chapter, and they were to pay perfect obedience in all matters and upon all occasions "to thee our beloved Son in the Lord, Odo, and to thy successors, as their Master and Bishop."

(To be continued.)

THE PATRON SAINT OF FREEMASONRY.

By Bro. C. I. PATON, P.M. of Lodge Caledonian (No. 392), &c.

The great patron Saint of Freemasons is St. John, and the Order could not have chosen among men a purer and a braver spirit. His birth was out of the ordinary course of nature, his life was a model of all the virtues, and his death a fearful exhibition of the malignity of the human heart. His father, Zacharias, and his mother, Elizabeth, were both eminently devout and holy. He himself was, even before his baptism, declared to be one who would be called "the prophet of the highest"—one who

would "go before the face of the Lord to prepare His ways"—one who would "give light to them that sit in darkness and in the shadow of death," and thus guide God's people out of the way of danger, and "into the way of peace." The predictions made concerning him in his infancy were marvellously fulfilled in his riper years. "The child," we are told, "grew and waxed strong in spirit, and was in the deserts," or less populous localities, "till the day of his showing unto Israel;" in other words he reached manhood strong in those natural gifts and graces which a life of temperance, industry, frugality, and earnest solitary study never fails to confer; and guided and controlled by that wisdom and discretion which direct and frequent communion and fellowship with the Great Architect are so well fitted to communicate and inspire. He was a whole man, body and soul, and qualified, therefore, to talk with and influence men who themselves desired to be made every whit whole.

Practice, far more than precept, moulds the minds and manners of men, and governs the world, and St. John was a minister who exhibited his faith by his works, and demonstrated the excellence of his principles by acts which gave them their soundest and happiest exemplification. He lived in an age of dress and effeminacy, and he appeared wearing a rough garment of camel's hair, with a leathern girdle about his loins. He was thrown among a population whose god was their belly, and who delighted in ministering to every carnal and sensual appetite and passion, and he rebuked them by his plain and simple diet—his living on locusts and wild honey. He was sent as a preacher to a conceited, arrogant, and self-righteous race of people, who were ready at all times to boast of their descent from Abraham, and to thank God that they were not as other men, and he thundered in their ears the great doctrine of repentance—a total change of life and manners—a wholesale reform in principle and practice. How he scathed with righteous indignation the proud and haughty Pharisees and Sadducees who, in the *eclat* which at first surrounded his ministry, came to be baptized by him! "O generation of vipers," he exclaimed, "who hath warned you to flee from the wrath to come?" "Bring forth fruits meet for repentance," he continued, as he laid bare to general observation the rank formalism that lay concealed under the shining mantle of their temporary zeal. "Think not

to say within yourselves," he went on to add, "we have Abraham to our father," as if hereditary descent or family *prestige* could be accepted by either God or man in lieu of personal worth, or as cancelling the necessity of genuine religion in the soul; and then he proceeded, with the true unction and earnestness of a teacher who would drive the truth home to the understanding and the heart, to warn them that the axe of divine judgment would be applied to the root of every merely professional tree; that "every tree which bringeth not forth good fruit is hewn down and cast into the fire;" that, however men may deceive themselves, or suffer themselves to be deceived, the Great Husbandman will one day "thoroughly purge his floor and gather his wheat into the garner," and just as thoroughly "burn up the chaff with unquenchable fire."

What a glorious set of doctrines, too, he preached! When the people stimulated and inflamed by his discourses, asked him, "What shall we do?" his answer was, "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise." When the publicans or tax-gatherers, who were notorious for their extortions, came to him and asked what they should do, his reply was "Exact no more than that which is appointed you." When the soldiers, whose brutality had become proverbial, and their discontent and insubordination perilous to the well-being of society, interrogated him as to the way in which they should conduct themselves, he summed up all he had to say to them in the expressive and powerful remark, "Do violence to no man, neither accuse any falsely, and be content with your wages." Thus benevolence was taught to the selfish, honesty to the unscrupulous, tenderness to the brutal, integrity to the false, and contentment to the lawless and disobedient. These however, are only a small part of the doctrines taught by St. John. He fulfilled to the letter the prophecy of Isaiah concerning him, that he would be as "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make His paths straight.'" It was of his ministry it was said, "Every valley shall be filled"—that is the lowly and humble shall be exalted—"and every mountain and hill shall be brought low"—that is, the proud and haughty shall be made to lick the dust—"and the crooked shall be made straight, and the rough ways shall be made smooth"—in other words, perversity of will and

stubbornness of purpose shall be brought into subjection to the mind and will of Christ, and every obstacle to the progress of Divine truth, and every difficulty standing in the way of Divine mercy and grace, shall be so operated upon and so dealt with as to bring about universal happiness and universal good.

It must be a subject of world-wide regret that St. John's ministry should have been so short-lived, even though it was succeeded by the personal ministry of his Great Master and Lord. The world has always had too few, and never can have too many, brave and faithful men. St. John would not crouch to the great, nor flatter the wealthy nor the proud; on the contrary, he was bold and fearless as a lion in vindication of all truth, and in opposition to everything false and wrong. He would reprove the ruler as readily and as firmly as he would reprove the subject, when he found him degrading or dishonouring his high office, or bringing law or morality to shame. What true Christian probity of conduct he displayed in remonstrating with the profligate Herod, the tetrarch of the province in which he lived and taught! The story though it is nearly two thousand years old, will be ever memorable as an exhibition of genuine courage and self-sacrificing zeal. Herod took to himself and lived with Herodias, his brother Philip's wife. He did this to gratify his selfish, unlawful, and incestuous passion. To take his brother's wife was a flagrant crime against the laws of God and of his country; an outrage against civilisation, and a sin of the deepest dye. St. John knew the fact of the incestuous concubinage, and hurled his most powerful remonstrances against it. He felt himself, as a faithful minister, bound to protest against all unnatural lust and crime even though it should be in the person of the king, and he made his protest so vigorously and so effectively that the king deemed himself safe, or likely to have rest, only by imprisoning and thrusting him murderously out of the way. St. John, who opposed crime, was cast into prison and treated as a felon; nay, more—that he might not again protest against an unnatural passion and incestuous connection—his life was made to pay the forfeit of his honour and his honesty. He was beheaded, and his head presented in a charger to a daughter glorying in her own and her mother's profligacy. His body was handed over to the disciples of his affection and regard. The Scripture narrative of this most touching tale is simply told.

"When Herod's birth-day was kept, the daughter of Herodias danced before them and pleased Herod, whereupon he promised with an oath to give her whosoever she would ask. And she, being before instructed of her mother, said 'give me here, John the Baptist's head in a charger.' And the king was sorry; nevertheless for his oath's sake and them which sat with him at meat, he commanded it to be given her. And he sent and beheaded John in the prison, and his head was brought in a charger and given to the damsel, and she brought it to her mother, and his disciples came and took up the body and buried it, and sent and told Jesus."

St. John was thus a martyr to truth. He died because in an age of extreme lewdness and wickedness, he denounced the living with or marriage of a man with his brother's widow, as a marriage unlawful in its nature, incestuous, and calculated to bring down the wrath of God upon the guilty parties themselves, and upon the children that might, through it, be brought into the world. It is important that his conduct should ever be kept in mind, and it reflects credit on the Masonic Fraternity, that a teacher whose benevolence extended to the distribution of one out of two coats to those really in need, and whose fidelity to high and holy social and moral principles would not permit him to spare a king, who deliberately ignored or recklessly trampled on the laws of God and man, should have been chosen by them as their patron Saint.

From the reign of Vespasian to the present time, Freemasons have adopted St. John as their patron Saint. The primitive or mother lodge held at Jerusalem, of which all other lodges are only branches, was erected to God, and dedicated to St. John, who left the example of his virtues to his brethren. St. John's Day is held in every country where Freemasonry is practised; it is celebrated as a Festival, a day set apart by the brotherhood for a feast of brotherly affection, to the worshipping of the Great Architect of Heaven and Earth, and to the imploring of His blessings on the great family of mankind.

In every just, perfect, regular, and well governed lodge, there is a symbol representing a point within a circle, the point indicating an individual brother, the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him on any occasion. This circle is

embroidered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity as well as Masonry; and upon the vertex rests the book of Holy Scriptures, the great light of Masonry pointing out the whole duty of Freemasons. In going round the circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while Masons keep themselves thus circumscribed, it is impossible that they should materially err.

St. John's Day, the birth-day of the Baptist, is *par excellence* the Masons day, as it has been celebrated annually, during upwards of eighteen hundred years; and, so long as large hearted benevolence and great hearted courage are respected and admired, it will continue to be lovingly regarded and reverentially observed. Let Freemasons never depart from the teachings and principles of their patron Saint. Should they do so, the Order would certainly fall into decay.

OPENING ADDRESS.

Delivered to the members of the Pleiades Lodge of Mark Masters (No. 26), Totnes, on Thursday, Jan. 23rd, 1868, by Bro. Dr. HOPKINS, P.M. 74, &c., after his installation as first W.M.

Brethren,—It has been my custom, whenever I have been privileged to be installed in the first chair of a lodge or Royal Arch Chapter, to offer a short address to those over whom I have been appointed to rule, and by whom I have been thus selected. In like manner, on relinquishing the exalted position, I have felt it a duty to take a retrospect of the past year, to mark any points of interest which have presented themselves in the course of it, and to endeavour to make the experience thus gained profitable to my successors. Being at this moment placed under the former of these circumstances, I beg your indulgence while I offer a few observations in reference to it.

Brethren, five months ago I was unknown, even by name, to almost all of you, and my introduction to this district is due entirely to the kind Masonic feeling of one of your number, Bro. Andrew Sparke Distin, who, in the early part of last year, in the most fraternal manner interested himself in my behalf, on my application to him, then personally a stranger, for information. My claim upon him as a brother was cordially met, and I desire thus publicly to offer my grateful acknowledgment to him. My occupation of the chair this day, as your head, is therefore a somewhat extraordinary circumstance, wherein is displayed

the effect of Masonic influences, and an exemplification of one of the leading Masonic virtues, Faith, not in the highest sense in which that word is used among us, but in the signification so well expressed in the well-known song, which recommends us to "have faith in one another." without which Freemasonry would be deprived of one of its highest and most beautiful qualities. Yet, brethren, when we look around on the members of the Craft whom we casually meet in society, conscientious scruples sometimes arise, as to whether we dare implicitly act up to our professions, by taking it for granted that a title to the expressive and endearing name of brother, as conferred by admission into our Order, is a guarantee for all that is honourable, just and true. Hence arises the necessity for that careful examination into the character and antecedents of aspirants to our honours and principles, which has been lately emphatically urged upon us by the highest Masonic authority in this realm. This is one of the points, which, at the commencement of my official career among you, I desire to impress in the strongest manner possible. It is true that in our case, as Mark Master Masons, the choice lies not among those who are as yet unconnected with the Fraternity. Herein we evince our loyalty to the Grand Craft Lodge of England, inasmuch as we admit none who have not been received by it. Our candidates for advancement have gone through the ordeal of admission into the chief branch of our Order, and ought to have been led to make its principles and practices conducive to the development of a higher tone of charity and moral sentiment. Alas, however, such is the frailty of human nature, that some are apt to fall away under temptation, and to become the objects of our pity, even while under the direct influence of Masonic teachings. Though we would endeavour to regard their failings with leniency, we owe it to ourselves to beware how we display such backsliders to the eternal world, as patterns for imitation, and ensamples of our Fraternity. Allow me to adopt the words of a Masonic writer on this point. "Am I to respect the bad man, because forsooth by forswearing himself he has gained the secrets of the Craft? No, I will endure him; I will try faithfully to perform my vows to him; but it is not in human nature to restrain my contempt for him." This, in my view, exactly represents the course we ought to pursue in regard to all who prove themselves unworthy of our Order, by forgetfulness of its high professions and of their own vows on admission to it. The several subsequent ordeals which must be submitted to after initiation, before taking the Mark and Royal Arch degrees, are thus salutary checks and safeguards and admonitions in the Masonic career, terms of probation which it behoves us not to neglect. Let me then recommend to you a paramount regard

for the quality, the character, the zeal of our members, rather than an estimate of our success based only on their number.

Desiring not to weary you after the labours of this evening, I shall select but one other among the variety of topics which might be advantageously alluded to on an occasion such as this, and it is one to which I attach much importance, under the impression that whatever is worth doing at all is worth doing well. I refer to uniformity in the rituals, correctness in the verbiage used in its enunciation, and exactitude in the manner in which our rites and ceremonies are administered. and, so to speak, manipulated. The degree which we confer in this lodge is closely allied to the Guilds and operative lodges, the predecessors of speculative Masonry, which exercised so powerful an influence during the periods when the magnificent ecclesiastical structures in this country and on the continent were erected, be it observed, *en passant*, under the direct sanction of that Church which has of late years shown itself so hostile to our claims as a moral and religious society. They had their secrets, not only of the same character and for the same purposes as ours, but others relating to different branches of trade and art, some of which have been lost since the extinction of the specific institution; as an instance of this may be mentioned the production of certain brilliant colours in staining glass. The details of the history of these mediæval Guilds or lodges of operative Masons, have been inquired into and admirably elucidated in a series of articles in the *Freemasons' Magazine* during the past year by my esteemed friend Bro. Hughan, of Truro, which I specially recommend to your attention. Notwithstanding the connection of Mark with operative Masonry, yet, in this branch of the modern Craft more than in the others, there has been a great amount of looseness, a vast difference in ritual and in usages, without any attempt to reduce them to a compact and well organised system, until within a very few years, when, owing to the unwillingness on the part of the English Craft authorities to follow the example of Ireland and Scotland by recognising the degree, it became necessary to establish a second jurisdiction, under the title of the Grand Mark Lodge of England and Wales and the Colonies and Dependencies of the British Crown, from which we have received our warrant, and to whose authority we now hold ourselves amenable. Those who, like myself, appreciate this degree as a valuable and interesting link in the Masonic chain, deeply regret a policy which weakens both branches, when each might be made a source of strength to the other. I presume, brethren, from your adherence to the distinct system thus established, that you entertain a similar opinion. Let it be fully understood, however, that we work in no

spirit of hostility or rivalry, that as being necessarily members of the Great Brotherhood of Craft Masonry, we regard department as paramount, desiring all our operations to be conducted in a line parallel with it. I am sanguine enough to hope that ere very long we shall find ourselves in the same position as Royal Arch Masonry, that is, recognised by the Grand Craft Lodge of England, but still maintaining a separate jurisdiction.

By our Mark authorities an attempt has been made to compile a simple and effective ceremony from the variety of elements existing in different districts, and those among us whose experience enables them to compare the ritual we practice with some of those in vogue no longer than twenty years ago, must come to the conclusion that the landmarks, traditions and safeguards have been well preserved, that much which was objectionable and even ludicrous has been wisely discarded, as innovations imprudently and irreverently introduced at a time when the true objects of the Order were but imperfectly understood, and that the result has been beneficial both as to moral influence and intellectual dignity. Preposterous as some of these practices were, they could not be more so than many I have witnessed on the continent even in Craft Masonry but a very few years ago.

Well, brethren, having been the first Master of a Mark Lodge elsewhere, I necessarily acquired some knowledge of the ritual, some experience of the manner in which it should be carried out, and to this accidental circumstance, of which you have taken advantage, rather than to any personal merit, must be attributed your favour in placing me in the eminent position I this evening occupy. The post I now assume is one which can confer no additional rank on myself, can gratify no ambitious feeling; on the contrary, it entails great labour and responsibility, from much of which, if I succeed, my successors will be exempt, since I hope they will find everything brought into a proper train. I have been induced to accept it by my love of Masonry, by a desire to be useful, and to carry out former obligations, whereby, in common with all other rulers in the Craft, I have undertaken to disseminate our system wherever and whenever opportunity offers, under a conviction that the promotion of kindly feelings, and the inculcation of the principles of Freemasonry, will do much to advance the moral progress of mankind, nay, even to save human life, of which it is possible to adduce many past examples, under imprisonment, on the field of battle, and even when exposed to danger from one suffering from insanity, who was nevertheless open to Masonic influences. Moreover, having been blessed with moderate means and ample leisure, I consider myself bound to employ my time and such powers as I possess for the good of others. thus obeying the

apostolic injunction, "Let every one of us please his neighbour for his good to edification."

In conclusion, I beg to assure you that I have done all in my power to make such preliminary arrangements as appeared to me most likely to conduce to a successful commencement and the future prosperity of our new lodge, especially in affording means to the officers of acquiring a knowledge of the ritual, and in the preparation of a complete set of books for the necessary records, without putting you to any expense. The cost of the warrant has been defrayed by the W.M. and Wardens. Our furniture is at present very limited, comprising barely what is essential, for I have felt that prudence and economy must be the first consideration. As time advances and pecuniary means increase, we may hope gradually to supply all deficiencies.

In carrying out the duties of the first chair during the next year, I pledge myself not to relax in my efforts; and I call upon you, brother officers, to do your part, by acquiring such facility in the practice of our ceremonies as shall make the lodge attractive to its members, deserving the respect of the other branches of our Institution, drawing them to us, and giving hopes of a bright future. This I do most earnestly and affectionately, in accordance with the charge which has been solemnly committed to me, to teach you to practise out of the lodge the duties you are taught within it, that the world may see the happy and beneficial effects of our ancient Institution. As being almost a stranger among you, my personal influence is necessarily limited to that which every ruler in the Craft ought to possess; and it is very uncertain whether my sojourn in this neighbourhood will be of sufficient duration to produce any important results, beyond putting you in fair working order. Still, it will be my aim to enforce our principles, to carry out our Constitutions, to win your esteem, to instruct our younger members, and to promote union, love, and harmony. I cannot but fear that the latter are at present somewhat deficient, if I may judge by the number of resident members of the Fraternity, gentlemen of influence, education, and position in society, who abstain from active participation in Masonic duties, and rarely attend our regular assemblies. Thus I may hope to satisfy my own conscience, and whenever I may depart hence, to feel that I leave my mark among you, one of honour, of virtue, of duty, faithfully performed. To you, Bro. Wardens, most especially and confidently, do I appeal for a fulfilment of the exhortation you have received, assiduously to assist the Master in the discharge of his important trust, since from your experience as rulers in other departments of our art, you well know its importance.

Brethren, I entreat you all to regard the whole of

our system as symbolical of those great moral and spiritual truths and lofty sentiments which will tend to purify your own hearts and minds, to teach you your duties to the Grand Overseer of the Universe and your fellow men, especially your brethren in the Craft, and finally to prepare you for that scrutiny which will thoroughly test your work, proving whether you are entitled to eat of the hidden manna, to receive the white stone, and to learn the new name which will be the portion of him that overcometh, when earthly labours are brought to an end, and we are summoned to apply for our wages, by Him who alone can determine, by his searching eye and unerring wisdom, whether we have "marked well or ill," and have "looked for a city which hath foundations, whose builder and maker is God."

It now only remains to express my obligation, and you will doubtless desire me to add that of the lodge also, to my excellent friend, V.W. Bro. Vincent Bird whom a few months ago I had the pleasure of installing in the Master's chair of St. Aubyn's Lodge of Mark Masters, No. 64, Devonport, and who has this evening favoured us with his valuable aid, by so ably officiating at the ceremony of inducting me into my present position. I am sure, brethren, that you will cordially assent to a vote of thanks to him, to be recorded in the minutes of the lodge, for his kindness in coming so far to assist us in a time of need, and for the skilful and impressive manner in which he has performed the ceremony of installation, and those duties which were necessary to carry out the warrant, and to constitute us a duly authorised lodge of Mark Masters, which I now propose.

This proposition was seconded by the S.W., and carried unanimously.

V.W. Bro. V. Bird briefly acknowledged the compliment which had been paid to him in terms expressive of the satisfaction and pleasure he had felt in being instrumental in the revival of Mark Masonry in Totnes.

The S.W. rose and in feeling terms commented on the address which had just been delivered, observing that the instruction and sentiments contained in it, as well as the mode of their expression, could not have failed to impress all present. He concluded by moving a cordial vote of thanks to the W.M. for the trouble he had taken in thus placing before the brethren the character of Mark Masonry and their duties in regard to it; also for the zeal he had manifested in preparing and presenting to the lodge the various books to contain the records and other documents.

The J.W. enlarged at some length on the proposition just made, observing that though a desire had long existed for the revival of the Lodge of Mark

Masters, it could not now have been accomplished but for the ready response with which Bro. Dr. H. had met the request that he would undertake the necessary arrangements, and accept the Mastership, for which he had been qualified by his previous experience in this branch of the Craft. He concluded by seconding the motion.

Bro. A. S. Distin, Treas., felt called upon to support the proposition, the more especially as his name had been so kindly and honourably mentioned by the W.M. He had but done his duty as a Mason when he had been applied to by a brother for information, and he had now reason to congratulate himself on having been instrumental in bringing the W.M. into this district as a resident.

The motion, thus proposed and seconded, was put to the meeting by the S.W., and carried unanimously.

The W.M. pleaded the lateness of the hour and his exertions during the evening as reasons for contenting himself with a brief acknowledgment of the compliment, and an expression of his satisfaction that he had obtained the approbation of the brethren at the commencement of his year of office by his preparations for carrying out their object. He felt that it was too early for them to be justified in forming any opinion of his rule, and hoped that by his conduct he might merit the same at its conclusion.

SOCIAL RELATIONSHIP OF MASONRY.—A remark of Gen. Washington's, that if Masonry never accomplished anything else, but the protection it threw around the female relations of Masons, it was worth all the labour it cost, made a permanent impression upon our mind, as evincing a social theory second to none in the world. No true Freemason can look upon the mother, wife, sister, or daughter of a brother, without experiencing in their behalf a tenderness of sympathy and interest only understood by the fraternity. He looks upon them as his special wards, and he knows not how soon he must assume, through the stern mandates of death, all the relationship of "brother;" having this daily experience on account of those who have passed away, he already feels towards the female relations of his living brother the sentiments of sincere esteem and protection. To him all are virtuous, and that character he defends for them, if necessary, with his life-blood; this tie is reciprocal through the Masonic relationship of the world, hence arises that undefinable confidence in the social circle, which the profane cannot understand. This relationship is sacred, and the man who, so lost to all sense of honour and trust as to violate this assurance, had better never been born. From this delicate relationship springs the highest sentiments of regard for female character and virtue. The passions are subdued and tamed by the exercise of an exalted morality, and we are taught to feel that we do live in a world where the better principles of our nature can and must triumph.

THE CABLE TOW.—This Masonic cable-tow is emblematic of a cord of affection, that should ever be regarded as binding the whole Masonic Brotherhood firmly together, and make them one in feelings of love. The Prophet of Israel must have known something of the use of this cord, when he said: "I drew them with cords of a man, with bands of love." Every member should ever consider that the Masonic cord extends "from the rivers unto the ends of the earth." It reaches around the entire globe, where Masonry, with her mission of love, can, and is permitted to go. The hearts of the subjects of the world are drawn by this strong cord of affection, and are entitled to its lasting benefits.—*Mystic Star*.

MASONIC NOTES AND QUERIES.

31ST DEGREE.

The 31st Degree, or that of Inspector of the A. and A. Rite, is in exercise in many countries. In a foreign by-law I see it stated the lodge has attached to it a chapter of the high degrees, and a tribunal of the 31st. By one clause it is stated that in case of the exclusion or expulsion of a member the lodge, before deciding, shall demand the decision of the tribunal; but in case the tribunal shall not have decided before the second regular meeting, the lodge can decide definitively, whether the tribunal have given its decision or not.—R. Y.

THE MORAL LAW.—KANT.

A brother, whose letter has the signature "A Theist," will find the criterion of Kant, by which we may determine what we ought to do, and what we ought not to do, stated in my communication "The Moral Law—Freemasonry," *Freemasons' Magazine*, vol. xiv., page 290.—C. P. COOPER.

RITE D'ORIENT.

In the "Explication de la Croix Philosophique," by Bro. Chereau, Paris, 1806, he calls himself Officer General of the Ordres d'Orient. This is afterwards called Rite d'Orient, and at page 17 this appears to be identified with that of Memphis. It is stated there are variations in the R⁺ and other degrees from the A. and A. Rite, from that of Heredom and that of France. Chereau's pamphlet affirms that the Rite d'Orient is the only legitimate one, and that its history was then being written by several learned brethren.—R. Y.

ROYAL ARCH.

"A Masonic Student" has explained the nature of our correspondence on the Royal Arch, and as the letters on the subject are now before the Craft, please let the matter rest so far as my humble endeavours are concerned, until I am able to present the second part of "An analysis of ancient and modern Freemasonry." All being well, the "Analysis" will be divided into seven parts, some longer and others shorter than the first; and in the interim, any information of value tending to elucidate facts on Freemasonry, will be gladly received by me. The Royal Arch degree will be especially considered in the *third* part.—W. J. HUGHAN.

RIGHT OF VISITORS TO VOTE.

In many parts of the world it is held as a principle, and recorded in the constitutions and by-laws, that visiting Bros. have the right to ballot on the admission of candidates, because each Mason has an interest in the admission of anyone.—R. Y.

FACTS CONCERNING HUMAN LIFE.—The total number of human beings on the earth is computed at 1,000,000,000 (one thousand millions), and they speak 3,064 tongues. The average duration of human life is 33 1/3 years. One fourth of those born die before they are 7 years old, and one half before the age of 17. Out of 100 persons, only six reach the age of 60 years. Out of 500 persons only one attains the age of 80 years. Sixty persons die every minute. Tall men live longer than short ones. Married men are longer lived than the single. Rich men live, on the average, 42 years, but the poor only 30 years. There is a drunkard to every 74 persons.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

A JUNIOR WARDEN'S INQUIRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In our late lamented Bro. Dr. Oliver's work, "Masonic Jurisprudence" (Spencer, London), page 238, paragraph 5, I find the following reference to Masonic tests:—"Our ancient brethren had many ways of detecting such pretended Masons; one of which was by taking up any rough stone that lay in his way, and handing it over to the beggar, and asking him what it smells of. There is only one legitimate answer to the question, and it is impossible for any person to know it unless he has been in the habit of frequenting a lodge." You will readily understand that I have been in the habit of frequenting a lodge; in fact, for the last two years I am not aware of having missed more than one of our regular meetings, yet I have, I must confess, failed in satisfactorily elucidating the above. Moreover, I have made numerous inquiries amongst my Masonic friends and acquaintances, some of them Past Masters and Masons of thirty or forty years' standing, without being able to elicit an explanation; not one of them knew the meaning of, or the answer to, the test. In my despair, I venture, frivolous as it may seem to one so * * * as yourself, to apply to you. I know your uniform kindness and genuine willingness to assist young students in Masonry. Can you help me?

Yours fraternally,

JUNIOR WARDEN.


[Perhaps our esteemed Bro., Charles Purton Cooper, will oblige by replying to this communication.—ED. F. M.]

MASONIC RESEARCHES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother.—Being on a visit some time ago with friends in Oxford, and to while away a dull hour during a fall of rain, I amused myself in looking through the vols. of the Camden Soc., published 1839, and among other interesting matters happened to stumble on some curious passages, which I at once extracted, as conceiving them in some sort illustrative of the mysteries of Masonry.

As there are many students of our "Ars Mystica," that will understand better than I how to turn these extracts to account in treating on Masonic subjects, I have very great pleasure in presenting them to their notice.

 "Pentalpha Pentacle.—This mark was heretofore used as the sign of the ⁺ is now, *sc.* at the beginning of letters or bookes, for good luck's sake; and the women amongst the Jewes (Dr. Ralph Bathurst tells me) did make this mark on the children's chrysome clothes. Mr. Wyld Clarke, merchant (factor), at Santo Crux, in Barbarie, tells me that the Jewes in Barbarie have this mark on their trunkes in nailes, and on their cupboards and tables. So in France, &c., and heretofore in England, were built crosses for good luck;

and my old friend, Mr. Lancelot Morehouse, rector of Portwood, Wilts, was wont to make this mark at the top of his missive letters, as the Roman Catholics do the ✠, and he told me (1660) that the Greek Christians did so."

"The figure of three triangles intersected (adds W. Kennet), and made of five lines, is called the Pentangle of Solomon, and when it is delineated in the body of a man it is pretended to touch and point out the five places wherein our Saviour was wounded. And therefore there was the old superstitious conceit, that the figure was a *fuge demonum*—the devils were afraid of it."

NOTE.

The "Pentaculum Solomonis," the "Driden-fus" of the German magical writers, and which is regarded at the present day by the superstitious in Germany as an effective hindrance to the power of witches, is said to have its origin in the secret doctrines of the Pythagoreans, and to have been from thence transferred to the mysteries of Druides. Be this as it may, it is certain it was looked upon in the middle ages as a sign of immense power; and at the present moment the magical Pentalpha, in the western window of the southern aisle of Westminster Abbey, is one of the emblems which still exist, and tell to the initiated that the black monks who once chanted in the choir were deeply read in occult science. We are not, therefore, surprised to find it treated of in Dr. Carl Grabner's "Bilder der Wunderkunst und des Aberglaubens," 8vo., Weimar, 1837, p. 86, or that Goethe should have made Faust avail himself of its influence—

"Für solche halbe Hollenbrat,
Ist Salomonis Schlüssel gut;"

but it would scarcely be expected that a belief in its influence should be gravely avowed in a work published at the commencement of the nineteenth century.

"It is always necessary to have this Pentacle in readiness to bind with in case the spirits should refuse to be obedient, as they can have no power over the Exorcist while provided with and fortified by the Pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits. It should be made in the day and hour of mercury upon parchment made of a kid's skin, or virgin, or pure clean white paper, and the figures and letters wrote in pure gold, and ought to be consecrated and sprinkled (as before often spoken) with holy water."—Barret's "Magus," book 2, part iii. (109.)

"Anecdotes and Traditions, illustrative of Early English History and Literature, derived from MS. Sources." Camden Soc., 1839.

Hoping the above may serve to interest, if it be not of any other use to your many scientific readers,

I am, yours fraternally,

MACCABDUS, 1,075.

CUSTOM HOUSE OFFICIALS.

—THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I perceive in a recent impression of the *Standard*, a letter referring to the underpaid condition of the Custom House officials,

the writer of which signs himself "Masonic." Now the letter referred to is a perfectly correct account of the condition of the particular class; and I have no doubt that the writer was actuated by the best motives in writing it; but I think, as a Mason, that he was not justified in connecting the Craft in any way with the object he had in view. I am not quite sure that I am correct in the view I take of this matter, but my ideas of Masonry, as I have learnt it, are, that it ought not to be used as an instrument in promoting any agitation for any purpose foreign to itself; and though, in this particular instance the object is a laudable one, the principle remains the same, that no member of the Craft is justified in preventing the uses of his Masonic profession by an appeal to the general public in that character. I am aware there is a growing tendency, in the present time, towards making (what I cannot but consider), this improper use of the Masonic privilege; and if it is allowed to continue unchecked, I feel certain that it will have a most disastrous influence upon our whole body. If it is allowable to make use of it for any one purpose unconnected with the interests of the Society, it must be also in every other, so long as the purpose to be gained may be considered a good one; but where would this end? In the opinion of some people the object which all ought to strive to attain would be religious equality; with others, political reform is the only object to be sought for. In this way the important influence, which a body so extensive as that of Freemasons possesses, would become the potent genii which every leader of party, whether social, religious, or political, would strive to command, and the result would be fatal to our body.

I may be wrong in my surmises, and I may also be wrong in my ideas as to the latitude allowed to Masons in using the influence they possess in bearing that name. If so, I shall be happy to be informed more fully on the subject by some older Mason than myself, many of whom I recognise as constant correspondents to your Journal; but I should not have called attention to this particular instance (which I consider a most laudable one in itself) were it not that I continually see cases in which Masonic influence is appealed to, and, in many of them, in direct violation of our obligation.

I am, dear Sir and Brother,

Yours fraternally,

W. I. N.

[We entirely agree with the opinions expressed by the writer of the above letter, and as the subject is worthy of the most serious consideration by the members of our Order, we give the letter insertion in its integrity, and feel obliged to the writer for bringing forward the subject. We trust more official check will be given to the practice, as it is becoming an evil of such magnitude, and still rapidly increasing growth, it requires censure from the Masonic powers that be.—Ed. F.M.]

A CHINAMAN SUPPORTING A HOME MISSION.—By the last China Mail Mr. Whompos, the hospitable Chinese merchant at Singapore, sent £50 to the Royal Naval Scripture Reader's Society. This is the third donation of like amount bestowed by this kind-hearted and charitable Chinaman upon royal naval associations.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.4

MASONIC MEM.

We call the attention of our readers to the copious report in our present issue of the proceedings in connection with Mark Masonry in Totnes. In the very eloquent and effective address which Bro. H. Hopkins delivered on the occasion he deals fully, not only with the importance of the Mark degrees, but enunciates, in a rare manner, the principles and doctrines of true Masonry. We recommend the address to the careful perusal of all aspirants who would emulate the worthy example of our esteemed brother.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

The anniversary festival for the benefit of the funds of the Royal Masonic Benevolent Institution was celebrated on Wednesday evening, in the new banqueting hall, Freemasons' Tavern. Bro. Alexander Dobie, Prov. G. Master for Surrey, presided, supported by Bros. Rev. J. D. Maurice, Prov. G. Chap. for Surrey; Dr. W. J. May, surgeon to the Institution; Rev. J. Hayshe, Prov. G.M. for Devon; Rt. Hon. Lord Eliot, *M.P.*, S.G.W.; Lorenzo P. Metham, J.G.D., D. Prov. G.M. for Devon; Dr. Jabez Hogg, J.G.D.; G. W. K. Potter, P.G.D.; J. Hervey, P.G.D.; J. Syrads, P. Assist. G. Dir. of Cers.; E. S. Snell, P.G.D.; Stephen Blair, Prov. G.M. for East Lancashire; T. M. Talbot, Prov. G.M. for South Wales; S. Tomkins, G. Treas.; A. J. McIntyre, G. Reg.; Gray Clarke, G. Sec.; J. Llewellyn Evans, President of the Board of General Purposes; J. Udall, P.G.D.; Major Creaton, B. Head, and George Cox, P.G.D.'s; J. Smith, P.G. Purst.; W. Farnfield, Secretary to the Institution; John Emmens, P.G. Purst.; W. J. Meymott, Captain Braithwaite; W. Ough, Assist. G. Purst.; E. H. Patten, Prov. G.S.B., and Secretary to the Girls' School; and about 150 other brethren.

This institution, as is well known to the older members of the Craft, is situate at Croydon; and, from the salubrity of the site and the ample accommodation provided for the inmates, it offers to the distressed Mason or his widow a comfortable home, in which they can spend the evening of their life in happiness and repose. The institution is founded on the most popular principles and the most enlarged basis, inasmuch as the annual subscription is so low that it is within the reach of almost every Mason to add his mite towards the promotion of its success, and at the same time carry out practically one of our most distinguishing characteristics, which is charity. While helping those who are unable to help themselves, he has the inward satisfaction of having done his duty, and the knowledge that his bounty, like mercy:—

"Is twice blessed.
It blesseth him that gives and him that takes."

And, to crown all, it is the brightest gem which can adorn our Masonic profession. This noble institution was inaugurated by the late revered Grand Master, the Duke of Sussex, in 1842, and since that period numerous have been the recipients from its funds, whose hearts have been gladdened and whose path has been smoothed in the declining hours of their lives. The present occasion, being the twenty-fifth anniversary of its

establishment, was speedily enforced on the attention of the Craft, urging their support on the completion of quarter a century, and the appeal has been met with a fitting response, for the subscriptions of money amounted to upwards of £3,000.

The dinner was served in Bro. Gosdon's best style, and fully maintained the well-known reputation of the Freemasons' Tavern, for it embraced every delicacy of the season, and contrasted in a very strong manner with the fare at many other establishments.

The cloth having been withdrawn,

The Chairman, in a few remarks, gave "The Queen," which was followed by the National Anthem, the solo parts by Miss Rebecca Isaacs and Miss Palmer.

The Chairman next gave "Their Royal Highnesses, the Prince and Princess of Wales, and the rest of the Royal Family," and in doing so expressed his regret at the continued indisposition of the Princess of Wales, with a hope that she would soon again be restored to perfect health. The toast was very cordially responded to, followed by the trio, "My Lady the Countess," by Miss Rose Hersee, Miss Rebecca Isaacs, and Miss Palmer.

The Chairman next gave "The Most Worshipful the Grand Master, the Right Honourable the Earl of Zetland, President of this Institution." He said they had already drank the health of the sovereign who reigned over these realms, but he now asked them to join with him in drinking the health of the sovereign who reigned over Freemasonry. The Earl of Zetland had presided over the Craft for twenty-five years, and before that he filled the office of Provincial Grand Master of their Order. Under his reign Masonry had increased in every part of the civilised world, and the funds of the Grand Lodge had increased in a corresponding manner to an extent that would scarcely have been credited fifty years ago. Considering the urbanity and kindness with which he had presided over the Craft for twenty-five years, he thought they could not do less than drink his health in a bumper. (The toast was enthusiastically responded to).

Bro. Montem Smith sung in exquisite style, "The four-leaved shamrock," which was rapturously applauded.

The Chairman then gave "The Right Worshipful the Deputy Grand Master, the Right Hon. the Earl de Grey and Ripon, and the present and past Grand Officers." He said he felt sure that the Deputy Grand Master had given satisfaction to every member who had the privilege of attending the grand lodge, for the able manner in which he discharged his duties, which must be a great satisfaction to the Craft. He coupled with the toast the eldest Grand Officer present, which was Bro. Udall.

Bro. Udall returned thanks, and said it was a great pleasure to have such a Deputy Grand Master; for, in addition to those duties, he was the Deputy Provincial Grand Master of one of the largest provinces, and it sent up to their institution very large contributions. On behalf of the Grand Officers he thanked them for that mark of their kindness in drinking their healths.

Song, Miss Rose Hersee—"Sleep, my pretty one, sleep," which was encored.

The Grand Registrar gave "The Provincial Grand Masters," and in doing said that, although those who were then assembled in that hall were supposed to represent metropolitan Masonry, unless they had the assistance of their brethren in the provinces, they would fall very short in their support of their Masonic charities. The voice of charity was heard far and wide; for they had the north represented by their Bro. Stephen Blair, who had come from that distant part to do honour to and support their charities. The west was represented by their Bro. the Rev. J. Hayshe, who for many years had served

the office of D.G. Master for Devonshire, and for a long period had borne the burden of that province, and well had he earned his promotion as P.G. Master. They had also the wilds of Wales represented by Bro. Talbot, and therefore those distant places were well represented at their charities. He gave "The health of the Provincial Grand Masters of England, coupling with them the name of Bro. Huyshe, P.G.M. for Devonshire." Enthusiastic cheering followed this toast.

Bro. Huyshe returned thanks.

The Chairman gave the toast of the evening, "success to the Royal Masonic Benevolent Institution for aged Freemasons and Widows of Freemasons." He said, Brethren, this institution is one of the three bright stars of charity which adorn Freemasonry, and I trust that this evening will show as good support to that charity as has preceded it on any former occasion. I feel it very difficult to do justice to the position in which I am placed, as I cannot fail to recollect the ability of those noblemen who have filled this chair on former occasions. I feel behindhand certainly in advocating the charities with the eloquence they have displayed, but as regards sincerity I will give way to none. Therefore I have only to hope that you will treat me with kindness and forbearance in the few words that I shall address you upon this occasion. It will be in the recollection of some who are here present, looking back for a period of thirty years, that our late respected Bro. Walter was the first who entertained the idea of commencing an annuity fund for aged Freemasons, but it was some time before he was able to get any support from the Grand Lodge. Still he persevered under the auspices of the late Grand Master, the Duke of Sussex, and the annual fund was commenced in 1842. Those brethren who can look back to the time I have stated will also recollect that a worthy and distinguished brother—our Bro. Crucifix—laid the first stone of the building for the reception of aged Freemasons; and in subsequent years, when there were two institutions, there was a general feeling that they ought to be united. Accordingly the Grand Lodge appointed a committee to consider that subject, and I had the honour to be appointed as the chairman of it. That was in 1849. In 1850 I helped to consecrate the Asylum at Croydon, the Widows' Fund being added in 1849, and the first election took place in 1850. I will not detain you with the progress of the institution from that period, but I have obtained a few facts from Bro. Farnfield, and I have selected a few figures which show the present position of the institution, and which I will read to you, and in doing so I hope that you will not think I detain you too long. The annuity fund for aged Freemasons has an annual income of £1,230, composed of £500 from the Grand Lodge, £100 from the Grand Chapter, and the dividends on landed property amounting to £630, the residue of the expenditure being made up from subscription, which are varied and productive, one third of which are invested. The expenditure from 1843 to 1867 amounts in all to £27,769 5s., and the expenditure since that period had gone on increasing at the rate of about £500 a year. As regards the Widows' Fund, that part of the institution was established in 1849, and its income derived in a similar manner to the other fund, viz., £300 from the Grand Lodge, £100 from the Grand Chapter, and £350 from dividends. The donations amount the £1,150, and of that sum one-third is invested. The total expenditure from this fund has been £10,655. After the election in May last, the number of aged brethren who had received the benefit of this fund was 88, at an annual cost of £2,177. The money is sufficient to maintain the asylum, which is free of all rent, and there is £1,000 invested in the fund, which is applicable to any repairs the institution may require. At the last election in May a considerable number of aged brethren and widows of brethren were not elected, and on the present list there are approved by the committee as candidates twenty-five aged brethren and sixteen widows. On their behalf I appeal to your liberality, to your generosity, and call upon you to furnish the funds by which the committee may have sufficient means to meet the claims for the support of this institution. Charity is the distinguishing characteristic of our order. It blesseth him who gives as well as him who receives, and no Mason can be engaged in a duty more consistent with our Order than in supporting our institution. The toast was heartily responded to.

Bro. Farnfield, the Secretary, then read the list of subscriptions, and the following are a few of the principal items:—Bro. Stephen Blair, Prov. G.M. for East Lancashire, £45; T. M. Talbot, Prov. G.M. for South Wales, £125 19s. 6d.; Metham,

D. Prov. G.M. for Devonshire, £161 17s. 6d.; Challis, S.W. 4, £50 and £10 annually; Lodge No. 5, £69 6s.; No. 7, £27; No. 8, £21 4s.; No. 16, £60, and Bro. McIntyre, also of No. 16, £20; No. 27, £74 6s.; No. 33, £38; No. 42, £26 5s.; No. 55, £89 15s.; Captain Starkie, No. 64, £50; No. 65, £65; No. 87, £44 10s.; No. 141, £40; No. 129, £21; No. 169, £30; No. 172, £70 18s., with a promise from Bro. the Rev. J. W. Laughlin, Chaplain of the lodge, and incumbent of St. Peter's, Saffron-hill, to preach a sermon on behalf of the Institution; Bro. A. Dobie, chairman, £20; Bro. Strong, surgeon to the Institution, £25; No. 174, £37; No. 177, £48 3s.; No. 179, £36; No. 228 (Bro. Terry) £192 7s.; No. 321, £77 10s.; No. 315, £23; No. 487 (Bro. Frost, Hampshire), £34; No. 749, £100; No. 823 (Bro. Snow), £105 from the lodge, and Bro. Snow's own contribution of £50; No. 851, £45 10s.; No. 933, £55 15s.; No. 975 (Bro. Little), £40 17s.; No. 1,154, £15; No. 1,178, £25.

The Chairman said the total amount received was £3,128, with three lists to come in.

Bro. Stephen Blair, P.G.M. for East Lancashire, proposed "The Health of the Chairman," and said, it gave him great pleasure to do so as he had known him for a great number of years, and he esteemed it an honour to have the privilege of proposing his health, which was a duty he preferred rather than have to return thanks for the Provincial Grand Masters, although he was the oldest then present. They had heard how their charities had progressed, and they received the support of the provinces. It was some time before they could know anything about them, but having come up to London and visited their festivals he saw the good that was done for them, upon which he made up his mind, heart, and soul, and determined to render them all the assistance that lay in his power. He commenced with the old men, then he went by the boys, the girls next, and then the aged widows of Freemasons. He was the Grand Master of a very large province, consisting of seventy-two lodges with upwards of 3,000 paying members, and he thought if he led them they would follow his example, and he had the satisfaction of bringing up £1,000 to the Boys' School, to the Girls' about a similar amount, and he hoped to do similar good to the other institutions. He asked them to drink bumpers to the health of their chairman, hoping that he might live long to preside over the Province of Surrey, and that the funds might continue to increase, not only for the support of this charity, but of the others.

The Chairman said, he thanked the brethren for the way in which the toast had been received, and although that was his first appearance in that capacity as chairman he could tell them sincerely and heartily his gratitude, if he had in any way advanced the interest of that charity. He had never failed to perform any duties he was called upon to perform in Masonry, he had been a member of every committee, and that evening he had met with a reception which he should ever be proud of, and for the support they had given to the charity on that occasion. He hoped that for many years that support would be given and that he should have the opportunity of meeting them.

Lord Eliot, M.P., said it was not his intention at that part of the evening to take up their time by making a long speech, but he would merely say that the establishment required a certain number of officers who took an interest in the institution. He gave "The Right Hon. Lord Southampton, Past President; the Trustees, Vice-Presidents, Treasurer, Committee, and Officers of the Institution," coupling with the toast the name of Bro. Dr. Strong, surgeon to the institution.

Bro. Dr. Strong returned thanks. Bro. Nike, Prov. J.G.W., East Lancashire, proposed "The other Masonic Charities: the Boys' School, Festival 11th of March; and the Girls' School, Festival, 13th of May;" and he said, from personal information he knew that no better information could be received than was given in their Masonic schools. The toast was well received.

Bro. Binckes responded on behalf of the boys' school, and said that, although it had been thought by some persons that the festival for the benefit of aged Freemasons could not be an annual institution without injury to the others, he for one never entertained that opinion, and the result had shown that there had been no falling off, but increased support to the other institutions. He rejoiced at the great support the charity had received that evening, and he congratulated Bro. Farnfield upon it. They were running a friendly rivalry to see who could do the most good; but they required their help; and he would repeat what he had before said, that Masonic hearts were large enough and their purses were deep enough to support all their institutions. The boys' school, however, was in a very peculiar

position to all the rest, for they were £10,000 in debt; their property was mortgaged to strangers, and they were unable to admit those who were knocking at their doors seeking for admission. They had plenty of room, but not the funds to admit the boys; and he hoped that at the next festival for the boys' school the subscription would be at least double what it was that evening.

Bro. Patten also briefly advocated the interests of the girls' school, the festival for which would take place on the 13th of May.

"The Ladies" and "The Stewards" were afterwards toasted, and the proceedings were brought to a close.

The musical arrangements were under the direction of Bro. George Tedder, assisted by Miss Rose Hersee, Miss Rebecca Isaacs, Miss Palmer, Bros. Montein Smith, C. Braid, and Farquharson. Bro. Henry Parker presided at the pianoforte.

Bro. Spencer officiated as toastmaster with his usual ability; and it was generally admitted that the festival had been a great success.

METROPOLITAN.

OLD KING'S ARMS LODGE (No. 28).—The installation meeting of this old lodge (which dates from 1725) was held at the Freemason's Tavern on Monday, the 27th inst. The lodge was opened by Bro. Dr. O'Connor, the W.M.; assisted by his Wardens, Bros. Wright and Farmer; Past Masters Marsh, Paas, Gurney, etc., and several members and visitors, amongst whom we noticed Bros. Patten, P.G. S.B.; R. W. Stewart, P.M. 108; H. Muggeridge, P.M. 192; R. W. Little, P.M. 975; Bagster; Gregory; Jones, 108; Percival; etc. The installation ceremony was ably performed by Bro. J. G. Marsh, P.M.; the incoming Master being Bro. G. H. Wright, S.W., who appointed or invested his officers as follows: Bros. W. O'Connor, I.P.M.; E. Farmer, S.W.; C. Tigne, J.W.; W. Paas, P.M., Treas.; W. Jaques, P.M., Sec.; G. W. Martin, S.D.; E. Twentymen, J.D.; W. Crawley, Tyler. The customary addresses were then delivered by the Installing Master, and two gentlemen having been proposed for initiation, the lodge was closed, and the brethren adjourned to a *recherché* banquet, served *à la Russe* in a most admirable manner under the supervision of Bro. C. Gosden, the manager. The musical arrangements for the evening, which had been entrusted to Bro. G. Tedder, were entirely successful; and the brethren were highly pleased with the vocalists, who comprised Miss Rebecca Isaacs, Miss Cox, Bros. Farquharson and Tedder himself. In the course of the proceedings, the interesting fact was elicited that the lodge was represented, *as usual*, this year by a Steward for *all* the Masonic Charities—viz.: the W.M. for the boys; Bro. Farmer, S.W., the girls; and Bro. Jaques, P.M., the esteemed Sec., for the Royal Benevolent Institution—thus clearly evincing that in this respect, as well as in every other, the "Old King's Arms" is worthy of its ancient *prestige* and renown.

MOUNT LEBANON LODGE (No. 73).—At the Bridge House Hotel, Wellington-street, Southwark, on Tuesday 21st inst., the installation meeting was held of this prosperous lodge. Bro. F. Walters, P.M., opened the lodge. Bro. E. N. Levy, P.M., initiated five gentlemen into Freemasonry. Bro. Dr. Dixon, P.M., took the chair. Bro. F. Walters, P.M., presented Bro. T. J. Sabine, S.W. and W.M. elect, for installation, and he was installed W.M., there being no less than twenty Installed Masters present as supporters. The W.M. then invested Bros. F. H. Ebsworth, S.W.; D. Rose, J.W.; E. Harris, P.M., Treas. re-invested; J. Donkin, P.M., Sec. re-invested; M. A. Loewenstark, S.D.; G. Free, J.D.; R. Ord, I.G.; G. J. Grace, Dir. of Cers. and R. Stevens, W.S. The addresses were then given, and showed how well Bro. Dr. Dixon, P.M., was able to render this ceremony. There were present besides those already named, Bros. H. Moore, P.M.; G. Morris, P.M.; and an unusual large number of the brethren. The visitors were more numerous than usual and without attempting to enumerate all we noticed, Bros. E. H. Patten, H. Muggeridge, G. Bolton, W. Smith, C.E., Baththy. A first class dinner, served *à la russe*, followed.

LODGE OF TEMPERANCE (No. 169).—This old lodge met at the White Swan Tavern, High Street, Deptford, on Thursday, 16th inst. Bro. J. Payne, W.M., opened the lodge. He raised Bro. Clack to the third degree. Bro. Dr. Downing he passed to the second degree. Bro. G. Bolton, P.M., took the chair and installed Bro. J. Searle, P.M., as the W.M., in the presence

of a dozen Installed Masters. Bro. Searle, W.M., appointed and invested Bros. Woodland, S.W.; Pulley, J.W.; Brown, P.M., Treas. re-invested; J. T. Tibbals, P.M., Sec.; Williamson, S.D.; Rosenstock, J.D.; Holt, P.M., Tyler re-invested. Then followed the beautiful addresses which were admirably given, and when completed called forth the unanimous approbation of all present proving how well and correctly Bro. G. Bolton, P.M., is able to do and does this all important ceremony. Bro. J. Payne, I.P.M., had the customary five guinea jewel given to him. The lodge was closed amongst a large number of visitors were Bros. Walters, P.M. 73; Gale, P.M., 548, &c.

JORDAN LODGE (No. 201).—The regular meeting of this lodge was held at the Freemason's Tavern, Great Queen Street, on Friday the 17th inst., at 3 p.m., and was very numerous attended. The W.M., Bro. J. Hammond, opened the lodge in the first degree, and the minutes were read and confirmed. Bros. Cecil Rogers and Stowden, 998, were then examined as to their proficiency, and passed out of the lodge which was then opened in the second degree. W. Bro. Dr. Goldsboro' then took the chair, in order to pass the above brethren, who were personal friends of his, to the second degree. The ceremony of passing having been performed in W. Bro. Goldsboro's usual able manner, the chair was resumed by the W.M., who opened the lodge in the third degree, and raised Bros. W. Rolls and G. Bainbridge to the sublime degree. W. Bro. Goldsboro' then presented Bro. J. Shepherd, S.W., as W.M. elect, and the W.M. proceeded with the ceremony of installation, until the formation of the board of installed masters, when the chair was taken by W. Bro. J. R. Sheen, who completed the ceremony, in a most impressive manner. The board of Installed Masters consisted of the following, W. Bros. E. H. Patten, P.G.S.B.; E. Spooner, J. R. Sheen, H. M. Arliss, R. Watts, J. Robinson, T. W. J. Goldsboro', M.D., P. Prov. S.G.W., North Wales and Shropshire; J. Dyer, R. J. Jeffer, W. Hammond, H. Carvill, J. Harris, J. Hammond, P.M.'s 201; F. Smith, P.M., 998; Rev. J. J. Farnham, P.M. 757, 1,062, and P.D.S.G.W., Bombay; and T. Gervise, P.M. 247. The ceremony of installation being completed, the W.M. proceeded to invest his officers as follows: W. Bro. J. Hammond, J.P.M.; Bros. G. W. Martin, S.W.; F. Smith, J.W.; R. Watts, Treas.; E. Spooner, Sec.; P. Robinson, I.G.; M. Wolfsky, J.D.; H. M. Arliss, Dir. of Cers.; J. Robinson, W.S.; Rev. J. J. Farnham, I.G. W. Bro. Arliss then proposed that a P.M.'s jewel should be presented to W. Bro. J. Hammond, for his valuable services as W.M. during the past year. This was seconded by W. Bro. Goldsboro', and carried unanimously. W. Bro. Sheen then spoke of the loss recently sustained by Bro. S. May, by the destruction of Her Majesty's Theatre, he having lost costumes, which it had taken him many years and cost him some thousand of pounds to accumulate. He stated that a fund was being formed to present Bro. May with a purse from his Masonic and theatrical friends, and proposed that £5 5s. be voted from the lodge funds for that purpose. W. Bro. Robinson, in seconding this, said that no more generous Mason lived than Bro. May. In time of his prosperity, his heart and his hand had alike been ever open, and it was the duty of his brethren, now, to help him in the hour of his need. We are glad to announce that not only was the resolution unanimously carried, but that about £30 was afterwards subscribed to the fund by members of the lodge. The lodge was then closed, and the brethren adjourned to an excellent banquet, after which the usual loyal, Masonic, and complimentary toasts were drunk, and some excellent songs were sung.

WHITTINGTON LODGE (No. 862).—The usual monthly meeting of this lodge was held at Bedford-row on the 20th inst. Bro. T. J. Nix opened the lodge, and was supported by Bros. W. F. Smith, P.M., as S.W.; J. Weaver, J.W.; J. G. Thompson, P.M., Treas.; R. W. Little, P.M., Sec.; J. Brett, P.M., W.S.; W. Hurlstone, W.; F. N. Quilty, P.M.; J. Salisbury, J.D.; Allman, Frickenhaus, Stone, Tunks, Jones, Kingston, Walker, etc. In the course of the evening Bro. Bergoman was passed, and Messrs. A. Williams, G. Payne, and C. A. Payne were duly initiated, both ceremonies being admirably rendered by the W.M. The lodge having been closed the brethren proceeded to Anderton's Hotel, Fleet-street (where the future meetings of the lodge will be held), and a most enjoyable evening was spent. The lodge was favoured with the presence of Bro. H. Tanner, W.M. (686, Bristol), who was the only visitor.

ROYAL OAK LODGE (No. 871).—The regular meeting of this lodge was held on Wednesday, 22nd inst. Bro. W. Andrews, W.M., presided. He passed Bro. Watson to the second degree.

Initiated Messrs. Reed and Furge into Masonry. The ballot for W.M. was for Andrews, W.M., two votes. F. Walters, Sec., six votes, J. Hawker, S.W., nine votes, and Bro. J. Hawker, S.W., was declared to be elected W.M. Bro. H. A. Collington, P.M., was unanimously re-elected Treas., Winn, P.M., Tyler. The lodge was closed. Visitors, G. Hill, 73; H. Endson, 73; Gale, 548, &c.

PROVINCIAL.

DORSETSHIRE.

BOURTON, DORSET.—*Lodge [of Science] (No. 437).*—*Installation of Meeting.*—The brethren of this lodge met on Thursday, the 9th ult., for the installation of the W.M. elect, Bro. J. W. Parfitt. The impressive ceremony was very ably performed by Bro. G. Parfitt, P.M. 976, Prov. G. Supt. of Works, assisted by Bros. Collett, P.M. 135, P. Prov. G. Dir. of Cera; Jelley, P.M. 976, P.G.S.D.; Heginbotham, W.M. 976; and Atwell, W.M. 437, P. Prov. G. P. At the close of the ceremony the W.M. appointed and invested the following brethren officers for the ensuing year: viz.:—Bros. Atwell, I.P.M.; Luce, S.W.; Shepherd, J.W.; Edwards, S.D.; Sherring, J.D.; Matthews, I.G.; Atwell, Treas.; Russell, Sec.; Fry, Steward. The brethren then adjourned to the banquet, supplied by Bro. Meaden in his usual liberal and satisfactory style. Ample justice having been done to the good things provided, the brethren retired to the lodge room, when Bro. Dr. Luce, on behalf of the Wincanton brethren in a most eloquent speech presented to Bro. Atwell a very handsome P.M. jewel and apron as a token of their regard and esteem for his services as W.M. for the past year. Bro. Atwell replied by thanking the brethren for their kind expressions and handsome present. The lodge was then closed and the brethren then spent a very harmonious meeting.

HAMPSHIRE.

PORTSMOUTH.—*Portsmouth Lodge (No. 487).*—The ceremony of installing Bro. Samuel Hogg as the R.W. Master of this lodge for the ensuing year took place on Thursday, the 9th ult., when there was a large attendance of the brethren, among those present being Bros. E. J. Emery, P.S.G.W., Hants; T. Cousins, P.J.G.W., Hants; A. P. Fabian, P. Prov. S.G.W.; J. L. Rastrick, P. Prov. J.G.W.; Ogburn, P. Prov. J.G.W.; M. E. Frost, Prov. G. Treas., and many other provincial officers, past and present, besides several P.M.'s and W.M.'s of lodges in the neighbourhood. The ceremony of installation was performed by Bro. E. Frost, P.M., Prov. G. Treas., Hants, in an able and impressive manner, and the W.M. was subsequently received by the brethren with the customary salutes. The following were appointed officers of the lodge, and invested by the W.M.: Bros. H. Hollingsworth, I.P.M.; J. Douglas, S.W.; A. Cuddlipp, J.W.; E. M. Wells, P.M., Treas.; M. E. Frost, P.M., Sec.; E. Pratt, S.D.; J. Astridge, J.D.; R. H. C. Ubsdell, I.G.; H. T. Cecil and G. S. Lancaster, Stewards; G. Peters and Hawgood, Assistant Stewards; J. Watson, Tyler. There was a numerous attendance at the banquet which followed, the W.M. presiding, and giving the usual loyal and Masonic toasts, which were responded to by the brethren.

GOSPORT.—*Gosport Lodge (No. 903).*—The ceremony of installing the W.M. of this lodge for the ensuing year took place at the regular monthly meeting at the Star Hotel, on Tuesday evening, the 14th ult., when Bro. E. S. Main, S.W., the W.M. elect, was duly installed in the chair of K.S. by Bro. J. Ogburn, P.M. Royal Sussex Lodge, 342, P. Prov. J.G.W., Hants, who performed the ceremony with great ability. The W.M. afterwards appointed and invested his officers for the year. The following are the officers of the lodge: Bros. E. S. Main, W.M.; J. Wilson, I.P.M.; Dr. G. W. Egles, S.W.; E. Groves, J.W.; Rev. W. Wray, Chap.; J. Wilson, Treas.; H. W. Sperring, Sec.; J. Brodie, S.D.; James McIntyre, J.D.; J. Wallingford, P.M., D.C.; J. Cooper, Steward; G. Pitt, I.G.; L. Cauvin, Tyler. The W.M. presided at the banquet which followed, and the usual loyal and Masonic toasts were given and responded to during the evening.

PORTSEA.—*Royal Sussex Lodge (No. 342).*—At the monthly meeting of the members of this lodge, on Wednesday, the 15th ult., Bro. H. Cawte, J.W., the W.M. elect, was installed, according to the ancient custom, as the W.M. of the lodge for

the ensuing year. There was a numerous attendance of the brethren, among those present being Bros. E. Emery, Prov. S.G.W.; T. Cousins, Prov. J.G.W.; M. E. Frost, Prov. G. Treas.; H. M. Emmanuel, P. Prov. S.G.W.; J. Ogburn, P. Prov. J.G.W.; J. L. Rastrick, P. Prov. J.G.W.; H. Ford, P. Prov. J.G.W.; Forbes, P. Prov. J.G.W., Essex; E. M. Wells, P. Prov. G.S.D.; W. A. Wolfe, P. Prov. G.S.D.; Slade, P.M.; Stapleford, P.M.; J. R. Barnes, P.M.; Redward, P.M.; Wilkins, P.M.; Tuohy, P.M.; Friedeberg, W.M.; and several other P.M.'s and W.M.'s, including, among others, the W.M.'s of the Phoenix (Portsmouth), Fareham, and Gosport Lodges. The installation ceremonies were most ably and impressively conducted by Bro. J. Ogburn, the Senior P.M. of the lodge, and the W.M. was subsequently saluted by the brethren with the usual honours. The following officers for the ensuing year were appointed:—Bros. J. Friedeberg, I.P.M.; R. Barber, S.W.; H. J. Guv, J.W.; E. Emery, P.M. Treas.; W. A. Wolfe, P.M., Sec.; W. Bowles, S.D.; J. Morgan, J.D.; C. S. Wolloons (W.M. 390), Dir. of Cera; Page, I.G.; G. Wilkins, P.M. and G. A. Green, Stewards; and Copus, Tyler. Previous to the installation ceremony, a vote of thanks, engrossed on vellum, in a handsome gilt frame, was presented by Bro. Friedeberg, the retiring W.M., to Bro. Barnes, P.M., for the able manner in which he had fulfilled the duties of Treasurer of the Royal Sussex Lodge for the last seven years. Bro. Barnes briefly returned thanks for the testimonial. Bro. Ogburn, P.M., then presented to Bro. Wolfe, P.M., a very handsome testimonial, of the value of forty guineas, being the voluntary subscriptions of the members of the lodge, in recognition of his inestimable services as Secretary of the Royal Sussex Lodge for many years past, and of his truly Masonic career whilst connected with the lodge. The testimonial consisted of a massive tea and coffee service, of the Louis Quatorze pattern, having the Masonic emblems on each article (supplied by Bro. H. M. Emanuel, of 12, Ordnance Row, Portsea), and bearing the following inscriptions:—Presented by the Brethren of the Royal Sussex Lodge, Portsea, No. 342, to Bro. William Alfred Wolfe, P.M., Honorary Secretary, and P. Prov. G.D. Hants, as a mark of their fraternal regard and esteem.—January 16, 1867. Bro. Ogburn alluded at some length to Bro. Wolfe's services to the Craft, and to his career as a Freemason, and concluded by begging his acceptance of this mark of their esteem. Bro. Wolfe thanked the brethren in suitable terms for the very handsome testimonial presented to him. About fifty brethren sat down to the banquet, provided by Bro. Wilkins, Portsea. The W.M. presided, supported right and left by the Prov. Grand Officers and the P.M.'s of the lodge. The usual loyal and Masonic toasts were duly given and responded to.

LEICESTERSHIRE.

LEICESTER.—*John of Gwent Lodge (No. 528).*—A monthly meeting of this lodge was held at the Freemason's Hall on Thursday, the 16th ult. There were present Bros. G. H. Hodges, W.M., W. Kelly, P.M., and D. Prov. G.M.; Duff, P.M. (as S.W.); G. Toller, J.W.; Sculthorpe, Sec.; J. C. Clarke, S.D.; Sargeant, I.G.; M. H. Lewin; Baines, Mace; Partridge; C. Johnson (P. Prov. G. Supt. of Works, Jersey); Organist; and others. Visitors: Bros. Taylor, W.M., Arberthum Lodge, Derby; Ekin, Seientific Lodge, Cambridge; Attwood, Garden City Lodge, Chicago, U.S. The lodge having been opened in the first degree, the minutes of the last lodge were read and confirmed; after which the lodge was opened in the second degree. Two passings and a raising were due; but, the candidates not being in attendance, the ceremony of passing was worked for instruction, Bro. Sculthorpe being the candidate, and the ceremony being performed by the W.M.; after which the D. Prov. G. M. gave the lecture on the tracing board of the degree. The lodge was then raised to the third degree, and, after being closed in the third and second degrees, was finally closed in harmony, two gentlemen were proposed for admission into the Order. The brethren then adjourned to refreshment, and separated at an early hour.

MONMOUTHSHIRE.

NEWPORT.—*Ica Lodge (No. 683).*

The installation of Bro. Thomas Williams (proprietor and editor of the *Star of Gwent*), as W.M. of this lodge, took place at the Masonic Hall, Great Dock-street, on the 15th ult. In

the absence of Bro. Bridges, P.G.S.B. of England (from whom a telegram was received stating that he was unavoidably detained), Bro. Middleton, Prov. G.J.W., officiated as Installing Master. From sixty to seventy brethren, including several visitors from other provinces, were present, and the following appointments were made, viz.:—Bros. J. W. Bussell, S.W.; R. J. Chambers, J.W.; Rev. S. Fox, Chap.; H. Mullock, Treas.; W. Parfitt, S.D.; A. H. Tapson, J.D.; R. Bond, Dir. of Cers.; H. J. Groves, Organist; Dr. Butler, I.G.; Frank Lewis and J. H. Skeats, Stewards; and W. McFee, Tyler.

The lodge having been closed in due form, the brethren adjourned to the Westgate Hotel, where the banquet took place at six o'clock. The newly-installed W.M. presided.

Grace was chanted before and after meat, Bro. J. Groves leading. The post prandial proceedings were inaugurated by

The W.M. proposing, in appropriate and eloquent terms, "The Queen and Craft"—a toast which was received with right loyal cheers. Referring to the annals of Freemasonry, the W.M. remarked that kings in every age had been promoters of the Art. Of this fact, the house of Brunswick furnished an illustrious example; for it was well known our own beloved Queen was the daughter of a Freemason; and of her several uncles—two of whom had sat upon the throne of Great Britain—were also members of the Craft; while a third, the Duke of Sussex, who was a good and enthusiastic Freemason, had been for thirty years Grand Master of England. Moreover, her most gracious Majesty herself was patroness of one of the most distinguished Masonic Charities; and her daughter, our own Princess Royal, was wedded to a Prince who was a Mason. The W.M. then made a graceful and loyal allusion to the private life of our well beloved Sovereign, especially referring to the volume of extracts from her Majesty's diary, recently published, and which, he observed, would be read with the greatest interest throughout the whole world. Whatever opinion might exist with regard to the particular time at which that record of the inner life of Queen Victoria's Court should have been sent forth, there could be but one opinion as to its contents—these were deeply interesting, pathetically simple, and their simplicity proved their truth. The book threw a flood of light upon such a life of purity and happiness as, it did the heart good to know, could exist amidst the pomp, and circumstance, and glitter, and excitement of a court, presided over by the most powerful monarch on earth, over whose realm, as over the realm of Freemasonry, the sun never set.

Solo and chorus—"God save the Queen."

The W.M. then gave "The Most Worshipful the Grand Master, the Earl of Zetland, and the Grand Lodge of England," which was duly honoured.

The W.M. proposed "The Right Worshipful the Provincial Grand Master, Bro. Rolls, and the Grand Lodge of Monmouthshire." Having expressed sincere regret at his illness, and an earnest wish that he might be restored to his wonted health, the W.M. remarked that the R.W. the Prov. G. Master had given many practical proofs of his zeal for Freemasonry, one of the most recent being that he had subscribed out of his own private purse a sum which enabled the masters of all the lodges in his province to be life governors of one of the Masonic Charities.

Bro. R. Laybourne then gave "The Health of the Worshipful Master, 683."

The W.M., in responding, alluded in humorous terms to an article in one of the popular serials on "Talking" and among the many varieties of the species "Talker" he instanced the "phraseological"—the man who never called a "spade" a spade. Your "phraseological talker," were he invited to a dinner, such as they now enjoyed, would dignify it by the style and title of "banquet;" with him, every physician was a son of *Æsculapius*; and were there a phraseological talker now present he would call Bro. Groves a disciple of Apollo, and having heard him sing as he had sung that night, he would, without imputing to Bro. Groves pugilistic proclivities, have said he had "struck the living lyre." Unfortunately he (the W.M.) was not a phraseological talker; but he desired, in the most simple yet comprehensive manner he could command, to return them his sincere thanks not only for the honour they had done him in rallying around him that evening in such large numbers, but also for the high honour conferred by electing and installing him Master of his Lodge.

The W.M. then gave "The health of the Installing Master," who had performed the ceremony with so much ability, though called upon at a moment's notice.

Bro. Middleton returned thanks.

The W.M. then proposed "The Health of the Immediate P.M. Bro. J. Maddocks."

Bro. Maddocks suitably responded.

The W.M. proposed in suitable terms "The Health of Bro. Philip Bird, W.M. of the Buta Lodge, Cardiff, who cordially acknowledged the compliment.

Bro. Roper then gave "The Lodges of the Province," coupled with the W.M.'s of the Silurian and St. George's Lodges.

Bros. C. H. Oliver and S. G. Homfray returned thanks.

Bro. W. Pickford proposed "The Visiting Brethren," coupled with the name of a Brother whom he regarded *par excellence* as a distinguished visitor, who would be always welcome at Newport—Bro. H. Shepard.

Bro. Sheppard responded in one of his characteristically genial and happy speeches, in which he repudiated the idea of being classed among visitors, because, although removed to another and distant locality, he still felt himself identified with the town of Newport.

"The Officers of the Lodge" was then given from the chair, and responded to by Bros. Bussell, S.W., and Chambers, J.W.

Bro. Middleton proposed "The P.M.'s of the Silurian Lodge," which was acknowledged by Bros. B. Thomas, Coombs, Hellyer, Pickford, J. Griffiths, W. West, and J. Hyndman.

Bro. J. Griffiths gave "The Governors of the Masonic Hall, to which Bro. Middleton replied.

"The Ladies" was then proposed by Bro. Maddocks, and acknowledged by Bro. Frank Lewis.

Bro. Pickford gave "The Masonic Charities."

The toast "To all poor and distressed Masons," from the chair, brought the list to a termination.

The evening was spent in the most harmonious and fraternal manner.

The healths of Bro. Groves and of the brethren who had kindly rendered their services in the musical department, were drank in a bumper; and the excellent catering of the host was duly recognised.

NORWICH.

NORWICH.—*Perseverance Lodge* (No. 213).—The annual meeting of this lodge for the installation of the W.M. elect, was held at the Freemasons' Hall on the 28th ult. Among the brethren present there was a large attendance of P.M.'s and visitors, namely: Bros. B. W. Harcourt, the retiring W.M.; J. Dawbarn, P.G. Reg.; A. M. F. Morgan, P.G.S.; H. Mason, P.G., Dir. of Cers., P.M.; T. Campling, P.M.; J. Boyce, P.M.; J. Dunsford, P.M.; J. W. Taylor, W.M.; J. English, P.M.; G. Stevens, W.M.; Whitwell, P.M.; Wick, P.M.; Gidney, P.M.; J. Short, W.M.; Rev. S. Titlow, P. Prov. G. Chap.; J. Marshall, P.M.; Deacon, W.M., &c. The lodge having been opened in the first degree, and an initiation having taken place, the ceremony of installing Bro. John Short, the W.M. elect was ably and impressively performed by Bro. Dawbarn, who for several years past has most obligingly fulfilled the office of Installing Master in connection with *Perseverance Lodge*. In the course of the ceremony the newly installed W.M., appointed the following as his officers for the ensuing year: Bros. G. Brittain, S.W.; Harold Youngman, J.W.; B. Quinton, S.D.; Chatfield, J.D.; W. Wright, I.G.; Gidney, Sec.; and Youngman, Treas., were re-appointed. There were two new appointments of officers, one having taken place in consequence of the retirement of the late J.D. (Bro. Turner), who is about leaving Norwich. Before the lodge was closed three or four candidates were proposed for initiation, and two or three sums of money were voted for the relief of distressed brethren. Fortunately the lodge funds are in a very healthy state. About forty brethren afterwards partook of a *recherche* banquet provided by Bro. Woods, and given in compliment to Bro. Harcourt, the retiring Master. The toasts proposed were generally of the usual Masonic and complimentary character, but there was a slight divergence from the ordinary gaiety of the festive board when the brethren simultaneously rose at the call of the W.M., and listened to a very touching address from Bro. Dawbarn upon the death of the late Bro. Colsey, who lost his life whilst bathing at Yarmouth last summer. The health of Bro. Harcourt was proposed in laudatory terms by the W.M., and Bro. Short had his health proposed and drank in a manner which showed an earnest desire on the part of the brethren to rally round and support him during his year of office.

SOUTH WALES (EASTERN DIVISION).

NEATH.—*Cambrian Lodge*, No. 364.—The brethren of this lodge assembled in goodly numbers at their hall on Tuesday last, the 20th ult., to celebrate the installation of Bro. W. M. Rees, P.G.S., as W.M. for the ensuing year. The ceremony of installation was conducted in a most able and impressive manner by the D. Prov. G.M., Bro. E. J. Morris, after which the W.M. appointed the following brethren officers for the ensuing year:—Bros. W. H. Bell, S.W.; J. Hill, J.W.; N. B. Allan, Treas.; J. L. Matthews, Sec.; C. S. Gardner, S.D.; J. Samuel, J.D.; E. J. Pole, I.G.; R. R. Thomas, Stew. At the conclusion of the ceremony, thirty-six of the brethren retired to the Castle Hotel to a banquet, which was served up in a magnificent manner, reflecting the highest credit on Bro. Henry Hancock. The W.M. Bro. W. M. Rees presided, and the vice-chair was ably filled by Bro. W. H. Bell, S.W. The following are the names of the brethren who favoured the W.M. with their company:—Bros. E. J. Morris, D. Pro. G.M.; F. D. Michael, P. Prov. S.G.W.; C. Bath, P. Pro. J.G.W.; H. L. Pritchard, P. Pro. P.G.W.; W. Cox, P. Pro. G.T.; Rowland Thomas, P.J.G.W.; N. R. Allan, P. Pro. G.T.; W. Whittington, P. Prov. G. Sec.; D. Williams, Prov. G. Sec.; P. Donaldson, Prov. G. Stew.; How. Cuthbertson, P.M.; C. S. B. Gardner, R. W. Thomas, H. H. Garter, W. Jones, E. J. Poor, R. Phillips, W. Jones, J. Jones Hewson, E. J. Fricker, W. H. Bell, John Smith, Harry Davies, W. G. Davies, George Jones, John Hill, John Samuel, William Andrew, William Whitelaw, Thomas Jones, C. Daniel; also the visiting brethren, Bros. Chigwidden, Wilson, and Homfray. The party broke up at eleven, having spent a most agreeable evening, the pleasure of which was highly enhanced by choice and excellent music and singing by Bros. H. Davis, W. Cox, J. Jones Hewson, and E. J. Fricker.

IRELAND.

OMAGH.

CAPPAGH LODGE (No. 350).—On Wednesday evening, the 8th ult., this lodge met at six o'clock, in their lodge room, to celebrate the feast of St. John the Evangelist. The lodge being opened in due form, and the ordinary business transacted, Bro. Dr. Love, in name of the lodge, presented our late W.M., Bro. G. Quails, with a P.M.'s jewel as a token of the regard and esteem in which he is held by the brethren of No. 350, and to mark their appreciation of his efficiency and ability, and the satisfactory discharge of his onerous duties during the past six months. The J.W. was then requested to call the lodge to refreshments. At seven o'clock the brethren sat down to an excellent dinner, provided by Mrs. McConner, Stewart Arms Hotel; and it reflects great credit on the establishment for the superior quality of the various dishes and the style in which it was served. The decorations of the room were very neatly arranged, and the mottoes, "Prosperity to the Lodges of Tyrone," "Peace," "Love," "Harmony," were very appropriate on the occasion, and over the entrance the word "Welcome" was conspicuously observed. The usual Masonic toasts were given and responded with that warm of heart known only to Freemasons. Bro. Dr. West contributed greatly to the harmony of the evening by singing some very choice airs in his usual happy manner. The lodge closed in love and harmony at an early hour. This lodge, though one of the oldest in Ireland, has only been working for the past year, having remained dormant for a considerable time, and through the exertions of Bro. C. Scott, P.G.R.C., it was revived in January, 1867, and, if it progresses as favourably as it has done since then, there is every prospect of it becoming second to none in the kingdom. The officers for ensuing six months are Bros. R. McConnel, W.M.; A. M. Elroy, S.W.; J. Glendinning, J.W.; C. Scott, Sec.; J. Cunningham, S.D.; Towney, B.B.; Ball, J.D.; J. Worthington, I.G.

ROYAL ARCH.

METROPOLITAN.

DOMATIC CHAPTER (No. 177).—A convocation of this chapter was held at Anderton's Hotel, Fleet-street, on the 23rd inst., when a goodly number of companions attended. The elections

for the ensuing year were all unanimous, and resulted as follows: Comps. C. B. Payne, M.E.Z.; R. W. Little (P.Z. 975), H.; W. H. Hubbard, J.; H. G. Buss, P.Z.; S.E.; T. H. Foulger, S.N.; I. Smith, P.Z.; Treas. W. Gilbert, P.S. A Past Principals' Jewel was voted to Comp. Sutton, the retiring M.E.Z., and the companions then adjourned to the banquet table, where, in addition to those mentioned, the following companions supported the M.E.Z.: P.Z.'s Brett, Tyrell, Cottebrune, Adams, Sisson, and Dickie. Comps. Dalwood, Lee, J. R. Foulger, Berri, Coutta, Geddes, Bolton, Cubitt, Lucey, M.D., etc., and another pleasant evening was added to the many which it has been our good fortune to enjoy at the Domatic Chapter.

SCOTLAND.

GLASGOW.—*Consecration of the Rosslyn Royal Arch Chapter* (No. 119), and *the Thetis Royal Arch Chapter* (No. 122).—The Supreme Grand Royal Arch Chapter of Scotland having granted charters for the above two chapters, both in the Glasgow province, the companions met, on the evening of the 24th ult., within the St. Marks Hall, Buchanan-street, for the purpose of consecration and installation. The hall was well filled, in spite of the unfavourable and stormy weather; and the companions who came through from Edinburgh, headed by the Grand Scribe, E., Comp. Lindsay Mackersay, are deserving of considerable credit for the readiness with which they had come forward upon this occasion to render their assistance and countenance to their companions of the west. The Supreme Grand Royal Arch Chapter was opened in a room adjacent by M.E. Comps. F. A. Barrow, acting Grand Z.; Dr. Middleton, acting Deputy; Alexander Hay, acting G.H.; A. Kay, acting G.J.; Lindsay Mackersay, G.S.E.; F. L. Law, acting G.S.N. The following distinguished companions of the Glasgow province, viz.: Thomas M. Campbell, James Wallace, John Wallace, and W. Alexander, acting G. Sojs.; Comp. W. M. Bryce officiated as G. Janitor. A deputation was then received from the companions assembled, informing the G. office-bearers that they were prepared to receive them. The G. officers then proceeded to the hall, conducted by the deputation. The G.S.E. having called over the names of the respective office-bearers elect, and the 1st G. Principal having asked them if they accepted their respective offices, the answer being given in the affirmative, prayer was offered up by the 3rd G. Principal. The 1st G. Principal then administered the O.B. The 1st G. Principal then directed the G.S.G. to read the Charters of Erection and Constitution, which was done accordingly. The following is a list of the office-bearers of 119: John Anderson, 1st Principal; James Somerville, 2nd do.; John Stephenson, 3rd do.; William Wright, Scribe E.; William Dobbie, Scribe N.; George Elder, George Thallon, and — Healy, Sojs.; William Albin, Dir. of Music; George Paterson, Dir. of Cers.; Patrick Ross, Supt. of Works; John Paterson, Janitor. The office-bearers were then presented to the G.Z., and duly installed and invested with the clothing and jewels of their respective offices. The G.Z. then addressed the non office-bearers and members of both chapters in a very impressive manner, reminding them of their various duties. The 1st G. Principal then proclaimed both chapters, viz.: Rosslyn, 119, and the Thetis, 122, regularly constituted, and their office-bearers duly installed. The Supreme G. Chapter then retired to the adjacent room, where it was closed with all solemnity, according to the usages of the Order. The office-bearers and companions met afterwards and sat down to supper. The Rosslyn in the Hall, 19, Croy-place, and the Thetis in the Nelson Hotel, 45, Clyde-place. The members of the Supreme Chapter supped with the companions of the Rosslyn in their Chapter Rooms, 19, Croy-place, and afterwards visited the Thetis, in the Nelson Hotel. We may add that five chapters have been added to the list of the Supreme Grand list during the past twelve months. We wish them all every success.

MARK MASONRY.

CORNWALL.

HAYLE.—*Cornubian Lodge of Mark Masters* (No. 87).

The third annual meeting of this lodge took place on Thursday, 16th inst., for the purpose of installing Bro. Dr. Mudge, P.G.S.D., as W.M. for the ensuing year, the lodge was opened at 2 o'clock, p.m., in due form, the minutes of the last meeting

were read and confirmed, there being no other business than that of the installation. Bro. Thomas Chirgwin, P.M. 87, &c., G.S. and P.G.S.W., took the chair for installation, assisted by Bro. W. J. Hughan, P.M., 78, 87, 94, &c., G.O. and P.G.S. Bro. Dr. Mudge, P.G.S.D., was then introduced by the retiring W.M., Frank Harvey, P.G.M.O., after going through the necessary forms according to the ancient custom all the brethren who were not P.M.'s were ordered to retire. After being again readmitted they saluted Bro. Dr. Mudge as W.M. of the Cornubian Lodge, No. 87, in such manner as is only known by Mark Masters. The ceremony was faithfully performed, particulars need not here be stated as Bros. Chirgwin and Hughan are so well known by the readers of the FREEMASONS' MAGAZINE that the mention of their names is a satisfactory proof that the ceremonies were ably performed. The W.M. then proceeded to invest his officers as follows: Bros. Frank Harvey, I.P.M., P.G.M.O.; J. H. Burall, S.W.; W. J. Crotch, P.G. Prov. J.W.; F. H. Pool, M.O.; George Eustice, S.O.; W. W. Mildren, J.O.; N. J. West, Chap.; F. H. Pool, Treas.; John Coombe, P.G.S.W., R. of M. and Sec.; James Pool, S.D.; Martin Dunn, J.D.; W. W. Tabb, I.G.; and Christopher Trathen, Tyler. After the usual address had been given to the officers, Bro. Hughan, favoured them with an eloquent lecture on ancient and modern history of the Mark Degree, which was not only a credit but a honour to him, if the same were published in the FREEMASONS' MAGAZINE it would be highly appreciated by its readers, and richly rewarded would be that read it. A vote of thanks was then proposed to Bro. Hughan and Chirgwin for the able manner in which they had conducted the ceremony, and for the interest that they take in Masonry, the same was ordered to be entered into the minutes. The lodge was then closed in solemn form by the W.M., and the brethren adjourned to the banquet-room, where there was a *recherché* banquet provided by Bro. Crotch (an old Mason of sixty years standing and equally good as old), comprising every delicacy in season, and wines of the rarest flavour and bouquet. Bro. Dr. Mudge, W.M. and P.G.S.D., presided and the I.P.M. Frank Harvey, P.G.M.O., filled the *vice-chair*. An agreeable and fraternal evening was spent, and the brethren retired at an early hour in love and harmony, trusting to the Great Architect of the Universe that they should meet again.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 26.)

In the number of the MAGAZINE of December 28th ult., it was announced that on the 19th a preliminary meeting had been held to consider the question of the revival of Mark Masonry at Totnes, which was decided in the affirmative. No time was lost, as appears from the fact that on that day five weeks, Thursday, January 23rd, the arrangements were brought to a successful issue by the opening of a new lodge, under warrant bearing date December 26th, 1867, as the successor of the Dart Lodge of Mark Masters, 45, whose warrant and apparatus had been consumed in the fire which destroyed the premises and furniture in December, 1859, the only article saved being the keystone, which has now again been brought into use, and the Minute Book, which was in the possession of the Secretary.

On the evening of the day named, the brethren of the Mark degree assembled at the Masonic Rooms, Mill-lane, there being present Bros. Dr. Hopkins, P.M. 74, W.M. designate; Rev. R. Bowden, S.W., designate; John Heath, J.W., designate (these three being nominated in the warrant); John Marks, A. S. Distin, John Adams, and as visitors, Bro. Vincent Bird, P.G.M.O., and W.M. of St. Aubyn's Lodge, 64, Devonport, Installing Master, and Bro. Wherry. Two of the promoters were unavoidably absent.

At 7.30 p.m. proceedings commenced by the W.M. designate introducing Bro. Bird as Installing Master, who, after having ascertained that all present were Master Masons, called for the warrant, which was read. He then announced that as Bro. Dr. Hopkins was already an Installed Master, it would be unnecessary to go through the whole of the ceremony, and at once proceeded to administer the obligation of W.M. elect, after which he placed him in the chair of the lodge. The customary procession, salutation, and proclamation took place.

The W.M. then appointed his officers, investing those who were present as follows: Bros. Rev. R. Bowden, S.W.; John Heath, J.W.; John Marks, M.O.; R. H. Watson, S.O.; William Oldrey, J.O.; A. S. Distin, Treas.; John Adams, S.D. The

Installing Master completed the ceremony by delivering the charges to the Wardens, Officers and brethren.

The W.M. commenced his duties by opening the lodge in the prescribed form.

The minutes of the preliminary meetings were read and confirmed.

A ballot was taken for the following candidates for advancement at seven days' notice, which proved unanimous in their favour: Bros. Arthur B. Niner, Hatter, of Totnes; John Hains, Surgeon, of Bridgetown; George Heath, Surveyor, of Exeter; Thomas Edward Owen, Surgeon, of Totnes; John Crocker, Tyler of the Pleiades Craft Lodge, as a serving brother.

The W.M., having announced that the by-laws of the lodge, as previously agreed upon, had received the sanction of the board in London, to which they are required to be submitted, the M.S. copy was signed in open lodge by the W.M. and Wardens. Estimates for printing the same, and also a blank form of circulars of summons, having been laid before the brethren, it was determined that they should be accepted. The W.M. presented to the lodge the following books which he had prepared for its use, with the proper headings, &c.: M.S. Book of By-Laws, Register, with about two hundred marks copied from ancient buildings, for adoption by candidates; Attendance Book, Register for returns to Grand Lodge and Prov. Grand Lodge; Scripture extracts for Chaplain, Tabular Register of Fees and Subscriptions; Receipt Book; also twenty copies of Mark Master's Song and two diagrams.

The W.M. stated that he had improvised a wicket, part of which had been presented by the J.W., to serve the purpose until the lodge could afford to have a superior one constructed on the plan a drawing of which was offered.

Five brethren from Newton were proposed as candidates for advancement at the meeting in March. Of those already ballotted for three were unavoidably absent.

Bro. A. B. Niner and J. Crocker were introduced, properly prepared, and duly advanced to the degree of Mark Master by the W.M., who also gave them the lecture illustrative of the history and traditions of the degree. He afterwards invested the former of these brethren as Secretary, and announced to the latter his appointment as Tyler of the lodge. The W.M. unexpectedly delivered a formal opening address, which was listened to by the brethren with the most perfect attention, and which will be found in another page.

On the proposition of the Wardens it was resolved that the Secretary be requested to procure twelve copies of the Book of Constitutions for presentation to candidates on their advancement.

The W.M. having inquired four times, and no other business offering, the lodge was closed at half-past nine, in perfect harmony, and with solemn prayer.

SUSSEX.

BRIGHTON.—*Royal Sussex Lodge of Mark Masters* (No. 75).

The installation meeting of this young and successful lodge was held on the 25th ult., at the Old Ship Hotel, at five o'clock, when Bro. J. M. Cunningham, W.M., Grand Steward, presided, and in a most impressive manner advanced Bros. W. Hudson and James Dobson to the ancient degree. The report of the audit committee having been presented by the Secretary, Bro. Sabine, G.S., Bro. Cunningham, W.M.G.S., then proceeded to instal Bro. H. N. Goulty, S.W. and W.M. elect, as the W.M. of the lodge for the ensuing year. The ceremony was beautifully rendered by the outgoing W.M. At the conclusion the W.M. then invested his officers as follows:—Bros. J. M. Cunningham, G.S., as I.P.M.; Nelson Smith, S.W.; T. Cook, J.W.; W. R. Wood, Treas.; T. J. Sabine, Chap.; G. R. Lockyer, Sec.; E. Lewis, M.O.; M. Hornsey, S.O.; B. Chatfield, J.O.; E. Wrigglesworth, R.M.; H. C. Davis, S.D.; W. J. Smith, J.D.; A. Cowley, I.G.; E. Turner, P.M.P.G.J.D., Dir. of Cers.

On the motion of Bro. T. J. Sabine, the sum of one guinea was voted to the list of Bro. Thos. Meggy, P.G.S., who is acting as P.G. Steward to the Boys' School on behalf of the Mark Lodges and Mark Masons of England.

Several brethren were proposed for advancement, and one as a joining member, when, all business being ended, the lodge was closed in perfect harmony at seven o'clock, and the brethren adjourned to the Ladies' Boudoir, Royal Pavilion, where Bro.

Cowley had prepared a most luxurious banquet, every delicacy in season being placed before the guests. The tables were elaborately decorated with hothouse flowers, and the dessert comprised the most choice fruits. The wines, supplied from the cellars of Bro. Turner, were of rare vintages, good age, and choice flavour. The singing during the evening was well supplied by Bros. A. Cowley, Wood, Turner, and Dobson.

Grace having been said,

The W.M., Bro. Goulty, rose and proposed the first toast, "The Queen and Mark Masonry," which was drunk with the customary devotional loyalty observed among Mark Masons. The next toast was introduced by the W.M. with a few complimentary observations, "The Right Worshipful Grand Master of Mark Masons," Bro. W. B. Beach, Esq., *M.P.*, which was duly honoured.

The W.M. then gave "The Deputy Grand Master," the Rev. R. G. Portal, and the Grand Officers present and past. This toast was responded to by

Bro. E. Turner, *P.M.*, *P.G.J.D.*, who said he thanked the brethren for the honour done the Grand Officers in the last toast, and congratulated the Masons of Brighton on the establishment of a Mark Masters Lodge in the town, the first one of the higher grades in Freemasonry, and he hoped ere long to see the whole of the higher grades fully represented in the town, and trusted the day would come quickly. For his own part he was prepared to assist in so doing, and to take his share of the work of spreading a knowledge and a respect for those high grades, nearly all of which he had become a member. In Mark Masonry assisted by Bros. Goulty and Sabine he had done so, and had no doubt that in a few years he should see a lodge of Mark Masons in every principal town of Sussex; he knew that his efforts would be seconded, supported and assisted by the Mark Masons of Brighton, as well as by the officers of the Grand Lodge of Mark Masons of England, on whose behalf he again thanked them.

Bro. J. M. Cunningham, *I.P.M.*, Grand Steward, then proposed "The Health of the Newly Installed Worshipful Master of the Lodge," Bro. H. N. Goulty, and in doing so expressed warmly the pleasure he felt in this toast falling to his hands. He is a gentleman of position in the town, and has won the admiration of all who came in contact with him; by his gentlemanly manner, his kindness of heart, and his pleasant disposition he is gradually making a sure progress in Freemasonry. Respected by all who know him, and esteemed by every member of the Masonic body who had had the pleasure, I may say privilege, of meeting him. He is always ready to assist the distressed, to extend comfort and consolation to the unfortunate, the practice of that truly Masonic virtue, benevolence, and is one of the original founders of this lodge, his name being mentioned in the warrant as the first Junior Warden. In conclusion, he wished him long life, health and happiness.

The W.M. then replied: I assure you brethren it affords me great satisfaction to hear the words spoken by Bro. *P.M.* Cunningham, who is a very distinguished Mason, and whose good opinion was so heartily expressed, not as mere empty compliment, for he is a brother who always means what he says, and I thank him for the cordial manner in which he introduced the toast, and you brethren and officers for the unanimous manner in which you honoured me by responding to my name. I have no doubt during the present year we shall have a large accession of members to our lodge, no effort of mine will be wanting to maintain the effective efficiency of the lodge; so that at the end of my year of office I shall hand over my gavel to my successor as pure and unadulterated as I have received it to-night from the hands of the distinguished brother who is now the *I.P.M.* of this lodge.

"The newly advanced brethren," was the next toast proposed by the W.M., who in appropriate terms, pointed out the duties, the position, and the hopes of all Mark Masons, so that this additional bond of union may be strengthened by the keystone of brotherly friendship.

Bro. W. Hudson said: In being introduced this evening by the W.M., and seconded by the late worthy Sec., Bro. Sabine, to this beautiful and highly instructive degree, so carefully rendered by Bro. Cunningham, I feel that an impression has been made on my mind, far beyond what I had contemplated. The ceremony of advancement very much delighted me and I hope under the guidance and instruction of the W.M. and officers of the lodge I shall make such progress in its teachings, as will in due time enable me to reach the highest post it is possible to confer on me by the members.

Br. James Dobson also replied: In Scotland I had often heard of the beauty and importance of the Mark degree in Freemasonry, but little thought it would be my good fortune, to be able to enter into it so far south. Believe me in being thus united with you, on this occasion I shall use every endeavour to become a good and useful member among you, and hope that at some future time, I may be able to wear the badge of a higher and more honourable position in the lodge, in which to-night I have witnessed the practical expression of true Freemasonry and heard the sentiments of true Masonic fraternity fully and kindly expressed.

The "Past Masters" was feelingly proposed by the W.M., and responded to briefly by Bro. J. M. Cunningham, *I.P.M.*, who before resuming his seat begged of the W.M. the privilege to propose the health of Bro. H. W. J. Sabine, G. Steward and late Sec. of the lodge. I can assure you that many opportunities have been afforded me during my year of office of witnessing the skill and ability with which Bro. Sabine has managed the various duties of his office, and which has very materially assisted to establish the lodge in its present prosperous condition both Masonically and financially. During his year of office as Secretary the by-laws have been completed, approved by Grand Lodge, printed, and to night circulated for the first time among the members; increasing and untiring in his energy to promote the welfare and success of the lodge, he has, by his knowledge and business capabilities, placed the finances of the lodge on a firm footing, and to-night given us a clear report as to our past, present, and future position in a monetary point of view; and I must also bear my individual testimony to the kind and attentive assistance rendered to me by him during my year as the W.M.; and, in conclusion, I am sure we all congratulate him on his recent preferment as the W.M. of the Mount Lebanon Lodge (No. 73), and most sincerely do we hope he will continue to work with zeal and assiduity for the good of Freemasonry in general, and of this Mark Lodge in particular.

Bro. T. J. Sabine, G. Steward, then briefly replied, and assured the brethren he would at all times use his best endeavours to promote the success of all those branches of Freemasonry to which he belonged—whether Craft, Royal Arch, or Mark Masonry—and steadily to encourage a spirit of true Masonic feeling and benevolence, the one true end and aim of every faithful member of the fraternity.

"The Officers of the Lodge" and other toasts were then proposed, concluded with the Tyler's toast, when the brethren separated, after having passed a most happy evening.

KNIGHTS OF THE RED CROSS OF CONSTANTINE

METROPOLITAN.

ROMAN EAGLE CONCLAVE (No. 6).—An assembly of Knights was held, on the 25th inst., at Anderton's Hotel, Fleet-street, for the purpose of installing brethren as founders of the above-named new conclave. The conclave was opened by Sir Knt. R. W. Little, *G.R.*, as Inspector-General, assisted by Sir Knt. W. H. Hubbard, *G. Treas.*; H. G. Buss, *G.H.A.*; J. G. Marsh, *G.A.*; Dr. S. E. Clarke, *M.P.S. elect. 3*; J. Brett, *P.S. 2*; and A. A. Pendlebury, *S.G. 2*. The following brethren were then severally introduced and installed as Knights of the Order, viz.: Bros. W. F. N. Quilty, *P.M. 862*; H. C. Levander, *M.A., P.M. 76*; C. H. Rogers Harrison, *M.D., P.M. 857*; W. R. Woodman, *M.D., P.M. 66*; W. Hurlstone, *P.M. 862*; H. Tanner, *W.M. 696*; J. Read, *P.M. 879*; T. J. Nix, *W.M. 862*; S. H. Rawley, *P.M. 174*; W. C. Barlow, *P.M. 174*; H. Thompson, *P.M. 177*; Rev. W. B. Church, *M.A., Chap. 165*; J. R. Foulger, *S.W. 771*; J. Weaver, *J.W. 862*; W. A. Barrett, *340*; H. Allman, *862*; H. Geddes, *901*; I. Stone, *862*; G. Smith, *901*; A. Frickenhaus, *862*; G. M. Mugleston, *852*; J. Tunks, *862*; T. Kington, *862*; C. E. Thompson, *Sec. 1,158*; W. C. Lucey, *M.D., Scotch Lodge*; and E. J. Alment, of an Irish lodge. Sir Knt. Dr. Vincent W. Bates, Past *G.C.*, *K.T.* New York, and *P.S. K.R.C.*, was affiliated as a joining member on renewing his vows as a Christian Knight. The Knights then proceeded to elect their first *M.P.S.*, when Sir Knt. Quilty was unanimously chosen for that high office, and Sir Knt. Levander, *M.A.*, was elected as first *V.E.* Among other business, it was resolved that the inauguration of the conclave take place on the 22nd February, on which occasion, if we may judge by the distinguished position and zeal of many of the founders, a further accession of members may be confidently anticipated.

MASONIC FESTIVITIES.

LIVERPOOL.

GRAND MASONIC BALL.

The annual ball in aid of the West Lancashire Educational Institution, is always a popular one. Its benevolent object appeals to the warm-hearted; and the picturesque badges, mystic jewellery, and emblematical robes of the various orders of the ancient Craft have their share in the attractions which always cause the annual event to be well attended. Much of this popularity is also due to the growing respect in which the order is held—an order non-sectarian, non-political, but chiefly benevolent in its objects, of an age beyond date, and of a *prestige* arising out of the benefits which history has received from its ancient masters of practical masonry, in the conservation of arts to which we owe the birth and preservation of the grand structures of ancient nations, both in the eastern and western portions of the Old World. Additional interest was given by the arrangement which placed at the service of the committee the brilliant, though frigid, temporary corridor connecting the ballroom in the town-hall with the larger and more elegant room of the exchange company, and the elegant adornments of the rooms, including the bronzes and statuettes, which Messrs. Elkington and Co. kindly permitted to remain.

The front of the town-hall had been covered in, and the space was sufficient for three or four carriages to set down at once. Ladies' and gentlemen's cloak rooms were provided in the various offices on the ground-floor. The large ballroom, the gallery leading to the news-room, and even that room also, by half-past ten, were thronged. The fine *suite* of rooms in the town-hall were wisely left without any special decoration. The passages and corridors on the ground-floor were lined with white and green muslin, which had a very light and pleasing effect. Perhaps one of the prettiest sights was that of the long sloping gallery from the large ballroom to the exchange newsroom. It was most tastefully decorated with drapery, mirrors, and lights, and, standing at either end, the spectator beheld a long vista of moving figures reflected in mirrors on either side, the whole forming a most brilliant and interesting picture. The new exchange newsroom, under the hands of half a hundred busy workers, had been transformed into probably the most perfect ballroom in the world. The proportions of the room are magnificent. It has an area, nearly square in form, of over 700 square yards, without a single break or interruption of any kind. It is very lofty, and over the centre rises a magnificent dome, fifty feet in diameter. The many natural beauties of this noble hall, if they may so be expressed, required no temporary embellishments, and when a most elegant and beautiful dais had been erected in a recess on the south side, and the eastern gallery transformed into a tastefully appointed drawing-room, overlooking the hall floor below, when the orchestra had been erected, and the main floor of the hall made resplendent with beeswax, the principal preparations were here completed. It was intended, of course, that this hall should be specially devoted to dancing.

The use of the exchange newsroom was granted by the proprietors for the purpose of gracefully falling in with the suggestion to make this concession to the Masonic committee for the courtesy with which they had given up the town-hall rooms, which they had previously engaged the preparations for the royal ball rendering it necessary that another evening should be substituted for the ball. This difficulty, which at first appeared likely to be prejudicial to the success of that usually brilliant affair, by the tact and energy of the honorary secretary, Bro. Geo. Broadbridge, W.M., 241, was made an additional element

of success. Instead of the number of tickets being limited to 1,000, they were enabled to issue 600 or 700 more; and the grand ball mania excited by the event of the previous night and by the general desire to see the exchange newsroom before it was restored to its more legitimate use, caused the further issue to be quickly absorbed. A rumour also became current that Prince Arthur intended to visit the ball *incog.*, but this was like a thousand other *canards* arising out of the royal visit. The company began to assemble shortly before eight; and the arrivals continued up to midnight, when the small and large ballrooms of the town-hall were tolerably full, and, on passing through the arctic regions to the newsroom, the agreeable surprise of late comers was general, to discover in that noble triumph of modern architectural art a scene which, for picturesque brilliancy, has never been surpassed in Liverpool. This room, like those in the town-hall, was comfortably filled, and here, as in the ballroom proper, dancing was kept up with great spirit until the "wee sma" hours. Owing to domestic affliction Br. Lieut.-Colonel Sir T. G. P. Hesketh, Bart., M.P., Provincial Grand Master of West Lancashire, was unable to be present, and the customary semi-military reception by the Knight Templars under "the arch of steel" was dispensed with. Amongst those present we noticed Bros. Lieut.-Colonel Thomas Birchall, W. Prov. J.G.W., West Lancashire; C. J. Bannister, P.G.S.B., Eng.; Edward Busher, G.S.B., Eng.; A. C. Mott, Prov. G.S.B.; H. W. Collins, P. Prov. G.D.C.; W. Allender, P. Prov. G. Dir. of Cers.; Thomas Wylie, Prov. G.S.; the Worshipful Masters and Wardens of the different local and neighbouring lodges, and many of the leading residents of the town and neighbourhood, the total number present at one time being stated to be about 1,700. The excellent band of the 4th Artillery Brigade played selections of classical and other music in the vestibule, but the dance music, of which the following is the programme, was entrusted to the skilful quadrille bands of Bro. G. A. W. Phillips:—1, galop; 2, quadrille; 3, polka; 4, lancers; 5, waltz; 6, quadrille; 7, Schottische; 8, galop; 9, lancers; 10, polka; 11, quadrille; 12, waltz; 13, polka; 14, quadrille; 15, galop; 16, lancers; 17, waltz; 18, quadrille; 19, Schottische; 20, galop; 21, lancers; 22, polka; 23, quadrille; 24, waltz. Bro. Molyneux, as heretofore, courteously and most efficiently discharged the duties of M.C. The arrangements for refreshments were under the direction of Mr. Ballard, managing director of the Liverpool Dining Company, Limited, and there was an excellent bill of fare, though a struggle at "the supper hour," to take advantage of it, was a necessary consequence of the comparatively limited accommodation in the banquetting-room for so large a number of visitors. The most gratifying fact, however, remains, and one which fully compensates for any trifling inconvenience of this kind that may have been experienced is, that a balance of about £400 will remain in the hands of the committee, in aid of the funds of an excellent educational institution, for the benefit of children of old and distressed Freemasons—an institution which, though largely supported by subscriptions from the Lancashire lodges, has so much good work in hand that this annual surplus of the Masonic ball proceeds will find a ready and praiseworthy application.—*Liverpool Albion.*

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On Tuesday the 23rd ult an adjourned meeting of the Masonic and theatrical friends of Bro. May was held at the Freemasons' Tavern, Great Queen-street.

Bro. John Udall, P.G.D., was unanimously voted to the chair.

Bro. Thomas Beard, the hon. secretary, read the

minutes of the last meeting, which were put for confirmation, after which numerous letters were read enclosing donations and offering professional services. A communication was read from Bro. Chatterton relative to a morning performance at Drury Lane Theatre, to take place early in March, and a sub-committee was formed to take the necessary steps for organising the same. The day performance at St. James's Hall, so handsomely proffered by the Christy's Minstrels, is fixed for Monday the 17th inst., tickets for which can be procured of any member of the committee. In addition to these fixtures, arrangements are pending with other managers who have expressed themselves desirous of expressing their deep sympathy with Bro. May in the severe loss which has befallen him. Several resolutions as to matters of detail were passed, after which the meeting was adjourned to Monday, February 3rd, at 5 o'clock, p.m. Donations will be received by Bro. Ledger, Treasurer, Era office, Catherine-street, Strand; Bro. Beard, Hon. Secretary, 10, Basinghall-street, or any member of the committee.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING FEBRUARY 8TH, 1868.

TUESDAY, 4th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 5th.—Society of Arts, at 8. Geographical Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING FEBRUARY 8TH, 1868.

MONDAY, February 27th.—Lodges:—Robert Burns, 25, Freemasons' Hall. Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee, 72, Anderton's Hotel, Fleet-street. St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne-walk, Chelsea. Joppa, 188, Albion Tavern, Aldersgate-street. Unions, 256, Freemasons' Hall.

TUESDAY, February 4th.—Colonial Board, at 3. Lodges:—Old Dundee, 18, London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle, Leadenhall-street. Old Concord, 172, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapters:—Temperance, 169, White Swan Tavern, Deptford. United Pilgrims, 507, Horns Tavern, Kennington.

WEDNESDAY, February 5th.—Grand Chapter, at 8. Lodges:—Westminster and Keystone, 10, Freemasons' Hall. Stability, 217, George Hotel, Aldermanbury.

THURSDAY, February 6th.—Lodges:—Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 827, Ship and Turtle, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Chapters:—St. James's Chapter, 2, Freemasons' Hall; Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, February 7th.—Lodges:—Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey Lodge, 890, Anderton's Hotel, Fleet-street. Prince of Wales', 259, Willis's-rooms, St. James's. British Chapter, 8, Freemasons' Hall.

SATURDAY, February 8th.—Lodges:—London, 108, Freemasons' Hall. Phoenix, 173, Freemasons' Hall.

Poetry.

CHRISTMAS PLEASURES.

By T. I. SWAIN.

Christmas pleasures,—bright and happy
Are the joyous hours one spends
In the midst of sweet surroundings,
In the midst of home and friends.
Festive season—gladly welcome,
Time of feasting and good cheer,
Every one looks forward to thee
Lighting up the closing year.

Christmas pleasures—pure and holy
Are the joys kind actions bring,
If we spend our Christmas rightly,
Pleasing mem'ries to it cling.
Can we find a pleasure greater
Than to mitigate distress?
Occupation that our Saviour
In his mercy deigns to bless.

Christmas pleasures—may benevolence
Ever guide our hearts aright,
May we each successive season
In true charity delight.
May our joys seem still more precious
From the consciousness we feel,
That—as Masons should—we've striven
Other's sufferings to heal.

LODGE SONG.

AIR—"Home Again."

Met again, met again, in this lov'd retreat,
And oh! it fills our souls with joy,
Our brothers here to greet.
Here friendship beams from ev'ry eye,
And smiles on ev'ry face,
There's naught on earth can break the tie
That binds us to this place.

Trusting hearts, trusting hearts here each other greet,
And oh! besides our happy home,
There's not a place so sweet.
The price of wealth, the pride of birth,
We keep within our door.
Receive the humblest son on earth,
If true—we ask no more.

Friendship sweet, friendship sweet, lingers round the place
And on each heart 'tis grav'd in lines
That time cannot efface.
We meet in Peace, we work in Love,
And part upon the Square;
And unto Him who rules above
Lift up our voice in prayer.

TO CORRESPONDENTS.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATA.—In our review last week of the British, Irish and Colonial Masonic Calendar, it should have been stated that the book was published "for the proprietors, at 20, Buchanan-street, Glasgow," instead of "Glasgow, W. Porteous."

J. W.—Your communication has been received, and shall be answered in our next.

LONDON, SATURDAY, FEBRUARY 8, 1868.

EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipsic; one of the Grand Stewards in the Grand Lodge of Scotland; author of the "History of Mother Kilwinning," &c.

(Continued from vol. xvi. page 382.)

ANTIQUITY OF CANONGATE KILWINNING, AND OF ST. JOHN, GLASGOW.

In his commentary upon the speech of the Rt. Worshipful Bro. Capt. Speirs anent the ages of certain of the old Scottish lodges, our excellent friend and former principal on the literary staff of the now defunct "Scottish Freemasons' Magazine" refers to the existing minute-books of the Canongate Kilwinning, "where are contained minutes rather earlier than 1736, and reasons why the charter of 1677 is not at present in existence." Bro. Oneal Haye has no need to apologise for the non-existence of the charter in question; and Bro. Speirs may well be excused for the limited knowledge he seems to possess in regard to the antiquity of the Lodge No. 2, when, on this point, we find brethren entitled to be designated fathers in Masonry not a whit better informed than himself. On the score of its antiquity, the historian of the Grand Lodge of Scotland pays the Canongate Kilwinning rather a left-handed compliment when he attributes to it "a sort of traditionary existence since 1677;" and, improving upon this curt way of dealing with the subject, Bro. Dr. James Miller, in his "History, Nature, and Objects of Masonry," thus expressed himself—"This (Can. Kil.) Lodge claims a sort of traditionary existence from the year 1677, but we entertain doubts whether the evidence would quite satisfy a jury of neutral antiquarians. In their charter from the Mother Kilwinning, of date 1736, they are acknowledged as part and parcel of the old lodge, a sort of 'alter ego,' resident in the Canongate of Edinburgh, and reference is made to a petition presented on the 6th December, 1677, to be permitted to meet as a lawful lodge, which petition is asserted to have been granted at that time." In the expression of his doubts as to the reliableness of the evidence upon which the erection of the Canongate Kilwinning is fixed as taking place in 1677, Bro. Miller must have written unadvisedly, and in comparative ignorance of the subject he was discussing. It is rather unfortunate for his

scepticism on the point under consideration that the Masonic records at Kilwinning furnish evidence of the erection of the Canongate Lodge superior to any traditional history which may point to that event, and quite conclusive as to the date of its constitution. In the 76th page of the oldest of the existing minute books of Mother Kilwinning there occurs the following entry:

"At the Ludge of Kilwinning the twentie day of December, 1677 yearis, the hail Deacons and Wardanes and rest of the Bretherin, considering the love and favour shown to us be the rest of the Brethren of the Cannigate in Edinburgh, ane part of our number being willing to be booked and enroled, the sd day gave power and libertie to them to enter, receave, and pass any qualified persons that they think fitt, in name and behalf of the Ludge of Kilwinning, and to pay their entrie and booking money due to the said ludge, as we do ourselves, they sending on of their number to us yearly, and we to do the lyk to them if need be. . . . Wm. Cowan (deacon)."

Being at present engaged in revising for publication in book-form our "History of Mother Kilwinning," we have perused with a considerable degree of interest the letter from the pen of Bro. W. P. Buchan, which appeared in the *Magazine* on the 25th ult., although much of the information it contains was anticipated by a previous reading of Bro. Cruickshank's most interesting Historical Sketch of the Lodge of Glasgow St. John, a copy of which Bro. Buchan had very courteously placed at our service. Without undervaluing the importance of the discovery that brought to light the alleged charter of Malcolm III. or IV., or presuming to find fault with those who uphold its genuineness, and seeing also that the subject has received publicity at the hand of the lodge itself—we would respectfully suggest to Bro. Buchan to be explicit in his information in regard to the nature of the evidence upon which the Court of Session decided in favour of the admissibility of the disputed charter as being a genuine document given under the hand of Malcolm Canmore, and whether its genuineness was tested by a "jury of neutral antiquarians," whose names would be a guarantee for the efficient performances of so delicate a task. Enlightenment upon this point is all the more necessary, seeing that "the genuineness of the document has indeed been called in question," and that "its reference to Malcolm Canmore and the year 1057 is supposed to be a mis-

take, from intrinsic evidence furnished by the form and dimensions of the parchment ;" and also from a consideration of the fact that so eminent an authority on all that relates to antique MSS. as Cosmo Innes has, in the course of his very extensive researches, seen cause to remark that "there is probably no Scottish writing extant, whether of charter, record, or chronicle, so old as the reign of Malcolm Canmore, who died in the year 1093. . . . The earliest undoubted writings of Scotland are the charters of Edgar" which are preserved in Durham.

Seeing, however, that numerous most important antiquarian discoveries have been made in the present century, and that there is no reason to believe that that field of archæological research has been exhausted, documentary evidence may yet be produced in the farther elucidation of the subject which has been revived by the speech delivered by Bro. Speirs on the occasion of his affiliation into Glasgow St. John. It would, meantime, be not less a satisfaction to the Fraternity than an act of justice to themselves, were the members of the Lodge of Glasgow to have their old charter placed in the hands of thoroughly competent and altogether disinterested parties, with a view to its authenticity being tested by every means known to adepts in such matters.

Malcolm IV. began to reign thirteen years subsequent to the period at which the Lodge of Kilwinning is believed to have been first constituted.

While the Provincial Grand Master of Glasgow "boldly asserts" that "the Lodge of Glasgow St. John is entitled to be ranked as the first in Scotland next to the Grand Lodge" (vide Bro. Buchan's letter), the Laureate of Canongate Kilwinning gives it as his opinion that on a re-adjustment of the numbers of the old lodges "the Lodge of Glasgow will find her number half a hundred down the roll." We cannot agree with either of these conclusions. However much the settlement of the question as to the genuineness of the St. John's old charter might affect the Lodge of Kilwinning's universally acknowledged claim to be the Mother Lodge of Scotland (and it will require the very strongest evidence to impugn it), it could never interfere with its right on all occasions to rank next to the Grand Lodge of Scotland. This position was confirmed to it in 1807, on its incorporation with the Grand Lodge; and the repudiation of that compact by the Grand Lodge would be the signal for the Lodge of Kilwinning to reassert

its ancient independence and resume its functions as a supreme Masonic court—a consummation which, as affecting the unity of the Craft, our friend and co-member of No. 0, the P.G.M. of Glasgow, would be among the first to regret. On the other hand, even supposing the failure of the Lodge of Glasgow to prove the authenticity of its disputed charter, the fact of its identification as a party in 1628-9 to the Craft's ratification of the charter to St. Clair, would of itself entitle it to a position very much nearer the top of the roll than that assigned to it by the Laureate of No. 2.

There is nothing extraordinary in "bis" being attached to the number of a lodge. In former times this practice was more prevalent than it is now. There were 127½ (Arbroath St. Vigean), 158½ (St. Andrew Royal Arch Scots Greys), 244½ (Rothesay St. Brooks), 355½ (Ruthwell St. Ruth); and at present Kirkwall Kilwinning stands on the roll as 38 bis.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 83.)

BOOK II.—CHAPTER I.—(Continued.)

The Pope further decreed, that it should be lawful for the Templars to send their clerks, when admitted to Holy Orders, for ordination, to whatever bishop they pleased, who, clothed with apostolic power, would be bound to grant them their desire. The Clergy of the Order were forbidden to preach with a view of obtaining money, or for any temporal purpose. "And whosoever of these are received into your college, they must make the promise of steadfastness of purpose, of reformation of morals, and that they will fight for the Lord all the days of their lives, and render strict obedience to the Master of the Temple; the Book in which these things are contained being placed upon the altar."

Moreover, without detracting from the rights of the bishops in respect of tythes, oblations and burials, the Pope conceded to the Templars the power of constructing oratories in the places bestowed upon them, so that both they and their servants might be able to assist at the divine offices, and receive there sepulture; "for it would be unbecoming and very dangerous to the souls

of the religious brethren, if they were to be mixed up with a crowd of secular persons, and be brought into the company of women on the occasion of their going to church." The tythes, which, by the advice, and with the consent of the bishops, they might be able by their zeal to draw out of the hands of the Clergy or Laity, and those with which consent of the bishops they might acquire from their own Clergy, were confirmed to the Templars by apostolic authority.

The Bull proceeds further to provide, in various ways, for the temporal and spiritual benefit of the Templars, and expressly extends the favours indulgences, and apostolic blessings to the Serving Brethren, as well as the Knights. It also conferred upon the Order the important privilege of causing the churches of towns and villages lying under interdict to be opened once a year, and divine service to be celebrated within them.

As may well be supposed, the publication of this Bull, containing privileges of such a nature, caused no little jealousy in the minds of the clergy, who were not backward in taking advantage of every nonobservance of its terms, to lodge complaints against the Templars with the Pope. We find the Order in 1179 reprimanded by a general council of the Church, held at Rome, and called the Third of Lateran. The assembled fathers, among whom were the Archbishop of Caesarea, William, Archbishop of Tyre, the enemy of the Order, and several Bishops of Palestine, in no measured terms denounced their conduct as irreligious. They found, by the frequent complaints of the bishops, their colleagues, that the Templars and Hospitallers abused the privileges granted them by the Holy See. Their chaplains and priests caused parochial churches to be conveyed over to themselves without the ordinaries' consent; administering the sacraments to excommunicated persons, and burying them with all the usual ceremonies of the Church. They likewise abused the permission granted them of having divine service said once a year in places lying under interdict, and admitted seculars into their fraternity, pretending thereby to give them the same right to their privileges as if they had been really professed.

To remedy these abuses the council decreed, that the military orders should in future receive no conveyance of church or tythe without the ordinary's consent. With regard to the churches not founded by themselves, nor served by the

chaplains of the Order, they should present the priests they designed for the cure of them to the bishop of the diocese, and reserve nothing to themselves but the cognizance of the temporals which belonged to them. In regard to places lying under interdict, mass was forbidden to be celebrated more than once a year, and no person was to be buried therein; and none of the brethren or associates (affiliates) were to be allowed to partake of their privileges unless regularly professed.* The Templars, powerful and rich, paid little attention to their commands, and set the bishop's authority at defiance, holding their Master to be their bishop.

KNIGHTHOOD.

The Templars were divided into three great classes — Knights, Chaplains, and Serving Brethren. These three classes will be considered in their proper places, but meanwhile let us consider Knighthood as a feature of the Middle Ages..

A man required to be of noble parentage, and to have served the necessary probation in the preparatory grades of page and esquire previous to claiming the honour of Knighthood. He required, furthermore, to be twenty-one years of age, although he might attain it earlier, by the performance of some gallant action. It may not be amiss here to refer to the works of Brantome, St. Palaye, Mill, James, and other historians for a perfect detail of Knighthood, as our purpose is simply to sketch the ceremonial, as a fitting portion of the sketch of the life of a Knight Templar. Such a work as this is, and treating it in the manner in which the author is doing, precludes the admission of matter which however pertinent can scarcely be viewed as essential.

The night preceding the conferring of the *accolade*, was spent in prayer by the aspirant before some altar, upon which was piled his armour. On the morrow he took a bath, which represented the purifying of the soul, and thereafter he lay down on a couch, called the Bed of Rest. These typified that when the Battle of Life was over, and the conquest of self achieved, the aspirant would enjoy the pleasures of Paradise with a purified soul, and a body free from the weariness of earth.

Knights and nobles in their splendid armour, churchmen in their gorgeous robes, and ladies attired in their gayest dresses attended the

* Concil. Lat. Cap. 9.

cathedral, where the ceremony was to take place. The officiating clergy then entered followed by the aspirant, who was attended by his sponsors. When High Mass was ended, the sponsors led the aspirant to the altar and presented him to the Bishop saying, "We present A. B. to you as a fit candidate for the honour of Knighthood." The aspirant then delivered up his sword to the Bishop, who laid it upon the altar. The bishop generally admonished the aspirant as to the duties of the Knight, and we find the bishop of Valenciennes addressing the young Count of Ostrevant on such an occasion as follows*: "He who seeks to be a Knight should possess great qualifications. Noble by birth, liberal in gifts, high in courage, strong in danger, secret in council, patient in difficulties, powerful against enemies, prudent in his deeds. He must swear to observe the following rules: To undertake nothing without having heard mass fasting†; to spare neither his blood nor his life in defence of the Catholic faith, to give aid to all widows and orphans; to undertake no war without just cause, to favour no injustice, but to protect the innocent and oppressed, to be humble in all things, to seek the welfare of those placed under him, never to violate the rights of his Sovereign, and to live irreprehensibly before God and man."

A lock of hair was then clipped off the aspirant's head, emblemizing his servitude to God, after which a white mantle was placed upon his shoulders, the bishop saying, "We place upon you this snow white mantle as a type of the purity of your new character." Over that was thrown a red mantle, the bishop saying, "We place upon you this red mantle, as a type of your resolution to shed your blood in the cause of heaven." Thereafter the bishop took up the sword from the altar, which he incensed and blessed in these words—"May heaven bless this sword, and may it serve for a protection to the Church, all widows, orphans, and of all servants of God against the tyranny of Pagans and other deceivers in whose eyes we mercifully hope that it will prove an instrument of terror."

The bishop handed the sword to the candidate, who bore it to the Knight who was to confer the *accolade*. Kneeling before him, his hands upon the Evangelists, he took the following oath: "I A. B. vow to God to live chaste, to do no one

wrong, to speak the truth, to maintain the right, to defend the Church, to attack the wicked, to respect the priesthood, to practice courtesy, to protect all women, orphans, the poor and weak, to preserve the country in tranquility, to shed my blood, even to the last drop in defence of my brethren. This I acknowledge to be my vow and duty as a Knight." He then kissed the Evangelists as sealing his vow. It was then asked of the candidate if his vow had any object distinct from the wish to maintain Religion and Chivalry, to which an answer was given in the negative. The arming then proceeded, the Knights and ladies bearing the separate pieces of armour. Sometimes the spurs were buckled on first,* but in the History of Geoffrey, Duke of Normandy we find the corslet and greaves mentioned first, the spear and sword last. The arming being completed with the exception of the helmet and sword, the grade-conferring Knight rose to give the *accolade*. This was done by three blows of the candidates naked sword, struck him upon the neck. Sometimes it was bestowed by a blow with the hand upon the cheek, accompanied by some words indicative of the completion of the ceremony. The words accompanying the *accolade* were, in the case of the Kings of France conferring the honour: "In the name of God, St. Michael, and St. George, I dub thee Knight. Be loyal, bold and true." With the blow: "Bear this blow, and never bear another," that is, it was the last blow he was to receive on earth without at once resenting it. Sometimes more Christian language was used: "Remember that the Saviour of the world was buffeted and scoffed." The Knight who conferred the *accolade* now raised the candidate, and kissing him on the cheek said: "Receive the kiss of brotherhood and of peace." He then presented him with his sword saying, "This sword, blessed by God, whoever wields it in a just cause shall prevail against all enemies, and all adversaries of the Church. Gird it upon thy thigh, that with it thou mayest exercise the power of equity, to destroy the hopes of the profane, to fight for God's Church and defend his faithful people, to repel and destroy the hosts of the wicked whether they be heretics or pagans. And finally, Soldier of God and of Chivalry, I exhort you ever to defend the cause of the orphan and of the Widow, to restore and preserve joy to the desolate, to recover the

* Menestrier. Cap. 9.

† Our readers will remember the disastrous result of this law in the fight at Kedron mentioned in Book First Chap. IX.

* St. Palaye.

wounded, to confirm the virtuous, for by the performance of these high duties you will be assured of attaining to everlasting bliss in the mansions of the Redeemer in heaven." The Knight then helming, went to the church door, and showed himself to the people.

An emblematic meaning was attached to each piece of armour.

The *Sword*, cross-hilted, was an emblem of the tree upon which the Saviour died for the sins of the world. It taught the Knight in humble imitation of that great Captain, to surrender up life in the cause of suffering humanity, and to keep pure and unsullied the sword of the spirit which was within him. With it, nerved with a sense of justice and in the cause of heaven, he was to destroy all the enemies of religion. The sword had yet another purpose. It was called the "Arms of Mercy," for it became a true Knight and faithful follower of Christ, first to attempt the conquest of his enemies by deeds of mercy, rather than by force of arms. The blade, two edged, reminded him to maintain religion and chivalry, and to contend only for the support of these two chief pillars of the Temple of Honour. Upon the hilt it was customary for the Knight to have his seal engraved, so that when he affixed it to a deed, his good faith was guaranteed not only by the seal, but by the cross of the hilt, and the naked blade pointing to Heaven, which he thereby took as a witness to his act. Should the Knight have been struck down in battle and wounded to the death, the cross-hilt, in his last agony, shed a gladness on his soul by the mystic tidings it conveyed of another and a brighter world, where the crown incorruptible awaited the good and faithful Knight. The sword was often used in the middle ages in place of a crucifix, and to kiss the hilt was a solemn and sacred pledge of fidelity.

The *Helmet* was an emblem of modesty and shamefacedness, for a true Knight was not arrogant and boastful; he left words to fools, and let his deeds alone proclaim his merit. The Helmet was a defence for the head, and therefore a most important piece of armour, called aptly by the Apostle the helmet of "salvation."

The *Lance*, from its straightness, was an emblem of Truth, ever pointing to Heaven. Headed with steel, which nothing could resist, it typified the power of Truth; strength which nothing could withstand.

The *Mace*, in the hands of the courageous Knight, was a formidable weapon, smashing down the strong, and spreading confusion among the enemy. It was, therefore, a fit emblem of force and the power of courage.

The *Hauberk* was an emblem of the spiritual panoply which should protect a man, and a soldier of the Cross, from the vices to which his nature was liable.

The *Spurs* emblemised sharp and prevailing diligence, and as the rowels urged on the steed to greater speed, so they remembered the Knight to press forward and participate in deeds of honour and of virtue.

The *Gorget* was the sign of obedience, for as the gorget encircled the neck to protect it from wounds, so the virtue of obedience kept a Knight within the commands of his sovereign and the order of chivalry. Thus neither treason nor any foe to virtue could corrupt the oath taken in knighthood.

The *Coat of Mail* was the symbol of a fortress erected against vice; for as castles were surrounded by walls and ditches, the coat of mail was closed in all its parts, and defended the Knight against treason, disloyalty, pride, and every other evil passion.

The *Shield* displayed the office of the Knight, for as he placed his shield between himself and his enemy, so he formed a barrier between the despotism of a king and the weakness of a people, interposing to preserve peace and tranquillity. Furthermore, as the stroke of a sword fell upon the shield and saved the Knight, so did the good knight present his body as a defence to his own lord, or to the poor in peril.

The *Scarf*, composed of blue and white colours, emblemized the truthfulness and unflinching fidelity, and the chaste and prudent deportment of the Knight.

The *Banner* represented his word, which was never to be abandoned, and never sullied.

The *Saddle and Horse*.—The saddle was an emblem of safety in courage, for as by the saddle a Knight sat safe on his charger, so courage was his best security in the battle-field. The great size of the saddle emblemized the greatness of the chivalric charge. As the head of the horse goes before its rider, so reason was to pervade all the actions of the Knight. As the armour at the head of the horse defended the horse, so reason kept the

Knight from blame. The defensive armour of a horse illustrated the necessity of wealth to a Knight, for a Knight without estate could not maintain the honours of chivalry, and be protected from temptation, poverty opening the door to treason and vice. But chivalry was not in the horse, but in the Knight, who taught his horse well, and accustomed himself and his sons to noble actions and virtuous deeds; whereas a foul and recreant Knight, who practiced himself and taught his sons evil works, converted the one into the other, the cavalieresque and equestrian qualities, making himself and his sons beasts, and his horse a Knight.

(To be continued.)

ADDRESS.

Delivered at the Anniversary Meeting of the Rosicrucian Society of England on the 1st inst., by Bro. Robert Wentworth Little (S.M.), Master-General.

Brethren,—I am penetrated with a sense of my inability to address you this evening in a manner sufficiently worthy of the solemn and august truths developed in the study of Rosicrucian philosophy; for, although our thoughts may flash bright and beautiful as sunbeams, it is but seldom that we can invest them in language of a corresponding splendour, and the kindled glory of our conceptions is therefore lost, perchance, for ever. To the fitting contemplation of our mysteries we must bring minds divested of the cares and griefs of life—unfettered by the chains of custom—and free from the storms of passion and prejudice which darken and desolate the souls of men. The grandest heights that Faith reveals—the most luminous regions of Thought and Intellect are to be attained by a steady devotion to the cause of truth, and an unwavering progress in the paths of science. In general terms, we may enounce that the primary object of Rosicrucianism is to elucidate the mysteries that encompass us in life, and to reverently raise the veil from those that await us in the dreaded dominions of Death—looming like awful shadows through the profound abysses of the Infinite and the Eternal.

It is by calm meditation on such ennobling themes that the soul is prepared for its wondrous destiny in the radiant Future, when the celestial essence of man shall be filled with glory from the fountain-waters of light and wisdom.

It is no chimera of the imagination to believe that the rolling mists of error which obscure our spiritual vision, will vanish before the resistless advent of knowledge; it is no vague dream that the mind of

man may be purified and perfected by an humble recognition of the power of the Supreme, and a pervading sense of His love and beneficence.

To attain this object, we invite our aspirants—prescribing, by certain laws, the direction of their course, and guiding them through the Arcana of the Unknown. By regulated steps they are led from the dawn to the meridian of Day. The talismans with which we entrust them are unalterable precepts of virtue; we tell them in the language of a great thinker that “the truth of Nature is a part of the truth of God—to him who does not search it out—darkness; to him who does, infinity!” We call upon them to bear aloft the torch of hope across the night of life. We proclaim that despair must be banished from our dwelling-places, for “a bold heart may command anything,” and the lamp of reason should never be extinguished by the spectral shades of doubt. The symbols with which our neophytes are familiar, as well as those which are known only to the advanced adept equally demonstrate the existence of an All-Powerful and All-Sustaining Being, and alike impress upon us the necessity of religious faith. Our mystic lore is evolved from the ideal of divine philosophy, our principles are indestructible as the great universe itself.

Our studies tend not to the deification of matter, but to the exaltation of reason as the principal agent in the intellectual organisation of man. Our investigations are not, however, restricted merely to the moral aspect of nature—we glean from the fields of the physical world abundant food for thought—dedicating our efforts to the service of truth, and advancing hopefully in the spheres of duty allotted to us in the actual present. This, my brethren, is the true alchemy of life. This, the magic by which we remove mountains of ignorance and vice, this, the real “elixir vitae” from the springs of light and beauty; this, the revelation of the sublimest faculties of the soul. Nourished by lofty musings and divine imaginings the faith to which we aspire will waft our spirits into the inner circles of wisdom—yea, beyond the lampless shores of death our feeble steps shall be upheld by the mighty strength of love, and supported by the unquenchable fire of universal intelligence. Such are the elementary principles of our philosophy, and such are the results that will inevitably follow a devout adherence to our laws. In the serene tranquility of thought the soul is unconsciously elevated above the things of earth, in the interpretation of the mystic symbols of antiquity its ethereal sympathies are naturally awakened.

Follow, then, my brethren, in the track of those enlightened sages whose names are hung like constellations in the heaven of fame, beginning with the Chaldean shepherds of old, who drew lessons from

the shining stars, or with those later adepts who adopting the theories of Platonist or Pythagorean, used numerals or geometrical figures as a medium to instruct and guide mankind in the hidden ways of truth. Through the successive developments of occult and cabalistic science, let us trace their perpetual progress—let us mount with them the mysterious ladder, and learn the doctrines of Nature, and the wondrous principles that govern the material and immaterial universe. But approach not the temple of light with darkened soul or impure thoughts—rather would I counsel you to recede in silence than to advance incautiously to the consummation of our holy rites. There are many things incomprehensible to untutored minds; our impressions in youth and childhood differ considerably from those which we experience in riper manhood.

It is so with our neophytes—placed in the vestibule of knowledge—should they attempt to enter the sacred penetralia too hastily or rashly, the influence of its revelations would be unfelt, and the spirituality of its solemnities unheeded by the unprepared mind of the thoughtless aspirant. But to him unto whom is vouchsafed the “divine afflatus”—to him who not only feels the desire to know, but possesses courage to overcome the difficulties that beset his path—to him, I say, persevere! And although at first thy course may lie through barren fields and unprofitable herbage, soon shalt thou arrive at richer pastures and diviner fruits. Let no misgivings haunt thy soul, but press onward; bear with thee, like the memorable phylactery of the ancients, an unshaken trust in that great and glorious Name, which is associated with the mystery of our regeneration; bear with thee to the shrine of truth the tribute of an humble heart and a purified perception. From the dross of sensual life eliminate the gold of intellectual existence; and from the countless systems of human learning extract the atoms of true and heavenly wisdom.

Above all, as faith is the foundation of our hope, examine closely the book of Nature, and find therein the clearest evidence of the teachings contained in the unerring Book of God. Inspired by such noble aims, and directed by such majestic impulses, thy passage through the labyrinth of life shall be a march of triumph, when, unlike the Cæsars of old, the captives in thy train shall be vanquished ignorance and sin, and the laurels on thy brow shall be the unfading wreath of immortality and joy!

MASONIC AUTHOR'S SOCIETY.—Among the recent additions to this prosperous society, we find the names of Bros. W. P. Buchan, author of “Lodge Music;” Richard James Spiers, D. Prov. G.M., Oxford; and James Frederick Spurr, of Scarborough. The society bids fair to be one of the most influential and useful bodies in Masonry. Bro. Lyon is busily engaged with his work on *Mother Kilwinning*, which may be expected soon.

MASONIC NOTES AND QUERIES

AMERICAN MASONIC STATISTICS.

A correspondent at Manchester, “L. K.,” will find in the columns of the *Freemasons' Magazine* a great deal of information respecting American Masonic statistics; but he must of course take the trouble of looking for it. This it is plain from his letter he has not yet done. An hour ago I had occasion to consult No. 421, July 27th, 1867, of that useful publication. At page 70 my correspondent will find an answer to the principal question he asks. There are in the United States of America 300,000 Freemasons, and not, as recently stated by Bro. Findel, “nearly 30,000.”—C. P. COOPER.

LODGE NAMES AND ANAGRAMS.

On account of the necessity of secrecy through fear of the police, foreign lodges give special addresses, not at the place of meeting, and an applicant for the real address has to identify himself to the Mason, at whose house the address is given.

Sometimes the name given is fictitious, and not known in the town except to Masons. Thus the address in Masonic publications of the Lodge des Frères Réunis of Tournay was Messrs. Sulesnier Frères at M. Auverlot, Notary, Tournay.

In Art. 4 of the by-laws this is stated to be the anagram of the name of the lodge, but this is not very clear.—R. Y.

A DIFFICULT TASK.

Our brother, “N. P.,” has access to the Bodleian Library, and undertakes to connect the Freemasons of the 14th, 15th, and 16th centuries with the lodges mentioned by Ashmole and by Dr. Plott, with the general assembly held in 1663, with the assembly into which Sir Christopher Wren was elected in 1691, and with the four lodges which formed the Grand Lodge at the commencement of the last century. Our brother, “N. P.,” has undertaken a difficult task.—C. P. COOPER.

LEWISES.

The ancient privileges of Lewises are often discussed. The Continental practice and principles are well shown in the Regulations of the Lodge des Frères Réunis of Tournay. A Lewis must have been born after his father's initiation to be entitled to his privilege. He might be received three years below the ritual age, at half price for the first degree only, and before any other candidate on the same day, irrespective of the time of his proposition or ballot.—R. Y.

AN ERROR.

My answer to the letter of a correspondent at Leeds is that in my judgment it is by no means my duty to point out the error of a very amiable brother and zealous member of our institution, when such error, so far as I can see, can in no manner mislead the readers of the *Freemasons' Magazine*.—C. P. COOPER.

JEAN BRINGER.

See my communication, “Rosicrucian Bibliography,” *Freemasons' Magazine*, vol. 17, page 327. An accident has rendered that part of the manuscript

in which Bringern's name occurs altogether illegible; but I have reason to think that a passage in a Common Place Book, copied from one of the volumes of the "Annales Maconniques" sufficiently and correctly supplies the defect thus occasioned. "Les premières trompettes de la renommée des Rose-Croix ont été les deux opuscules intitulés, Fama Fraternitatis et Confessio Fratrum Rosæ Crucis. Le dernier fut d'abord publié en Latin et en Allemand. L'an 1615, Jean Bringern réunit ces deux traités, et les imprima à Francfort, tous deux en Langue Allemande."—C. P. COOPER.

MASONIC TEST BY THE SENSE OF SMELL.

The "Junior Warden" in search of light in regard to the test alleged to have been in use by "our ancient brethren" in the detection of cowans, will find it in some of the so-called Masonic catechetical lectures that were in circulation in this country during the latter half of the past century. The following "Nota Bene" to one of these lectures may, if not furnishing the "legitimate answer," whet the inquirer's appetite for further information upon the frivolities that are said to have characterised Masonic instruction a century ago:—"If any working Masons are at work, and you have a desire to distinguish Accepted Masons from the rest, take a piece of stone and ask him what it smells of; he immediately replies, 'Neither of brass, iron, nor steel, but of a Mason.' Then, by asking him how old he is, he replies above seven, which denotes he is a passed Master."—D. MURRAY LYON.

A STRANGE QUESTION.

My answer to the strange question of a Berlin brother is that English Freemasons will generally be found to prefer the Adam of Moses and of Milton to the primeval man of certain geologists, our contemporaries.—C. P. COOPER.

CHARGE FOR F.C. AND M.M.

As an example of a separate scale of fees may be mentioned the Lodge des Frères Réunis of Tournay. E. A., £4 and certificate; F.C., eight shillings; M.M., £1 12s.—R. Y.

BY FIAT.

Will any of your learned London Masonic jurists favour an ignorant country Mason like myself with an explanation of the meaning of what I have recently seen on several of your London lodge summonses, "To ballot for, and if approved to initiate," &c., and then comes a second list of names of candidates (or at least one candidate) under the heading, "By Fiat." Now what I want to know is, what is the meaning of "By Fiat?"—are there any privileges by which the necessity for the proposition in open lodge of any candidate the Master may wish to bring into the lodge is avoided? As, if so, it is a very convenient thing, and worth knowing. Perhaps, too, the brother who replies to this will give me, if not "Holy Writ" to justify the proceeding, at least some Grand Lodge authority for it.—D. C. L.

MILITARY MASONS.

Abroad there is a practice of officers paying half price. Thus they are generally favoured in lodges, particularly in consideration of their change of quarters. In the by-laws of a lodge it is said the joining fee is £1, but for military brethren half. This is a hint for home.—R. Y.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE ORDER OF ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the *Freemasons' Magazine* of 31st August last, my attention was attracted by a remark in the "Notes of a Novice" on The Order of St. John, in which he says:—"Reverting to the Order of St. John, it may not be out of place to notice that a convivial society, styling themselves 'Knights of St. John,' existed for many years, and up to a recent period, at the old Jerusalem Tavern, St. John's Gate, Clerkenwell, a house that is still known to antiquaries as a relic of the ancient Priory of the veritable Order." This brought to my recollection that I had a memorandum written by the late Colonel John Baillie Turner, who raised and commanded the Ottawa Volunteer Field Battery, and was well known as a most talented correspondent of the press in Canada.

This memorandum he gave to me a few years ago to refute some slighting remarks relative to the object of the society that met at St. John's Gate and the Masonic Orders of Knighthood, which appeared in some of the Canadian newspapers.

I also enclose an exact copy of a summons or notice from the Secretary of the Order to Bro. Turner to attend an assembly of the Hospitallers at St. John's Gate House.

The interest now evinced in everything connected with the history of the Orders of Christian Knighthood with the Masonic Society, and the praiseworthy exertions made by the Supreme Grand Master and Grand Conclave of the Masonic Orders in England and Wales to uphold and maintain them in their purity and usefulness will, I am sure, be sufficient apology for trespassing on your valuable time and space in the pages of the *Magazine* to insert these remarks.

Yours fraternally,

Prov. Grand Commander and Grand Prior of
Knights Templars and Hospitallers of St.
John for Canada.

Dominion of Canada, Dec. 27, 1867.

(Copy of Notice.)

Saint John's Hospital,
Saint John's Gate, Clerkenwell,
15th May, 1833.

Sir,—An assembly extraordinary of the Brother Hospitallers will be held at the above place on Wednesday next, 22nd inst., at half-past eight o'clock p.m.

I have the honour, Sir,
Very faithfully yours,
Bro. G. WATKINS, Sec.

To Bro. J. B. Turner, &c.

In the year 1832 I was installed into the English Langue of the Order of St. John of Jerusalem or Knights Hospitallers of Malta, in the ancient room over the old gateway in Clerkenwell, London, which was, before the destruction of the old hospital and confiscation of its revenues, at the Reformation, the gateway of that hospital. I was installed by the Count de Mortara, an Italian nobleman, from Lucca,

in Italy, and Chamberlain to the Duke, then residing in Welbeck-street, Cavendish-square, and well known in the most aristocratic circles in London. The Count de Mortara was then the Baillie of the English Langue. The Order held its meetings regularly in the old Gatehouse twice in each week for the reception of the casual sick, according to the knightly vows of the brethren, and, in fact, maintained a dispensary. An Italian physician, Dr. and Bro. Cajelaso Negri, was then the chief of the medical staff. Bro. C. E. Jenkins was at that time Secretary of the Council, and I myself was Secretary of the Chapter for a short time, and my handwriting may be found in the minute-book.

For the correctness of this statement I refer to the venerable Sir Warwick Hale Tomkins, an old officer of the army, and a magistrate, now residing at Teignmouth House, Teignmouth, Devonshire, who belonged to the London Chapter of the English Langue at the same time that I did. I am perfectly well aware that a club met at the same place, the London Gate, in Clerkenwell, for convivial purposes, the place being a tavern, and then kept by a man named Humphries; but this had nothing whatever to do with the Hospital of St. John, whose members met there also, clinging to ancient recollections, and there dispensed their medical charities to the sick.

(Signed) J. B. TURNER,
Major-Commanding Field Battery of
Ottawa, Canada West.

Ottawa, 17th August, 1859.

MASONIC TRAMPS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Seeing a letter in your impression of 25th ult., signed “A Quaker,” with regard to Masonic tramps, I beg to call the attention of the brethren to one who has taken up the occupation of a Masonic tramp, and has victimised many of the brethren in Scotland and elsewhere. His name is George Fisher; he hails (unfortunately) from a Scotch lodge; he uses the name of the Past Master of his mother lodge, and represents that he is sent by him. I hope that the brethren in Scotland, England, and Ireland will be aware of Bro. G. Fisher.

Yours fraternally,
A PAST MASTER OF A SCOTCH LODGE.

FATHER SUFFIELD AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Enclosed I send you a short letter which appears in several of our Yorkshire and Durham papers. Perhaps you may deem it worthy of a place in the *Magazine*, with or without comment. Whether Father Suffield will reply or not I know not; but if he does I will send you a copy of his rejoinder.

Yours fraternally,
G. M. TWEDDELL.

Stokesley, Jan. 27, 1868.

Dear Sir,—I have read Father Suffield's lecture “On the Wrongs of Ireland and the Follies of Fe-

nianism,” as lately reported in your paper, with great pleasure, taken as a whole; but I must challenge one passage therein as totally devoid of truth. It is the concluding portion of that sentence wherein the rev. gentleman states that “Fenianism hangs together very loosely, not to be compared to the Freemason Society, except that nationalism is the root of the former, revolution and infidelity of the latter.” As an ardent Freemason, with some years' experience of the time-honoured and ever-to-be-honoured Craft, I emphatically deny the truth of Father Suffield's assertion regarding it; and I now call upon him, as a man of honour, either to retract the charge, or to bring evidence to support it; for on behalf of Freemasonry I plead “Not Guilty” to the indictment.

I am, dear Sir, yours truly,
GEORGE MARKHAM TWEDDELL.

Stokesley, Yorkshire, Jan. 22nd, 1868.

LODGE OF GLASGOW ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have to thank you for your kindness in inserting my last letter, and also for appending thereto, as requested, the translation of our old charter, which I consider ought to prove an interesting document to all Masons who are interested in our old lodges and their foundation, &c. Our charter I consider also to be all the more worthy of perusal, seeing it has passed the watchful eyes of those keen lawyers, the Lords of Session in Scotland.

I think it must now be admitted that the Lodge of Glasgow St. John requires no legend on which to found its antiquity, more especially as, besides the charter from Malcolm III., there is also another (confirmatory charter) from William the Lion, granted in the latter end of the twelfth century, besides other evidence to be brought forward. Therefore, in giving A.D. 1057 as our date of constitution for insertion in the Masonic Calendar, we are only doing what we are perfectly justified in.

I must now answer the objection, “That you are not aware of the existence of any work which has a recognised position in Masonic literature that can be quoted in aid of the plea of St. John 3 bis being constituted in 1057.” Now I consider that to be not our fault, but the fault of Masonic authors, who, while eagerly making the most of some otherwise obscure village that has a lion to boast of in the shape of the remains of some once grand cathedral or abbey, seem somehow to have almost altogether overlooked that venerable building in Glasgow which is one of the finest examples now standing in the kingdom of the early English or first pointed styles of Gothic architecture.

Sir Walter Scott, however, mentions it in “Rob Roy” in the following terms:—“Ah! it's a brave kirk—nane o' yere whigmaleeries and curliwurlies and opensteek hems about it—a' solid, weel-jointed mason-work, that will stand as lang as the world keeps hands and gunpowther off it.”

Well done, Sir Walter, say I; and since St. John's Lodge now admits speculative Masons amongst them

I think somehow you deserve to be made an honorary member, for being able to see for yourself what so many Masonic authors have overlooked.

The fact of there being an old cathedral in Glasgow ought to have drawn the attention of Masonic authors to it, and then from it to its builders—the brethren of the Lodge of Glasgow St. John—more especially as our cathedral now standing has seen so many striking events since its foundation. Its walls have echoed the tramp of Edward I. of England, and that great national gathering which left its mark so deeply on the destinies of the world—I refer to the great Presbyterian Assembly of 1638—was held within its walls. I think, therefore, that Masonic authors have now nothing left but simply to apologise to St. John's for past negligence, and make up her lost time as quickly as possible.

Yet should any sceptic ask, How comes it that the Lodge of Glasgow St. John is able, or is said to be able, to give such strong proofs, not only of its great antiquity, but even presumes to state the exact year of its constitution?

To such an one I would make answer by asking, How comes it that out of the many beautiful and great cathedrals, abbeys, &c., that existed in all their pride in the 12th and succeeding centuries in Scotland, the Glasgow Cathedral should be about the only one that—instead of lying a shapeless heap of stones, or, at the best, a ruin lovely even in decay—still stands out in bold relief, not only in all its pristine beauty, but now with such an air of solidity, grandeur, sublimity, and beauty about it* as would make even the “magnificent” Cameron† sigh in astonishment could he again revisit the scene of his former pomp? Sceptic, answer that? Then may I tell you further of its builders.

I must now turn my attention for a little while to the letter of P.L., C.K.L., which I take to mean Poet Laureate of Cannongate Kilwinning Lodge, our esteemed friend and brother, Anthony Oneal Haye. Now if his letter is intended to disprove what Bro. Captain Speirs says regarding the antiquity of St. John's, I greatly fear that it will have very little effect; for what use is there in speaking about the Cannongate Kilwinning minutes being earlier than 1736, or of a charter of date 1677? As a set off to that I have simply to state, that in 1628 Bro. Boyd, Master of St. John's Lodge, Glasgow, signed the charter granted to St. Clair of Roslin as Grand Master.

If the Cannongate Kilwinning Lodge is so old as he states—viz., as old as Mother Kilwinning, let him show how he proves it, and in the first place begin by fairly proving how old Mother Kilwinning is herself.

* John Cameron, Bishop of Glasgow (named the “magnificent prelate”), obit. 1447.

† By the help and patronage of Government, and the munificence of private citizens and surrounding gentry, the Glasgow Cathedral has been lately fitted up, regardless of expense, with beautifully painted windows, illustrative of sacred history, &c., beginning with the expulsion of Adam from Paradise, &c., and going on with scenes from the Patriarchs, Judges, Kings, and Prophets of Israel, Christ's Parables, the Evangelists, Apostles, &c. In short, the Glasgow Cathedral is a work that the St. John's Lodge may well be proud of. At present it is a sight not to be described, but rather to be enjoyed, the style of the painted glass harmonising so well with the character of the old masonry.

And as Bro. Haye says the Cannongate Kilwinning was a sort of branch establishment of the Mother Kilwinning, let us know when this branch was first constituted, as it could hardly have been at the same time as the Mother Kilwinning herself, as it generally takes a mother some time to get up a family.

As a set off to Bro. Haye's new way of placing the old lodges, I wonder how it would look—Glasgow St. John's No. 1, Mother Kilwinning No. 2, then either Mary's Chapel or Melrose St. John 3 or 4, as the case may be, the Scone and Perth taking No. 5, unless Cannongate Kilwinning can go further back than it. In placing the Melrose St. John so high, I do it upon Bro. Haye's authority in his letter; but we must look at it again. And his assertion that should a turn-up come “the Glasgow St. John's would find itself placed half a hundred down the roll,” sounds too good to be true. But be that as it may. What we want to be at is truth—which I would like to see brought out and established on the square, on a proper historical basis.

I have said a little to show that St. John's existed in the 11th and 12th centuries; by-and-bye we shall try and bring the connection down, step by step, to the present year, getting up a fuller history of our old lodge, which may prove interesting to all, and in which we may be able to show that St. John's has, not merely antiquity on its side—although old age is honourable—but can also show a Masonic status second to none in the kingdom, its members having been, and still are, able to rank amongst the highest wherever practical Masonry is required. As a sample amongst our office-bearers of a follower of Hiram Abiff, I may mention the late Bro. David Hamilton, architect of the Glasgow Royal Exchange, one of the noblest institutions of the kind in the kingdom.

He also gave in designs for the Houses of Parliament, the inside plans of which were wished to be adopted, taking some other one's plans for the outside; but Bro. Hamilton objected to have his plans mutilated. “No,” said he, “the whole or none.”

Although, from the nature of its past membership, St. John's may not be able to show an Emperor's name on its roll, seeing the Emperor would have found some difficulty in handling the mallet to that perfection required to pass the examination of “three of the ablest of the Mason trade,” still I have no doubt but many jewels are lying, which, when the dust is wiped off them, will shine out clearly with a lustre all their own, men who have written their poetry in stone.

Yours fraternally,

W. P. BUCHAN.

151, West Nile-street, Glasgow, Jan. 27, 1868.

HOPE.—Hope on, frail mortal; what though thy path be rugged, and strewed with thorns? thou hast only to persevere and thy reward awaits thee. Many days and nights, perchance years, hast thou struggled with adversity. Thou hast said in thine heart, woe is me—therefore was I born? Hope then whispered, persevere, before thee lies thy reward. What though thou art poor, despised, by those it may be who are thy inferiors in all save wealth? What matters it, that thy short life is exposed to the rude blasts of adverse fortune, if at last thou art crowned with immortality, which those who rudely push thee from them think not of? Hope on, then, in thy poverty—be honest in thy humility—aspire to be truly great by being truly good.

THE MASONIC MIRROR.

•• All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

We are given to understand from an American correspondent that very strenuous exertions are being made by some members of the G. Encampment of Pennsylvania to introduce the English Templar ritual instead of the one now used in the U.S. Encampments, known as the W.W. Templars.

GRAND LODGE OF SCOTLAND.—A quarterly communication of the Grand Lodge was held in Freemasons' Hall, Edinburgh, on Monday, the 3rd inst., the Substitute Grand Master on the throne. The business was of little importance. From the minutes of the Grand Committee, it appeared that the manifesto of the German Freemason Union had been under the consideration of the sub-committee appointed to consider it, and their report was ordered to lie upon the table. A movement is on foot to present the late Grand Master with a testimonial bust, a copy of which is to be placed in Grand Lodge. A similar proposition was made with regard to the late Duke of Athole, but it was never carried out. We hope better things of the present movement, as our illustrious brother, J. Whyte Melville, deserves some such mark of esteem from the Scots Craft.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—The anniversary meeting of this highly respectable lodge was held on Thursday evening, 30th ult., at Radley's Hotel, New Bridge-street, Blackfriars. Bro. Partridge, P.M., in the absence through illness of Bro. Allingham, W.M., took the chair; Bro. C. L. Marshall, W.M. elect, S.W.; Bro. Salter, J.W., the rest of the officers, and the following visitors: Bros. Mughan, 25; Phipps, W.M. 41; Harris, 58; Eanes, 64; Webb, P.M. 72; Oxford, P.M. 72; Villiers, 89; Maples, W.M. 144; Golding, 144; H. Thompson, P.M. 177; Glover, 231; Rev. W. Codrington, P.M. 357, Apollo Oxford University; Perry, 411; F. Geider, P.M. 507; Farmer, 585; Heath, 585; Eve, W.M.; Pamure, 723; Jones, Victoria, 1,086; and Duffitt, South Norwood, 1,139. The minutes of the last lodge having been read and confirmed, the first business was the installation of the W.M. elect, Bro. Marshall, to receive the benefit of installation. Having satisfactorily answered the usual questions, the lodge was opened in the third degree. The brethren below the chair having retired, a board of Installed Masters was formed, when Bro. Marshall was installed into the chair of K.S., according to ancient custom. The rest of the brethren were then admitted, and the new W.M. was saluted in the three degrees. The W.M. then appointed his officers as follows: Bros. Allingham, P.M.; Salter, S.W.; Thredder, J.W.; Wilcox, Treas.; Hughes, Sec.; White, S.D.; Cowe, J.D.; Lawrence, I.G.; Neats, W.S.; and G. Waterall, D.C. Bro. Partridge then gave the usual addresses in a very correct and forcible manner. The new W.M. then commenced upon his duties, and in a very excellent manner, with all the ease and confidence of an old P.M., initiated Mr. M. Miles and Mr. Stoeff into the mysteries and privileges of ancient Freemasonry. Before the lodge was closed Bro. Wilcox, Treas., said, as it had been agreed at the last lodge that a collection of photographs of the brethren of the Neptune Lodge should be provided, he had the pleasure of stating that Bro. Hughes, their worthy Secretary, had presented to the lodge a very elegant album, and which he then produced, and he moved that the thanks of the lodge be recorded on the minutes to Bro. Hughes for his elegant present, which was put and unanimously agreed to. Some other business was disposed of, and the lodge was closed in due form, and with solemn prayer. The brethren then adjourned for refreshment, and a most elegant banquet was served by Bro. Hart, which gave unanimous satisfaction. The fare was good, and the attendance unexceptionable.

On the withdrawal of the cloth, the usual formal toasts were given and duly honoured. Bro. Partridge, P.M., in very appropriate terms, proposed "The health of Bro. Marshall, W.M.," who had that night entered upon his duties; and the way he had discharged them showed the excellence of the choice they had made. The W.M. returned thanks, and expressed his gratitude at the favourable manner in which the toast had been received. He would do all in his power to carry out the duties of the Neptune Lodge to the satisfaction of the brethren. The W.M. next gave "The health of their newly initiated brethren," and said that Bro. Miles had long been a personal friend of his own. He had no doubt that both brethren would become good members of the Craft. Bro. Miles and Stoeff severally returned thanks. The W.M. then gave "The Visitors," which the Rev. W. Codrington, of the Apollo Lodge, Oxford, acknowledged in suitable terms. "The Treasurer and Secretary" was given, for which Bros. Wilcox and Hughes returned thanks. Bro. Partridge returned thanks for the P.M.'s. The health of Bro. Allingham, I.P.M., was drunk with great cordiality. He was absent through illness, but his brother, also a P.M., returned thanks for him. Some other toasts were given, and the whole evening was passed in a most agreeable manner, and the commencement of Bro. Marshall's Mastership augurs a brilliant future. The harmony of the evening was greatly promoted by the vocal abilities of several of the brethren, and the proceedings were brought to a close before eleven o'clock.

ROBERT BURNS LODGE (No. 25).—The installation meeting of this old and numerous lodge took place on Monday last, the 3rd inst., in the De Grey and Ripon Room of the Freemasons' Hall, Great Queen-street. Bro. F. W. Hartley, W.M., in the chair, supported by the whole of his officers. The lodge was called for five o'clock, and punctually to time the W.M. proceeded to open the lodge according to ancient custom and with solemn prayer. The minutes of the previous meeting were read and confirmed, and the ballot was then taken for two candidates for initiation. The various duties of the lodge, and all the ordinary business having been disposed of, the only candidate for initiation present being Mr. Edward Joseph Moss, the W.M. then proceeded with, and completed, that ceremony in the most perfect, impressive, and masterly manner, and much to the satisfaction of the various Grand officers and other visitors present. That ceremony having been concluded, the lodge was opened in the second degree, and the W.M. elect having been presented by Bro. W. Watson, P.M., to receive from the W.M. the benefit of installation into the chair of K.S., the ceremony was proceeded with and the lodge opened in the proper degree, when, after all who were not Installed Masters, had retired, Bro. Hartley, W.M., proceeded with and completed the beautiful ceremony in the presence of one of the largest and most influential boards of Past Masters ever assembled in the lodge. Nothing could exceed the accuracy and admirable and effective rendering of the ritual by Bro. Hartley, and which evoked unanimous expressions of satisfaction and praise from the distinguished board of Past Masters. The board having been closed in the usual manner, the brethren were admitted in the regular order, and the intervening and concluding ceremonies were gone through, Bro. Bley, the new W.M., saluted in due form, and the lodge gradually closed down; the appointments and investiture of officers were then proceeded with, but we must reserve for another opportunity the list of their names, &c. The usual liberal votes in aid of the Masonic Charities were then made. Bro. Watson, P.M., proposed a donation of ten guineas be given to the Boys' School this year, and various other matters connected with the lodge were transacted, and the lodge was then closed with prayer. The brethren present, to the number of about ninety, adjourned to the beautiful dining saloon of the Freemasons' Tavern, where an admirable banquet was provided by Bro. Gosden, the indefatigable manager of the Freemasons' Tavern Company's business. Amongst the visitors who attended the lodge and the banquet, we observed the following present and past Grand officers:—Bros. J. Llewellyn Evans, President Board of General Purposes; J. Savage, P.G. Deacon; and J. Smith and J. Dickie, P.G. Purst's; and the following Past Grand Stewards: Bros. W. Smith, C.E., P.M. 26, 33, and 840; Binckes, W.M. 60 and 1,185; and W. H. Warr, 23. There were also amongst the visitors present at the banquet the following distinguished Masons:—Bros. H. Eastlake, 2; Crabtree, 87; C. H. Banham, 88; E. Farthing, jun., 101; R. Edwards, 144; R. Lawson, 172; W. B. Norman, 177; G. Norman, 177; Lyne, 185; Price, 186; Ardu and Daly, 511; L. Sharp and Bettendle, 704; W. Bourne, 749; T. Bartleman

780; J. Slack, 834; and J. W. Newens, 975; verily a goodly show. The banquet, which was excellent, having been concluded, and grace having been sung ("For these and all thy mercies") the following usual and other toasts were given, and such as could be responded to, were duly acknowledged:—"The Queen and the Craft," "The Right Honourable the Earl of Zetland, Most Worshipful Grand Master," "The Right Honourable the Earl de Grey and Ripon, Deputy Grand Master," coupling with him the V.W. Bro. John Llewellyn Evans, President of the Board of General Purposes; Bro. Savage, P.G. Deacon; Bros. Joseph Smith and Dickie, P.G. Purat's; "The Visitors," "The Worshipful Master," proposed by Bro. Hartley; "The only Initiate, Bro. Edward Moss," "The Past Masters, Bros. Hartley, Gladwin, Caldwell, Caulcher, Welch, Watson, Dyte, and Lyon," "The Officers," and the Tyler's toast. The Grand officers present complimented the Immediate Past Master, Bro. Hartley, for the admirable working of the ceremonies they had witnessed in the lodge, and in returning thanks for the toast of "The Deputy Grand Master and the rest of the Grand Officers past and present," they took occasion to refer to the very large amount which had been subscribed by the lodge to all the Masonic Charities during a series of years, and complimented the Past Masters, officers, and members of the lodge on the efficient and prosperous condition of the lodge. Numerous excellent speeches by Bros. L. Evans, J. Savage, Binckes, Hartley, and others, and an admirable selection of vocal and instrumental music was at intervals given by Bro. Carter and other musical brethren present. In fine, nothing could exceed the interesting and agreeable character of both the business and the banquet meetings—both were thoroughly complete and enjoyable, reflecting credit alike to the Past Masters and officers of the lodge, particularly Bros. Hartley, I.P.M.; Caulcher, D.C.; and W. Watson and J. Dyte, the Stewards at the banquet, who so admirably arranged everything as to make the members and visitors feel they were enjoying themselves thoroughly.

LODGE OF UNITY (No. 69).—The installation meeting of this lodge was held on Monday, the 3rd inst., at the London Tavern, Bishopsgate-street, Bro. Dr. Foster, P.M., in the chair. Owing to the absence of Bro. J. P. Stearns, the W.M., consequent upon the lamented death of his father, the well-known and much respected P.M. and Treasurer of the lodge, the acting W.M. proceeded to open the lodge at half-past four o'clock, and was supported by Bros. A. Medwin, S.W. (the W.M. elect), Lilley, as J.W.; W. Smith, as P.M.; E. V. Morgan, as I.G.; and H. Winesdale, the Sec. of the lodge, when the minutes of the previous meeting were read and confirmed; and, upon the motion of Bro. Dr. Foster, seconded by the W.M. elect, a letter of condolence to the widow and family of the late Bro. Stearns, P.M. and Treas. of the lodge, was unanimously voted. The acting W.M. then proceeded with the ceremony of installation, which was done in an excellent and efficient manner, and Bro. Medwin having been duly installed, proceeded to appoint his officers, and to invest such of them as were then present. After the usual routine business the lodge was closed, and the brethren adjourned to dinner.

PYTHAGOREAN LODGE (No. 79).—On the 27th ult. this lodge was held at the Lecture Hall, Greenwich, the lodge being opened by Bro. Trill, W.M. Bro. F. Walters, P.M. Mount Lebanon Lodge (No. 73), took the chair, and installed Bro. J. F. H. Doughney, W.M., who appointed Bros. R. Bonney, S.W.; T. Perridge, J.W.; W. C. Penny, P.M., Treas. (re-invested); J. C. Peckham, P.M., Sec. (re-invested); Burls, S.D.; C. Nash, J.D.; J. Nash, I.G.; Roberts, Dir. of Cers.; Dupere, W.S.; Riley, Tyler. The usual vote of thanks to be entered on the minute book was voted to Bro. F. Walters for performing the installation, which he acknowledged. The lodge was closed. Visitors:—Bros. F. Walters, P.M. 73; J. W. Halsey, P.M. 134; Tattershall, W.M. 140; W. Noak, P.M. 140; Gale, P.M. 548; Bumstead, P.M., Sec. 548, &c.

BRITISH OAK LODGE (No. 831).—The installation meeting of this lodge took place on Monday, the 27th ult., at the Bank of Friendship Tavern, Mile-end. The business before the lodge on that occasion was the admission into Freemasonry of one gentleman, one raising, and the installation of the W.M. Bro. Samuel Potts, P.Z., having kindly consented to perform the latter ceremony, Bro. Charles Heckell, the W.M. elect, was duly presented and installed. After initiating Mr. G. Wetterlund, the W.M. next appointed the following officers for the ensuing year:—Bros. Kelly, S.W.; Bro. Ovitts, J.W.; Barnett re-elected Sec.; Spooner, S.D.; Williams, J.D.; Warsupp, I.G.; Hoare,

re-elected Tyer. The business of the lodge being finished, the brethren adjourned to an excellent banquet, provided by Bro. Thomas Hemmingway. The usual toasts were given and drunk with accustomed honours. Bro. Harris, I.P.M., rose to propose "The health of the W.M., Bro. Heckell," and expressed his gratification at the selection of that gentleman for the office. From the perfect manner in which Bro. Heckell had filled the chair that evening, he was sure the brethren had reason to congratulate themselves on having so able a successor to himself. These remarks were very warmly received. Bro. Heckell was very much obliged for the kind reception of the toast, and appreciated the honour conferred on him that night for the first time in his life. He tendered his thanks to Bros. Harris, Kelly, and Barrett, and the other brethren of the lodge for their zealous kindness towards him, and for the assistance they had rendered him. He felt great satisfaction in taking office after such a glorious statement of the lodge's finances recently presented to them, and which, since its consecration, the lodge had never been able to produce. He trusted that the brethren would assist him in his duties during his tenure of office, and that he should leave the chair with the same honour and respect that had been shown him that night. The W.M. next said he had a very pleasing duty to perform, namely, to propose "The health and welcome of the visitors," coupling Bro. Saqui's name, with thanks to him for his musical assistance that evening, also joining with it the name of Bro. S. Potts, with thanks for his kind performance as Installing Master. As he was a pupil of Bro. Potts, and was indebted to him for his instruction in Masonry, he should propose that brother's health, and in the name of the lodge return him their sincere thanks. Bro. Potts acknowledged the compliment, and if his services had proved satisfactory to the brethren, he had no higher wish than to merit their approbation. Some other toasts followed, after which the brethren separated, favourably impressed with the good practical manner in which the W.M. had commenced his first night of office.

SOUTHERN STAR LODGE (No. 1,158).—The regular meeting of this lodge was held on Tuesday, 28th ult., at the Montpellier Tavern, Walworth; Bro. H. Thompson, W.M., presided. The lodge was opened precisely at four o'clock, when all the principal officers and Bro. Potter, P.M., were present. The minutes of the last regular lodge, and the lodge of emergency, were read and confirmed. The summons contained a large amount of business to be transacted, consisting of five initiations, seven passings, and five raisings, and although the whole of the candidates were not in attendance, still there was an ample amount of it gone through, inasmuch as the W.M. initiated Mr. J. Wise, Mr. George Tonerzer, and Mr. Frederick John Higgins into the mysteries and privileges of ancient Freemasonry. Afterwards the lodge was opened in the second degree, and Bros. Shepherd, Walklate, Farmer, Butcher, and Friend were passed to the degree of F.C. The next business was to raise Bros. Hart, Macknay, Kipps, and Sweet to the sublime degree of M.M., the W.M. performing that beautiful ceremony with his usual care, and reciting in an impressive manner the traditional history, which is too often omitted in some lodges, although it is highly explanatory of the degree. Some propositions for the next meeting having been made, the lodge was closed in due form and with solemn prayer. The brethren then retired for refreshment, when thirty-one sat down, including three visitors, who were Bros. Osborne, P.M.; Domatic, 177; Edwin Clarke, Domatic, 177; and Marsh, P.M. 28, and W.M. Lion and Lamb, 192. The cloth having been withdrawn, the W.M. gave the usual formal toasts, which were very heartily responded to, including "The Queen and the Craft," "The Right Hon. the Earl of Zetland, M.W.G.M.," "The Right Hon. Earl de Grey and Ripon, and the rest of the Grand Officers." The W.M. said he had then a very pleasing toast to propose, and especially gratifying to him as Master of the lodge, which was the health of three gentlemen whom he had had the pleasure that night of initiating into the mysteries and privileges of their ancient order. It was at all times pleasing to enlarge their circle by adding so many more links to that great chain of kindness and goodwill which bound them together as Masons, and thus enabled them to extend the principles of their Order. Believing them to be all worthy members, he hailed them amongst them, and from the earnest attention they had paid that evening to the ceremony they had passed through he felt sure that they would become worthy members, and do honour to the lodge in which they first saw the light of Freemasonry. He therefore asked the brethren to join with him in drinking their health in a bumper, which was most heartily

responded to, followed by the customary song by Bro. Marsh, one of the visitors of the evening. Bro. Wise responded on behalf of himself and his brother initiates, expressing his gratification they felt in having that night been enrolled into the ancient Order of Freemasonry, and said it was their intention to carry into practice those great principles inculcated in their minds in the impressive ceremony they had just gone through, so that they might be Freemasons in acts, as well as in name. Bro. Potter, P.M., said the W.M. had for a short time entrusted him with the use of his gavel, and the use he should make of it he had no doubt would be satisfactory to the brethren, as it was to propose "The health of their W.M." Their W.M. had that evening gone through a large amount of business, in his usual able manner, and he had set an example to the brethren by punctually attending at the time stated, so that the business of the lodge might be discharged with punctuality, and in a proper manner. He proposed "Health and long life to Bro. Thompson, their W.M." The brethren responded to the toast with great cordiality. Bro. Thompson, W.M., in reply, said he felt deeply grateful to his esteemed friend, Bro. Potter, for the flattering terms in which he had proposed his health, and to the brethren at large for the manner in which they had received the toast. He had before had to reply to a similar manifestation of their kindness and goodwill towards him, and as every occasion on which that was renewed was most pleasing to him, yet he found himself utterly inadequate to find fitting terms in which he could express his thanks to them. They must, however, receive from him the assurance that he highly valued their good opinion, and would do all in his power to deserve it. It was to him, as the first Master of the Southern Star Lodge, highly gratifying to witness its great prosperity, and long might its prosperity continue. During the short time it had been in existence, only since the 24th of May last, the infant lodge had grown to almost gigantic proportions, for, with that evening's work, he had initiated twenty-two gentlemen in the lodge, and he felt sure that there was not one of them that they did not feel proud of numbering amongst them, and receiving them as their private friends. In some country lodges it was considered to be making a fair progress if they initiated twenty-two candidates in as many years as had entered their lodge in as many months. Their prosperity was due in great measure to their having built on a sound basis, and they had already raised a superstructure perfect in its parts, and honourable to the builders. He was delighted at the support the lodge had already received, and he believed that would continue, inasmuch as all their officers were most efficient in the discharge of their duties; and when his worthy and esteemed friend, Bro. Pulsford, S.W., should be called upon to take the place that he (the W.M.) occupied, he felt sure that he would perform any duty in a most able manner, and so keep up the high reputation which the lodge had already attained. In conclusion, he again thanked the brethren for the very cordial manner in which his health had been received, assuring them that nothing would be wanting on his part to deserve their kindness. The W.M. next gave "The health of the visitors," and alluded to the year when Bro. Osborne filled the chair in the Domestic Lodge, which was distinguished by the admission of a larger number of members than had hitherto been known in its history. Bro. Marsh was also a highly talented member in the Craft, and Bro. Edwin Clarke was also a member of the Domestic Lodge, to which he had already referred. To all he gave a hearty welcome, and it was pleasing to the members of the Southern Star Lodge to meet the approbation of the brethren in the Craft who had done them the honour of visiting them. Bro. Marsh, in returning thanks for the visitors, expressed his gratification at the efficient working he had witnessed, and said it was a satisfactory reason for the prosperity to which the lodge had attained. Bro. Potter proposed "The health of Bro. Smith, the respected Treasurer of the lodge," which was responded to by that worthy brother, who said he was proud to see the prosperity which the lodge had met with. The W.M. proposed "The health of Bro. Potter," and alluded to his very efficient services on all occasions. Bro. Potter responded in happy terms for the compliment passed upon him. The W.M. next gave "The Officers of the Southern Star Lodge," and dwelt on the ability they had displayed in the discharge of their respective offices, for which Bro. Pulsford, S.W., returned thanks. The Tyler's toast was then given, which brought the proceedings which had been characterised throughout by the true principles of Freemasonry, to a close. In the course of the evening Bro. Macknay and other brethren sung some excellent songs, and great harmony prevailed.

PROVINCIAL.

CORNWALL.

ST. DAY.—*Tregallow Lodge* (No. 1,006).—The festival of this lodge was held at the lodge rooms, on Tuesday, the 21st ult., at two p.m., for the installation of Bro. the Rev. Dr. Bannister as W.M. The ceremony was impressively and efficiently performed by P.M.'s Williams, Ralph, Hawke, and Michell. The W.M. then appointed as his officers Bros. Joseph Ralph, I.P.M.; G. Michell, Surgeon, S.W.; John Burgess, J.W.; Rev. John N. D. Hurdon, B.A., Chap.; Edward H. Hawke, P.M., Sec.; William Pascoe, Treas.; Joseph Jewell, S.D.; John Barrat, J.D.; T. Cara, Organist; Thomas Trewartha, I.G.; Stephen Trebilcock, Tyler. The W.M. gave short but suitable addresses to each brother, on investing him with the badge of his office; he also intimated his intention of delivering lectures on the science of Freemasonry when no other work was to be done at the regular monthly meetings of the lodge. He said he looked for great assistance from the P.M.'s and the officers he had appointed, and also from the brethren generally, as he should like the lodge to be a kind of mutual improvement society, to make themselves, one and all, individually, what a Mason ought to be. He hoped also that the brethren would be punctual in their attendance at the hour agreed upon, to avoid, what was too common, a useless waste of time. An interesting part of the proceedings was the presentation to the lodge by the W.M. of a large handsomely-bound volume of the Sacred Law, with the following inscription: "Presented to the Tregallow Lodge, St. Day, No. 1,006, by the Rev. John Bannister, L.L.D., Incumbent of St. Day, Prov. S.G. Chap. of Cornwall, Chap. of the Royal Cornubian Chapter of the H.R.A., Truro, Chaplain of the St. Aubyn Chapter of Rose Croix, H.R.D.M., Devonport, and for three years Chap. of this his mother lodge, on the day of its installation as W.M., January 21, A.D. 1868, A.L. 5,872." A very pleasant evening was afterwards spent, a sumptuous banquet being served at the hotel, which was numerously attended by brethren from the neighbouring lodges. The usual loyal and Masonic toasts were heartily received; after which the brethren from Redruth and the worthy and talented organist of the lodge contributed to the harmony and enjoyment of the evening, by singing songs and glees. The brethren separated shortly after. The chair was vacated at ten o'clock.

DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 48).—The usual monthly meeting of this old and flourishing lodge took place on Monday evening, the 27th ult., at their lodge-room, Grey Horse Inn, Gateshead, under the presidency of their able W.M., Bro. R. J. Banning, P. Prov. J.G.W., and with the assistance and presence of a large number of officers and brethren, noticeable amongst whom were Bros. C. J. Bannister, P.M., Prov. G.S.B. of England; A. Clapham, P.M., Prov. J.G.W. of Northumberland, acting J.W.; B. Hugill, P.M.; J. H. Thompson, W.M. 481; Stokoe, W.M. 541, acting S.W.; Mackenzie, Sec.; R. F. Cooke, M.D., J.D.; Garbutt, I.G., &c., &c. The business of the evening comprised all the three degrees, viz., the initiation of Mr. Alfred Moody, Shipbroker; the passing of Bro. Lumsden, and the raising of Bro. J. J. Walton, all of which duties were faithfully performed by the W.M., assisted by his officers, in an effective manner. A lecture had been announced on the circular to have been given by the W.M. "On the Principles and Practice of Freemasonry," but this treat for the brethren was adjourned until the next meeting, in consequence of the amount of labour carrying them nearly to the canonical hour before the lodge was closed. When the brethren sat at refreshment, the usual loyal and Masonic toasts were given and responded to, and the brethren separated at a seasonable hour.

HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 76).—A lodge of emergency was held on Tuesday, the 28th ult., at six o'clock, to transact the following business: To ballot for and initiate Mr. James Hansom Hayles, and Mr. John T. Doswell, both candidates proposed by Bro. Naish, P.M., the first seconded by Bro. A. Smith, P.M., and the second seconded by Bro. Sherry, P.M. The next item was the passing of Bro. Sidney Sherry (the son of the Treasurer). There were twenty-two members present on the occasion, including the following:—Bros. J. Naish, P.M. (chairman for the evening); E. Sheppard, P.M.; Everitt, P.M.; W.

Bailey, T. Stopher, S.W.; J. Harris, J.W.; C. Sherry, Treas.; H. Huggins, Sec.; H. Newman, Sealy, Salter, S. Sherry, J. T. Boswell, Priddis, E. Carter, and others. The brethren, after the lodge had closed, partook of an excellent supper, and retired at an early hour. On Wednesday, the 29th ult., at two o'clock p.m., a meeting of the members of this lodge again assembled at the recently erected New Masonic Hall, in Parchment-street, Winchester, when there was a very numerous attendance of the brethren, including the following:—Bros. W. W. B. Beach, P.M., M.P.; W. Barrow-Simonds, M.P.; T. Ruff, P.M.; J. Naish, P.M.; E. Sheppard, P.M.; T. Jenkins, 852, P.M. 252, P. Prov. G. Dir. of Cers., Berks and Bucks Lodge; Wright, Hubbersty, T. Stopher, W.M. elect; W. Budden, J.W.; T. Simonds, J. Harris, S.W.; Daw, P.M. of Oakley Lodge, 694; J. W. Sealey, E. Carter, T. A. Brown, I.G.; S. Emery, C. Sherry, 76 Lodge of Economy, P.M.; Badge, 432; J. Ireland, J. D. Doswell, E.A.; J. Hanson Hales, E.A.; H. Huggins, Lodge of Economy (late Secretary; Thomas King, Sec. On the same day, in the afternoon, Bro. J. Naish, P.M., introduced the W.M. elect (Bro. T. Stopher), to the eminent brother, W. W. B. Beach, M.P. for North Hants, who had come to the lodge for the purpose of installing Bro. T. Stopher, the W.M. elect. Bro. Naish, P.M., addressing the lodge said, Bro. Stopher had been selected and accepted by the brethren as the Worshipful Master for the ensuing twelve months. Bro. Naish then read from the "Book of Constitutions" the obligation which the W.M. has to take; as the various items were quoted, the W.M. elect bowed assent to each. Bro. Beach, P.M., then proceeded to examine the W.M. elect. Bro. Beach, P.M., declared the W.M., Bro. Stopher, to be elected. Bro. Beach next explained the working tools of a Freemason, and alluded to the "Book of Constitutions," and pointed out the warrant of the lodge, and presented the W.M. with the by-laws and the "Book of Constitutions." Bro. J. Harris was appointed to the office of Senior Warden, and Bro. W. Budden to the office of Junior Warden. Bro. J. Naish, P.M., was unanimously elected Dir. of Cers., Bro. A. Smith, Assist. Dir. of Cers.; Bros. T. A. Brown, as Inner Guard; L. H. Pottle, as Tyler. Mr. Hunter was proposed for initiation by Bro. Ruff, P.M., and the candidate was seconded by Bro. O. Sherry. A vote of thanks to Bro. Beach, P.M. of Oakley-Hall, for his great kindness in coming to the lodge to instal the Worshipful Master, was carried unanimously, and ordered to be entered on the minutes. Bro. Beach, M.P., returned thanks to the members of the lodge, in some eloquent remarks, for the handsome compliment they had just paid to him; and then expressed his regret that the usual good attendance of their Southampton brethren had not on that day been realised like on the last year's anniversary meeting; but as it was their market day, probably they could not leave their home. The lodge was closed by the S.W. at about a quarter to four o'clock, and the brethren present then adjourned to the banquet in the hall, where a party of about thirty sat down to one of the most magnificent repasts ever given by the Masonic lodge of this city, elegantly provided by Bro. Priddis, the well-known confectioner at High-street.

LINCOLNSHIRE.

GAINSBOROUGH. — *Yarborough Lodge* (No. 422). — The members of this lodge held their usual monthly meeting at their private room in Gainsborough on Monday evening, the 6th ult., for the purpose of witnessing the installation of Bro. William Plaskitt as W.M. for the ensuing year. The lodge was opened in due form by Bro. Patrick, W.M., assisted by his Wardens and other officers. The minutes of the previous meeting were read and confirmed. The board of P.M.'s were Bros. J. Laughton, J. Hawsworth, J. Moxon and Patrick. Bro. Plaskitt was presented to the W.M. by Bros. Moxon as W.M. elect, and he having signified his assent to the ancient charges, was installed in the chair of K.S., and then proceeded to appoint and invest his officers as follows: Bros. Laughton, Junior, S.W.; W. Curtis, J.W.; Kirk, Treas.; J. Laughton, P.M., as S.D.; John Hawsworth, P.M., as J.D.; W. E. Howlett, I.G.; J. Herratt, Tyler; after which the lodge was closed in due form. On Wednesday evening, the 22nd ult., the brethren held their annual festival at the Black's Head Inn, where a champagne supper was served in excellent style by Bro. Benjamin Box, the proprietor. The cloth having been drawn, the W.M. proposed "The Queen and the Craft," "The Grand Master of England," "His Grace the Duke of St. Albans, Prov. G. Master," all of which were duly honoured, according to ancient custom. Bro.

James Frederick Spurr, P.M. 200, proposed "The health of Bro. Plaskitt, W.M.," under whose auspices he trusted the funds of the Masonic charities would be enhanced. The W.M. acknowledged the toast in a very able manner, and was greeted with immense cheering. Several addresses were given, commenting upon various matters, and the brethren separated at eleven o'clock, after spending a very agreeable evening.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE. — *Lodge de Loraine* (No. 541). — On Friday evening, the 17th ult., the brethren of this lodge held their usual monthly meeting at Freemasons' Hall, Beckett-street, when there was a fair attendance of officers and members, including Bros. B. Smaile, I.P.M.; R. Smaile, Winter, Hall, and Smith, P.M.'s. After the confirmation of the minutes, an unusually interesting initiation took place, the neophyte, Mr. Paul O. Smith, being the son of an esteemed P.M. of the lodge, Bro. Thomas Smith. The ceremony was carefully performed by the W.M., and the officers each and all showed themselves competent in their several duties. The brethren to be passed to the degree of F.C. not being in attendance, the W.M. made the usual appeal for propositions for the benefit of Freemasonry, and Bro. Winter, P.M., proposed a gentleman to be balloted for initiation at next meeting. Bro. T. Anderson, Treasurer of the lodge (and also Prov. G. Treas. for Northumberland) gave notice of a motion for next meeting, viz., "That the sum of twenty guineas be given from the lodge funds to the Royal Masonic Institution for the Daughters of Decayed Freemasons," and in doing so remarked that the lodge had already, during the two preceding years, given similar sums to the two kindred institutions, and the lodge funds could well afford it, the present was, therefore, a fitting time to make the donation more, especially as a Newcastle Mason, Bro. T. Y. Strachan had accepted the office of Steward to the institution this year. The lodge was then closed, and the brethren proceeded to enjoy themselves in true Masonic fashion with toast, song, and glee, until the Tyler's toast had been duly honoured, and the brethren parted at a seasonable hour.

SCOTLAND.

GLASGOW.

PROVINCIAL GRAND LODGE.

A numerous attended meeting of the Provincial Grand Lodge of Glasgow was held on the 30th ult. In the unavoidable absence of the R.W. Prov. G.M., and of the deputy Prov. G.M., the chair was occupied by the R.W. Bro. F.A. Burrow, substitute Prov. G.M., supported by the R.W. Bros. Thomas Baker, Prov. G.S.W., as acting D. Prov. G.M.; James Steel, Prov. G.J.W., as acting Prov. G.S.W.; James Lillie, R.W.M., No. 4, as acting Prov. G.J.W.; W. Smith, Prov. G. Sec.; Walker, Prov. G. Treas., &c.

The several lodges in the province were, with few exceptions, well represented; visiting brethren were also present in goodly numbers, including, amongst the latter, Bro. James Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow.

The special business of the evening was the election of the subordinate Prov. G. officers. Bro. J. B. Walker was re-elected, as Prov. G. Treas.; for the office of Prov. G.S.D., the names of three candidates appeared, viz., Bros. Connor, D.H. Miller, and James Wallace; but before the votes of the brethren were taken, Bro. McTaggart, the proposer of Bro. Connor, withdrew, by permission, the name of that candidate. The contest was thus left between Bros. Miller and Wallace, and the last named brother was elected by a majority of about four to one over his opponent.

For the office of Prov. G.S.D., Bro. James Anderson was re-elected, unopposed, as were also Bros. D. P. Low, Prov. G. Architect; Robert Robb, Prov. G. Mareschal; W. Alexander, Prov. G. Jeweller; and Robert Craig, Prov. G. Bible Bearer.

For the office of Prov. G. Dir. of Cers., the name of two candidates appeared, viz.: Bros. James Leith, and George McLeod, R.W.M. 128. Before proceeding to the vote for this office, the Prov. G. Sec. addressed the meeting upon the heavy duties of the Dir. of Cers. of this province, and the correctness of this remark we can testify, at all events, for the past twelve months. Bro. Smith considered the work was more than could be fairly expected of one brother to do well, and he therefore proposed

that they should elect joint Dir. of Cers. It was ruled, however, that, on the present occasion, the election must proceed in accordance with the agenda paper; and Bro. McLeod, having announced that he retired from the contest with Bro. Leith, the latter was re-elected to the office for the seventh time.

For the office of Prov. G. Sword Bearer, Bro. James Campbell was opposed by Bro. James Gillies, I.P.M. of 103, the latter brother being elected by a majority of about two to one against Bro. Campbell; the Prov. G. Lodge are to be congratulated upon the sword of office having fallen into the hands of the stalwart defender of the honour and dignity of the "Union and Crown."

For the office of Prov. G. Inner Guard, Bro. James Balfour, R.W.M. 332, was elected unopposed.

The several Prov. G. office-bearers above named having been installed by the acting Prov. W.M., a circular from the G. Sec.'s office was read anent the testimonial proposed to be presented to the Past Grand Master Mason of Scotland, the R.W. Bro. Whyte Melville. The acting Prov. G.M. announced where the subscriptions of the brethren of the Glasgow province could be received. Bro. James Wallace made a proposition in connection with this subject that was very favourably received by the brethren assembled, namely, that instead of trusting alone to the voluntary subscriptions of the brethren, each lodge under the Scottish constitution, he proposed, should vote a sum of £1. If this plan were carried out, a very handsome amount would thus be realised.

The Prov. G. Lodge was shortly afterwards closed, the proceedings throughout having been conducted with that love and harmony which should ever characterise the meetings of our Order, even on the comparatively exciting occasions like the present, for the election of office-bearers.

GLASGOW.—*Union and Crown Lodge* (No. 103).—The following are the office-bearers of this flourishing lodge, viz.: Duncan McGeachy, R.W.M.; James Gillies, P.M.; Robert Prowse, D.M.; William Gibson, S.M.; Alexander Bain, S.W.; Robert Veacock, J.W.; Colin Robertson, Treas.; William R. Stouford, Sec.; James Fulton, Chap.; A. Murray, S.D.; George Robertson, J.D.; James Craig, S.S.; Neil Cameron, J.S.; N. McFayden, Prov. G.S.; James Murray, I.G.; D. McNeil, Tyler.

IRELAND.

DUBLIN.

MASONIC ORPHAN BOYS' SCHOOL.

A general meeting of the friends and subscribers to the Masonic Orphan Boys' School was held on the 30th ult., at the Freemasons' Hall, Commercial Buildings, Dame-street, for the purpose of receiving the Provisional Committee's report of their proceedings up to the present, and considering a code of laws for the government of the proposed institution.

Bro. Robert Warren, jun., J.P., P.M., G.M.L., presided. There was a large and influential attendance.

Amongst those present were Bros. E. H. Kinahan, High Sheriff, City of Dublin; Rev. H. J. Westby, P.G.C.; Capt. A. Maxwell Harte, P.M. 620; C. J. Walmsley, D.G.S.; S. B. Oldham, 4; Harry T. Potts, J.P., 137; A. Waugh, P.M. 120; R. Warren, G.M.L.; W. Thompson, P.M. 50; J. D. Waters, P.M. 620; A. Ellis, P.M. 141; Samuel H. Bolton, A.M., 125; John Evans, 2; Professor Charles A. Cameron, 25; G. H. Kidd, G.M.L.; Stephen Gordon, P.M. 141; A. R. Oldham, P.M. 53; Samuel Dobbin, 4; John Robert Courtenay, 11 and 25; M. L. Davis, W.M. 184; Sir J. M. Stewart, Bart., W.M. 9; W. L. Payne, 143; R. Seeds, LL.D., P.M. 50; S. Lane, G.I.G.; G. Young, P.M. 620; G. H. Major, G.M.L.; W. Barlow, P.M. 728; George Huband, P.M.N.; C. W. Cotton, 141; Rickard Lloyd, 12; Stephen N. Elrington, P.M. 620; W. Daniel, P.M. 4; H. Wilson, G.M.L.; J. H. Macaulay, 158; George Alexander, 69; R. J. Sheppard, 171; A. D. Kennedy, 25; J. T. Banks, G.M.L.; A. Lefroy, M.P.; E. R. D. La Touche, J.G.D.; James V. Mackey, Sec. 50; W. Roper, 248; T. E. St. George, 143, G. Sword Bearer; Captain John W. Healy, G.M.L.; E. F. Litton, 50; H. O. Barker, LL.D., P.M. 143; James Oldham, P.M. 4; &c.

Bro. Westby having read the circular convening the meeting, The Chairman said:—Brethren, you have now heard the notice convening the meeting read. It would be useless for me

to trespass upon your time by making any lengthened statement to you. The object of our meeting here to-day is to submit to you a report which has been prepared by the Provisional Committee; also to submit for your sanction some rules for the government of the proposed institution. That object is well known to us all, so that it would be quite unnecessary for me to occupy your time in commenting upon it, and I shall not trespass upon your attention. That object is a most deserving one, and all I shall say on the subject is that I am sure that it will recommend itself to the Freemasons of not only Ireland, but of the United Kingdom. I shall now call upon our Bro. Westby, who has taken the deepest interest in the Masonic Male Orphan School, to read the report. On the 26th April last the first meeting was held, having been convened by our Bro. Westby. There were not many present, but I may say that from that time dates the origin of the project. The time since then has been very short—only a few months—but within that brief period a sum of over £1,500 has been collected. With these few remarks I shall call upon the Secretary to read the report of the Provisional Committee.

Bro. the Rev. Henry H. J. Westby, one of the honorary Secretaries, then read the following report:—

"The Provisional Committee appointed at a numerous meeting of the brethren (May 31st, 1867) for the purpose of collecting subscriptions and preparing a scheme for the organisation of a Masonic Orphan Boys' School, beg leave to submit to the subscribers the following report:

"The committee since their appointment have had several meetings, at the first of which an appeal was drawn up, addressed to the members of the Masonic Order throughout Ireland, and bearing date St. John's Day (24th June, 1867). This appeal having been sanctioned by his Grace the Duke of Leinster (who has also allowed his name to be put down as a donor of £200), has since that date been very widely circulated among the brethren, and has elicited a liberal response, the sums received amounting to £1,469, of which £59 are annual subscriptions.

"The Provisional Committee, encouraged by such a measure of success, feel that the time has come for at once making this sum available in some practical way for the carrying out of the special objects which the subscribers have in view, and they are convinced that such a step is the one thing now required in order to call forth on the part of the Masonic brotherhood a larger amount of sympathy and co-operation than that which has already been evinced.

"It is not, however, the province of a Provisional Committee to dictate any course of action to the subscribers. They have therefore thought it right to summon a general meeting of all the contributors, and to leave it to them to decide as to what ought next to be done.

"Before, however, retiring from their present functions, which will of course cease upon the adoption by the subscribers of the present report, the Provisional Committee would venture to make the following suggestions:

"The course which appears to the committee as most desirable under present circumstances, is that originally proposed in their circular of last June—namely, that until a sum shall have been collected sufficient to justify the establishment of a school similar to the Masonic Female Orphanage (of which all Irish Masons are so justly proud), all donations should be invested in Government Stock or other good security, and that the interest of this invested capital, together with the annual subscriptions, should be applied to the maintenance and education, at some of the public schools of Ireland, of as many orphans as the sum realised each year will permit.

"Should the subscribers approve of the foregoing suggestions, they have it now in their power to provide for one or two orphans in the above-mentioned manner, and the committee cannot help thinking that an announcement to the brotherhood that this institution was about at once to make a beginning of its work, would gain for it a large increased sympathy and confidence.

"The desire, also, to record their votes for deserving candidates would, doubtless, prompt many brother Masons to qualify themselves by the required donation or subscription, as governors of the institution, and thereby the means of providing for many more orphans might speedily be obtained.

"Should the subscribers think wise to adopt the course which the committee have taken the liberty to suggest, the next step

that the committee would propose would be the formation of an Executive Committee, to be appointed, in the first instance, by the general meeting of contributors now summoned, and in future at an annual meeting of the governors of the institution. To this committee should be entrusted the collection of funds—a task which, considering the large sum of money which it is proposed to raise, will necessarily require much labour.

"They should also carry out all the arrangements which the governors may decide upon in connection with the election of candidates, such as the issuing of voting papers, and the recording of votes; and pending the establishment of a separate male orphanage, they should undertake the choice of the schools to which the boys should respectively be sent, and the superintendence of their maintenance and education at these schools. Such duties could not, of course, be satisfactorily discharged without involving continued watchfulness, and daily correspondence of no slight importance and extent.

"The Provisional Committee are, therefore, very strongly of opinion that a paid secretary, possessing the necessary qualifications for so responsible and arduous a post, should be appointed by the executive committee, and given, in addition to salary, a percentage on all sums collected for the institution, should the committee deem it desirable.

"As to the voting privileges which should be enjoyed by contributors in proportion to the amount of their support, the Provisional Committee would suggest that the privileges should be as nearly as possible the same as those which have hitherto been accorded in the case of the Masonic Female Orphan School.

"The Provisional Committee have drawn up a code of rules embodying most of the suggestions contained in this report, and now respectfully submit them to the subscribers for their approval.

"They have also made out a list of brethren whom they would recommend for appointment as members of the proposed executive committee.

"In conclusion, the committee desire to express their fervent hope that the very general favour with which this effort has been hitherto regarded may be an omen of its ultimate success, and that the Irish Masonic Orphan Boys' School may soon, with God's blessing, take its place, and that a distinguished one, among the recognised institutions of our much-loved Order throughout the world."

The Chairman said that, in order to enable every brother to ask questions and procure the fullest information, with the view of adopting the best course of forwarding the proposed resolution, he would formally move the adoption of the report. Subsequently would be moved the adoption of the code of rules which had been drawn up by the committee for their approval.

Bro. Sir J. Stewart, Bart., said: Brethren, I have great pleasure in rising to second the resolution which has been moved from the chair. If there be one duty more incumbent upon Masons than another it is the duty of succouring our distressed brethren, and still more, I think, to assist the offspring which they have left behind them. I think we all ought to be satisfied with the report which has been just read—that is to say, considering the time during which the movement has been in action. It is hardly nine months since the first attempt was made to establish a Masonic Male Orphan School, and I think that we ought to be satisfied to find that so far as we have gone the appeal has been replied to liberally. But we must not stop here, and I fully agree with what our most excellent hon. secretary has just stated. We trust that this movement will go on until the Masonic Male Orphan School will take its rank as one worthy of the Masons of Ireland. I think it is a most important thing to make a beginning, and I have no doubt that when it goes forth to the Masons of Ireland that such a beginning has been made, and that we are prepared to receive votes for the admission of orphans to the means of education which we propose to give to male orphans. I have no doubt that many who are holding back until the school is established will come forward liberally, and I trust that in a very short time we shall not have to educate them in other schools, but that we shall be able to educate them in a school belonging to the Order in Dublin. I don't wish to detain you longer, but shall conclude by seconding the adoption of the report.

The Chairman said it would be well to pass the resolution at once, and allow a discussion to follow on the rules. (Hear, hear.) The report had been carefully considered by brethren who had given much time to the subject, and he did not think there was anything in it to which they could take objection;

if there was, he would be happy to give every explanation required.

The resolution was then put by the chairman and carried unanimously.

Bro. the Rev. H. J. Westby said before handing in the rules he would read some letters of apology which he had received—The first was from his Grace the Duke of Leinster, Grand Master of Ireland, enclosing a cheque for £200:—

"6, Carlton-house terrace, London, S.W.,

"30th Jan., 1868.

"Dear Bro. Westby,—I have received your letter of the 29th January, and the report of the Provisional Committee of Masonic Boys' School, which I return. I think the proposed way of commencing very good. I enclose a draft for £200, my donation.—I am, yours sincerely and fraternally,

"LEINSTER."

The next letter from Bro. the Rev. W. C. Plunket has, and one of the G. Chaps. of the Order:—

"30, St. Stephen's-green, Dublin, Jan. 30, 1868.

"Dear Bro. Westby,—I regret extremely that I cannot attend your meeting. Bro. Smyly has, I suppose, told you that ever since I parted from you on Friday last I have been laid up with a smart attack of influenza, and though I am now, thank God, much better, and able to be up and about, yet I feel so unstrung that I could not venture to attend your meeting or speak to a resolution as I had otherwise hoped to do. As, however, you have been the originator and persevering furtherer of this Masonic effort, you would in any case have left me very little to do. All I have done has been to try and assist you in a humble way, so far as lay in my power. Pray explain to any brethren who may be present the reason why I am thus reluctantly absent on so important and auspicious an occasion as the present.—Yours fraternally,

WILLIAM C. PLUNKET.

Bro. the Rev. H. J. Westby said he would preface reading the rules by saying those who subscribed £1 annually to the funds would be constituted governors. A donation of £10 would constitute a life member, with a vote for every additional £10. He then proceeded to read the code of rules drawn up by the Provisional Committee, and which are almost similar to those regulating the Masonic Female Orphan School, at Burlington-place.

Bro. R. Seeds moved the adoption of the rules, and said he believed the very best proof of their fitness lay in the fact that they were prepared by brethren in whom they reposed great trust, and were founded on those of the Female School, which had worked so admirably. With such a precedent he thought they ought to be accepted. He thought from hearing them read, that they were very satisfactory, and he was certain they all felt proud of their young institution, and he wished to impress upon all, the necessity of advocating its claims outside. There is no use in talking to them of the benefits it conferred, for they were all well aware of the fact, but they should go out and impress upon those they met the usefulness of supporting it. He believed the resolution now before them would be passed unanimously.

Bro. A. Lefroy, M.P., seconded the motion, and coincided with what had fallen from the last speaker, with reference to the value of rules which had worked so well in their other institution. They should not, at present, hesitate in passing the code. It afforded him great satisfaction in taking part in so useful a work, and he hoped that it would succeed and prosper, as well as the Female Orphan School.

After a short conversation upon the details, in which Bros. Barlow, Bouchier, Roper, Lloyd, and Sir John Stewart took part,

The resolution was unanimously passed.

Bro. the Rev. H. J. Westby then stated that they had been promised £1,469 9s.; there was invested in Government Stock, £420; cash in the Royal Bank, £445 11s. 11d.; expended, £15 2s. 1d.; leaving a balance outstanding of £587 15s., which, he trusted, would be doubled by that day week. By July next they would be in a position to place two or more orphans in one of the best schools in Ireland, under the inspection of the Executive Committee. That system was successfully adopted in England for twenty years, where there was now an excellent school, which cost above £30,000, and provided education, &c., for one hundred children.

Bro. J. V. Mackey, T.C., moved the next resolution—That the following brethren be appointed Executive Committee for the surveillance and promotion of the above objects:—

Bros. His Grace the Duke of Leinster, G.M.; the Hon. Judge Townsend, *LL.D.*, D.G.M.; S. H. Bolton, Esq., Sir Edward Borough, *Bart.*, *D.L.*, J.G.W.; the Right Hon. H. Chatterton, Vice Chancellor; Maxwell Close, *D.L.*, G.S.; M. Collis, *M.B.*; H. De Burgh, *LL.D.*, J.P.; Lucius H. Deering, J. Faviere Elrington, *LL.D.*; W. E. Gumbleton, Captain Maxwell Harte, E. H. Kinahan, J.P., High Sheriff; E. Digges La Touche, S. N. Lane. Rev. J. J. MacSorley, James Vokes Mackey, J.P., T.C.; Alderman Manning, S. B. Oldham, the Hon. and Rev. W. C. Plunket, Joseph Radcliff, Theophilus St. George, P. C. Smyly, *M.D.*; W. S. Tracy, J.P.; Thomas Valentine; C. T. Walmisley, Robert Warren, J.P.; Rev. Henry Westby, C. H. Woodroffe, and Thomas Mostyn.

Bro. St. George seconded the resolution, which was unanimously carried.

On the motion of Bro. La Touche, seconded by Bro. S. N. Lane,

Bro. Anthony Lefroy was moved to the second chair, and a vote of thanks passed to the chairman, who replied in suitable terms.

The meeting then separated.

CHANNEL ISLANDS.

GUERNSEY.

LOYALTY LODGE (No. 243).—The members of this lodge met for their usual monthly meeting on Wednesday evening, the 15th ult., at seven o'clock. There were present, members, Bros. Le Page, P.M. and Sec., in the chair; Wakely, P.M.; Brouard, P.M. and Treas.; Le Page, Ozaune, Forth, Luke, Manger, Weyson, &c. Among the visitors were Bros. Smythson, W.M. 168; Muntz, Parker, Nicolle, and Glencross, of 84; Cross, Clark, and Sarchet, P. Prov. G. Sec. 84. The only business of the evening was the installation of the W.M. elect, Bro. Wakely, P.M. The Installing Master was Bro. Le Page, P.M. and Sec. The new W.M. appointed as his officers for the ensuing year: Bros. Weyson, S.W.; Le Page, J.W.; Ozaune, S.D.; Forth, J.D.; Luke, Dir. of Cers.; and Noel, I.G., and duly invested them with their several collars of office. Bro. Le Page, P.M., was also invested with the collar of Secretary, Bro. Brouard, P.M., with that of Treasurer, and Bro. Manger with that of Tyler. A committee was appointed to audit the accounts of the past year. After the lodge was closed a short time was spent very pleasantly at the refreshment table, where Bro. Smythson, with his usual good nature, sang several of his famous comic songs.

MARINERS' LODGE (No. 168).—A meeting of the members of this lodge was held on Wednesday evening, the 22nd ult., at seven o'clock, at the Masonic Hall, Court-place. There were present the D. Prov. G.M., Bro. Gallienne and six members of the lodge only, viz., Bros. Smythson, W.M. in the chair; John Brown, S.W.; Walkley, P.M., and W.M. of Loyalty, 243; Hubert Hunt, T. J. Warre, and Manger, Tyler. The visitors mustered in rather strong force, and amongst them were Bros. Guilbert, P.M. 84; Hutchinson, P.M. and Treas. 84; Martin, W.M. 84; Stickland, P.M. 84; Millington, 84; Horner, 862; Cohen, 84; Pinell, 590; and Stainer, Nicoll, Glencross, Parker, and Sarchet, all of 84. Much regret was expressed by all present at the meagre attendance of members, as the business of the evening was the installation of Bro. John Brown, the S.W. of the lodge as the W.M. for the ensuing year, to whom, on such an eventful occasion, all its members would have been glad, if possible, to pay their fraternal respects by a full and punctual attendance. Most of the members of Mariners reside in the country at long distances from the Masonic Hall, and as a heavy gale had been blowing all the day, and the weather was in every respect most severe and inclement, the rural members were thus unfortunately prevented from joining in the labours of the evening. The D. Prov. G.M. was the officiating Master, and duly installed Bro. Brown in the chair of King Solomon as the W.M. of Mariner's Lodge for the ensuing year with his usual ability, and in a manner which has always appeared to us particularly sincere and impressive, whilst at the same time it has the charm of being a manner peculiarly his own. Owing to the paucity of members present, the W.M. was unable to appoint all his officers. The only two we remember as being invested were Bros. H. Hunt as S.W.; Bro. Warre, S.D.; and Bro. Manger as the Tyler of the lodge. After the closing of the lodge all the

brethren present repaired to the refreshment-room, where a generous and appetising banquet was laid out, to which ample justice was done before the meeting broke up. The brethren separated at an early hour, by which time the stormy weather had entirely subsided, and all nature seemed as quiet and harmonious as the proceedings of the evening had been, both in lodge and afterwards.

AUSTRALIA.

ADELAIDE.

On Friday, November 1st, the members of the Craft met for the purpose of presenting an address to H.R.H. the Duke of Edinburgh on the occasion of his visit to this province. There was a very large gathering, and the day fixed for the ceremony was the one appointed for the grand levee.

At 10 o'clock a.m. the brethren, members of the Irish Constitution, met to the number of about one hundred at their new hall in Weymouth-street, where, after recording the object of the meeting they adjourned at half-past eleven o'clock to the lodge-room of their English brethren who had assembled about two hundred. Their Scotch brethren had also mustered pretty well, giving a total in all of about three hundred and thirty. A procession was then formed as follows:—

ORDER OF PROCESSION.

| I.C. | E.C. | S.C. |
|---|-------------------------|---------------------|
| Steward. | Assistant Dir. of Cers. | Marshal. |
| Entered Apprentices four abreast. | | |
| Fellow Crafts four abreast. | | |
| Master Masons four abreast. | | |
| Royal Arch Masons four abreast. | | |
| Inner Guards four abreast. | | |
| Deacons four abreast. | | |
| Secretaries four abreast. | | |
| Treasurers four abreast. | | |
| Wardens four abreast. | | |
| Past Masters four abreast. | | |
| Masters of lodges four abreast. | | |
| All the above of either Constitution. | | |
| Steward, E.C. | P.P.G. Master, E.C. | Steward, E.C. |
| Ditto. | P.P.D.G. Master. | Ditto. |
| Past Provincial Grand Lodge Officers in threes. | | |
| Tyler, I.C. | Tyler, E.C. | Tyler, S.C. |
| Pursuivant. | Pursuivant. | Pursuivant. |
| Organist. | Dir. of Music. | Organist. |
| Swordbearer. | Swordbearer. | Swordbearer. |
| Dir. of Cers. | Dir. of Cers. | Dir. of Cers. |
| Supt. of W. | Supt. of W. | Prov. G. Architect. |
| Junior Deacon. | Junior Deacon. | Junior Deacon. |
| Senior Deacon. | Senior Deacon. | Senior Deacon. |
| Secretary. | Secretary. | Secretary. |
| Inspector of Lodges. | Registrar. | Substitute Master. |
| Treasurer. | Treasurer. | Treasurer. |
| Chaplain. | Chaplain. | Chaplain. |
| Junior Warden. | Junior Warden. | Junior Warden. |
| Senior Warden. | Senior Warden. | Senior Warden. |
| Prov. D.G.M. | Prov. D.G.M. | Prov. D.G.M. |
| Prov. G.M. | Prov. G.M. | Prov. G.M. |
| Two Stewards, E.C. | | |

making a very imposing display, as nearly all had provided new regalia for the occasion.

On arriving at Government House the brethren halted and divided, and then from the end filed off singly, so passing through and paying their respects to His Royal Highness, who appeared much interested in what was taking place. After so passing the whole reformed outside, when the R.W. the District G.M., Bro. A. Hardy, E.C.; the R.W. Prov. D.G.M., Bro. Fiveash, I.C.; R.W. the Prov. G.M., Bro. J. Hart, S.C.; and the R.W. the Prov. G. Sec., again returned to the reception-room for the purpose of presenting the address, which was an admirable specimen of colonial art, beautifully engrossed on vellum, illuminated and emblazoned, bearing the shields of the three Masonic constitutions, supported by two Corinthian columns, and at the foot the rose, shamrock, and thistle, the whole entwined with the sturt pea, the floral emblem of the province. It was beautifully lined with imperial blue silk velvet, bound and tasselled with silver, and worded as follows:—

"The Ancient and Honourable Fraternity of Free and Accepted Masons.

"To His Royal Highness Prince Alfred Ernest Albert, Duke of Edinburgh, Knight of the Most Noble Order of the Garter, &c., &c., &c.

"May it please your Royal Highness—

"We, the brethren of the Ancient and Honourable Fraternity of Free and Accepted Masons resident in South Australia desire to approach your Royal Highness on this auspicious occasion, and to offer our warmest and heartfelt congratulations on your safe arrival in this province.

"In your Royal Highness we recognise with great satisfaction not only the representative and Son of our beloved Queen, but also the grandson of a former Grand Master of our distinguished Order, namely, the late illustrious Prince Edward, Duke of Kent.

"The brethren of this ancient fraternity have ever been distinguished by their loyalty to the Crown and devotion to their country, and we earnestly beg your Royal Highness to accept our assurance that the Freemasons of South Australia yield to none of the subjects of your royal and loving mother in fidelity to those principles which the most welcome visit of your Royal Highness to these shores cannot fail to strengthen and cement—reminding us, as it so forcibly does, that these remote lands are united to the mother-country by identity of language, laws, and institutions.

"That it may please the Most High to bless your Royal Highness with His grace, to protect you by His providence, and to encompass you with His favour, until summoned to that Grand Lodge above, where the world's Great Architect lives and reigns for ever, is the sincere prayer of

"Your Royal Highness's most obedient servants,

"On behalf of the Order.

"ARTHUR HARDY, D.G.M., South Australia.

"JOHN HART, P.G.M., S.C.

"J. T. BAGOT, P.G.M., I.C.

"Adelaide, November 1st, 1867."

The address having been presented, H.R. Highness gave the following reply:—

"Gentlemen—I return you my sincere thanks for the conspicuous part you have taken in the hearty welcome I have received on my arrival in this province.

"The principles of fidelity and union which characterise so particularly the Ancient Order of Freemasons ensure, as I am well aware, the sincerest feelings of loyalty to their sovereign and affection for their country.

"I rejoice to see so heartfelt an expression of these sentiments from the Freemasons of South Australia, whose prayer to the Great Ruler of all things for my welfare will remain treasured in my memory.

"ALFRED.

"To the Ancient Fraternity of Freemasons, of South Australia."

The deputation then retired, and having rejoined their brethren, the procession returned in order, all being well pleased with the spectacle, and the reception they had met with.

A large photograph copy of the address and reply has been retained by each of the three P.G. lodges in the province in remembrance of the Prince's visit to our shores.

TURKEY.

CONSTANTINOPLE.

ORIENTAL LODGE (No. 687).—The celebration of the festival of St. John and the installation of the W.M. of this lodge took place at the Masonic Hall, Pera, on the 27th Dec. Bro. H. Newbolt, a veteran member of the Craft, was duly placed in the chair of K.S., Bro. E. C. Silly, the senior P.M., ably performing the ceremony of installation. After the customary honours had been paid to the chair, the W.M. invested the following as his officers for the ensuing year:—Bros. H. Arnold, S.W.; W. Stock, J.W.; A. W. Mountain, Treas.; R. A. Carleton, Sec.; R. T. Buck, S.D.; W. B. Hopper, J.D.; C. Driver, I.G.; W. George, Steward; T. Cipristi, Tyler. Mr. Henry Graham, a candidate for admission to the mysteries of Freemasonry, having been initiated, the lodge was duly closed, and the brethren adjourned to the banquet, which was held at the Luxembourg

Hotel. Covers were laid for sixty. Bro. Newbolt, W.M., presided, and among those present were Bros. J. P. Brown, D.G. Treas. of Turkey; A. Thompson, W.M. Bulwer Lodge (No. 891); Aznevoir, Sev Lodge (French); G. Laurie, Bulwer Lodge; A. W. Mountain, 687; J. F. Walche, S.W. 6; Airamides, 1,041; F. W. Smythe, 891; Hanly, Wytham Lodge; Captain Gurqulu, J. O. Nary, Mears, and George, Leinster Lodge. The vice chairs were occupied by Bro. H. Arnold, S.W., and Bro. W. Stock, J.W. The usual loyal and Masonic toasts, including "The Queen," "The Sultan," "The Most Worshipful Grand Master, the Earl of Zetland," "The Right Worshipful Deputy Grand Master, the Earl de Grey and Ripon," were duly honoured. Bro. Thompson, in a very felicitous speech, proposed "The Health of the newly-installed W.M., Bro. Newbolt," which was drank with all the honours. In reply, the W. Bro. expressed his lively sense of the manner in which his name had been received, and how legitimately proud he felt in occupying the chair of the pioneer lodge of Masonry in Turkey. He trusted they would have a year of increasing prosperity. In conclusion he proposed "The Past Masters of the Lodge." Bro. Mountain returned thanks in appropriate terms, expressing his gratification at seeing so many distinguished brethren seated around the banquet table. The W.M. having proposed "The Visitors," Bro. J. L. Hanley, in returning thanks, made some very quaint and original remarks on the status of Masonry in the Ottoman capital, pointing out in a forcible manner a variety of changes which he thought might be advantageously introduced. Bro. Carleton in proposing "Prosperity to the Grand Lodges of all nations," alluded to the flourishing condition of the Oriental Lodge, the great difficulties it had had to contend with, and the excellent example it had shown as the first established Masonic lodge in Turkey. He emphatically stated that the lodge would bear comparison with any established in any part of the world. Bro. J. P. Brown returned thanks, expressing a hope that their District Grand Lodge would soon be called into activity, and pass from its now dormant state. After the toasts of "The officers of the lodge," replied to by Bro. S. W. Arnold; "The Newly Initiated," responded to by Bro. Graham; "The W.M. of the Sev Lodge," proposed by Bro. Laurie, and responded to by the W.M., the Tyler's toast was duly honoured. The musical arrangements, under Bro. Louis Blair, were admirable, and the whole entertainment left an agreeable souvenir, forming one of those brilliant *réunions* which have now obtained for the Oriental lodge a wide-spread celebrity in the east.

ROYAL ARCH.

METROPOLITAN.

SUPREME GRAND CHAPTER.

A Supreme Grand Chapter was held at the Freemasons' Hall, on Wednesday, 5th inst. Present:—G. Comp., John Havers, J., as Z.; Comps. J. Ll. Evans, P.N., as H.; Frederick Pattison, P.N., as J.; Rev. J. Hayshe, Prov. G. Supt. for Devon; W. G. Clarke, E.; W. P. Scott, as N.; G. W. K. Potter, P. Soj.; Rev. R. J. Simpson and E. S. Snell, Assistant Sojs.; E. J. Fraser, Swordbearer; J. Savage, G. H. Patten, W. E. Walmisley, G. Cox, and B. Head, P.G. Swordbearers; J. Smith, N. Bradford, and W. Young, P.G. Dir. of Cera; J. Symonds and R. J. Spiers, P.G. Standardbearers; V. A. Williamson, P. Assist. Soj.; and many others.

Report of the Committee of General Purposes.

To the Supreme Grand Chapter of Royal Arch Masons of England,—The Committee of General Purposes beg to report that they have examined the accounts from the 16th October to the 14th December, 1867, both inclusive, which they find to be as follows:—

To balance, 16th October, £411 17s. 6d.; subsequent receipts, £251 2s. 9d.; sale of £1,000 3 per cent. Consols, at 94½, £943 15s.; less commission, £1 5s., £942 10s. £1,605 10s. 3d.

By disbursements during the quarter, £107 18s.; purchase of £200, 3 per cent. Consols, at 94½, £189; donation to the Royal Masonic Institution for Boys, per vote of Grand Chapter, £943 15s.; less commission, £1 5s.; £942 10s.; £1,239 8s.; balance, £366 2s. 3d.; £1,605 10s. 3d.; which balance is in the hands of Messrs. Willis, Percival, and Co., bankers of the Grand Treasurer.

This report was received, and entered on the minutes.

The committee have also to report that they have investigated a complaint preferred against the Britannic Chapter, No. 33, London, for having, on the 12th July, 1867, conferred the Royal Arch degree on a brother who was raised to the Master Masons' degree on the 17th December, 1866, such act being in direct contravention of Art. 23, p. 20 of the Regulations.

The Principals of the Chapter having attended pursuant to summons and produced the charter and minute book, explained that the chapter had inadvertently fallen into error, believing that the date of the brother's initiation, which occurred on 19th March, 1866, was the date of his raising. The Principals expressed their regret at the unintentional infraction of a Grand Chapter that had been committed.

The committee, finding that the act was unpremeditated, reprimanded the Principals, enjoining them to act with more care and caution for the future.

The committee have likewise to report that they have received the following petitions—namely:—

1stly. From Comps. the Right Hon. Lord de Tabley as Z., Richard Cope as H., the Rev. Francis Terry as J., and eight others, for a chapter to be attached to the De Tabley Lodge, No. 941, Knutsford, to be called "The De Tabley Chapter," and to meet at the Royal George Hotel, Knutsford, Cheshire, on the Monday nearest the full moon in the months of January, April, July, and October.—Granted.

2ndly. From Comps. Henry Alfred Stacey as Z., Charles Alexander Cotterbrune as H., John Caldwell, as J., and six others, for a chapter to be attached to the Westbourne Lodge, No. 733, Edgware-road, to be called "the Westbourne Chapter," and to meet at the New Inn, Edgware-road, London, on the fourth Thursday of every month.—Granted.

The foregoing petitions being in all respects regular, the committee recommended that the prayers thereof be respectively granted.

The committee have also to report that they have received a petition from the principals and other members of the "Staffordshire Knott Chapter," which is at present attached to the Portland Lodge, No. 637, Stoke-upon-Trent, in the County of Stafford, praying that the chapter may be detached from the aforesaid lodge and be attached to the Menturia Lodge, No. 418, Hanley, in the same county, and henceforth hold its meetings at the Mechanics' Institution at Hanley.—Granted.

This memorial is regular in form, and is accompanied by copies of resolutions passed in both the lodges, assenting to the proposed arrangements. The committee therefore recommend that the prayer thereof be granted.

The following notices of motions have been received for the next quarterly convocation, from Comp. Rev. John Huyshe, Grand Superintendent for Devonshire, for alterations in the Royal Arch regulations.

Page 4, Art. 2, to be read as follows:—"Two Grand Chapters or General Convocations shall be holden in each year, namely, on the first Wednesday in the months of May and November." Proposed by Comp. Huyshe, seconded by Comp. G. Cox, supported by Comps. Meymott, Symonds, Rev. R. J. Simpson, and Spiers; opposed by Comps. Savage, J. Smith, Nunn, and Barron. Division—In favour 12; against, 17; lost by a majority of 5.

The following were withdrawn:—

Page 6, Art 1, line 2, for "Quarterly" read "General."

Page 8, Art 1, line 6, for "Quarterly" read "General."

Page 9, Art 8, line 3, for "Quarterly" read "General."

Page 10, Art 12, line 3, for "Two Quarterly Convocations" read "One General Convocation."

Page 15, Art. 4.—Erase present Article 4 and instead thereof read as follows:—

"When the General Committee has recommended a Charter to be granted, they shall report the same to the Three Grand Principals; and when that recommendation has been approved by the Grand Principals, the Charter shall forthwith be issued."

Page 20, Art 23, line 3, for "Twelve Calendar Months" read "Three Calendar Months."

Page 20, Art. 24, line 1 and 2, leave out the words "of Districts and Provinces abroad."

Page 20, Art 25, line 2, for "Three Guineas" read "One Guinea."

Page 23, Art 1, line 5, for "Quarterly" read "General."

Page 24, Art 7, lines 3 and 4, for "The Grand Chapter" read "The Three Grand Principals."

From Comp. Benjamin Head, Past Sword Bearer.

That the trustees of the funded property of the Supreme Grand Chapter be instructed to transfer to the trustees of the "Royal Freemasons' School for Female Children" £500 Stock, 3 per Cent. Consols, and £1,000 Stock, 3 per Cent. Consols, in equal moieties, to the respective trustees of the Male and Female branches of the "Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons." Proposed by Comp. Head, seconded by J. Smith. Carried unanimously.

BRITANNIC CHAPTER (No. 33).—The usual monthly meeting of this chapter took place on Friday, the 10th ult., at the Freemasons' Tavern. The following companions were present:—Comps.—W. Battye, M.E.Z.; W. Smith, C.E., H.; Woodman, J.; J. Glegg, S.E.; F. W. Shields, S.N.; James Glaisher, P.S.; L. Crombie, P.Z. Members: Charles Pawley, Morris Wilson, D. Hodges, W. Mitchell, B. C. Marshall, F. Walters, P.Z. and S.E. 73, P.S. 169, S.E. 176; W. Watson, P.E. 25; C. T. Speight, Janitor. The chapter was opened and the only candidate for exaltation who was then present, being Bro. T. Spencer, he was prepared, received, and duly exalted. After the usual routine business the chapter was closed, and the companions adjourned to banquet.

MOUNT LEBANON CHAPTER (No. 73).—On Thursday, the 23rd ult., at the Bridge House Hotel, Wellington-street, Southwark, this chapter held its meeting. Comp. R. Watts, P.Z., presided. Three brethren were exalted. The ballots for officers were declared to be as follows, viz., Comps. A. Avery, M.E.Z.; A. D. Loewenstark, H.; A. P. Leonard, J.; A. D. Loewenstark, Treas. (re-elected); F. Walters, P.Z., S.E. (re-elected); T. J. Sabine, S.N.; W. J. Avery, P.S.; W. J. Laing, Janitor (re-elected). The chapter was closed; no visitors were present.

CAYEAC CHAPTER (No. 176).—On Friday, the 24th ult., at Radley's, New Bridge-street, Blackfriars, this chapter was held. Comps. R. Galloway, C.E., M.E.Z.; C. F. Dorey, H.; J. Lacey, J.; and F. Walters, P.Z., S.E., opened the chapter. Four brothers were exalted; and the chapter was closed. No visitors were present.

MARK MASONRY.

NORUHAMBERLAND.

NEWCASTLE-ON-TYNE.—*Northumberland and Berwick-on-Tweed Lodge of Mark Masters.*—The usual monthly meeting of this ancient Lodge of Mark Masons took place on Wednesday, the 23rd ult., at their lodge room, the chair being occupied by Bro. Jens Jensen, I.P.M. (in the absence of Bro. Foulsham, W.M., from a severe domestic calamity). The officers present included Bro. Stokoe, S.W.; Clapham, Sec.; Hughill, S.O.; Loades, Treas.; Ridsdale, I.G., &c. The acting W.M. explained the absence of the worthy W.M., and on the motion of the S.W. it was unanimously resolved, "That the brethren of this lodge of Mark Masters offer to their W.M. the expression of sincere sympathy in the great and irreparable loss he has sustained in the loss of his dear partner, Mrs. Foulsham, and earnestly hope the Great Architect of the Universe will afford to him all possible consolation in his affliction." There was no further business of importance, and the lodge was closed in usual form.

KNIGHTS TEMPLAR.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Geoffrey de Bouillion Encampment.*—There were present at this encampment of Masonic Knights Templar, at Freemasons' Hall, on Tuesday evening, the 14th ult., Sir Knts. J. W. Woodall, E. Commander; W. F. Rooke, 1st Capt.; Garnett, 2nd Capt.; J. F. Spurr, Expert; Farthing, Capt. of Lines; H. C. Martin, Reg.; Verity, Equerry. The encampment having assembled in due form, Comps. John A. Chapman and R. Dobson, of the Old Globe Chapter (No. 200) of R. A. Masons, were installed Knight Companions of the Order, after which the encampment was closed at nine o'clock, p.m.

FRATES ROSICRUCIANÆ SOCIETATIS.

The anniversary meeting of this important philosophical society (which is entirely composed of Freemasons) was held on Saturday, the 1st inst., at the George Hotel, Aldermanbury. Between seventy and eighty members attended, and letters of apology for absence were received from a considerable number.

The ceremonial in use amongst the Scottish Rosicrucians (of whom the distinguished Bro. A. Oneal Haye is the chief) having been recently adopted by the English branch, was strictly carried out upon this occasion, and twelve aspirants were admitted into the society. The election of officers for the ensuing year resulted unanimously in each instance, as follows:—Bro. the Lord Kenlis, Hon. President; F. M. Williams, *M.P.*, and Charles Purton Cooper, *M.A.*, Hon. Vice-Presidents (Bro. Cooper's election being contingent upon his acceptance of the compliment intended); R. Wentworth Little (*S.M.*) Master General; W. J. Hughan, Deputy Master General; H. G. Buss, Treas. General—these officers were all re-elected. Bro. G. R. Woodman, *M.D.*, Sec. Gen. Council of Ancients:—Bro. W. H. Hubbard (*Primus*), J. Brett, A. A. Pendlebury, S. H. Rawley, C. H. Rogers Harrison, *M.D.*, J. G. Thompson, and J. Newton, *F.R.A.S.* The Master General then re-appointed Bro. W. A. Barrett, Precentor; W. F. N. Quilty, Conductor of Novices; J. Weaver, Herald; and J. Glaisher, *F.R.S.*, *F.R.A.S.*, as Guardian of the Temple.

It was unanimously resolved that the existing rules and ordinances be suspended, a committee of three being appointed to revise them, and to suggest a fitting place for the future meetings of the society. The Master General then delivered an address which he had prepared for the occasion (and which will be found on another page), and the proceedings terminated in the utmost harmony.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On Monday last an adjourned meeting of the Masonic and theatrical friends of Bro. May was held at the Freemasons' Tavern, to express their deep sympathy for his severe loss by the destruction of his extensive wardrobe—the collection of almost a life-time—involving as it does a sacrifice of several thousand pounds. Although Bro. May is but a young Mason of six or seven years old, yet the vast services he has rendered to the charities of our Order (the aggregate of his three lists amounting to above £800) cannot be too highly appreciated, and no opportunity can offer itself more fitting than the present for the brethren to evince, in a substantial form, the estimation in which he is so universally held. Bro. John Udall, *P.G.D.*, was voted the chair, and the minutes of the last meeting read by Bro. Beard, the Hon. Secretary. Various communications, containing offers of professional services, were read, and several amounts from lodges and individuals announced. Arrangements were made as to forthcoming benefits to take place in furtherance of the cause, and after going through various matters of detail, the meeting was adjourned till Monday next, the 10th inst., at three o'clock p.m., at the same place. Tickets of the day performance to be given by the Christy Minstrels at St. James's Hall, on Monday, the 17th inst., are now ready, and can be procured of any member of the committee. Donations continue to be received by Bro. Frederick Ledger, Treasurer, at the *Era* office, Catherine-street, Strand; Bro. Thomas Beard, Hon. Secretary, 10, Basinghall-street, as well as by the committee.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING FEBRUARY 15TH, 1868.

MONDAY, 10th.—Geographical Society, at 8½. Paper to be read—"On the Exploration of the North Polar Region," by Capt. Sherard Osborn, *R.N.*

TUESDAY, 11th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 12th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING FEBRUARY 15TH, 1868.

MONDAY, February 10th.—Lodges:—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle, Leadenhall-street.

St. Albans, 29, Albion Tavern, Aldersgate-street. Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrew's, 222, London Tavern, Bishopsgate-street. Peckham, 879, Edinbro' Castle, Peckham Rye. Chapters:—Mount Sion, 22, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Loughborough Hotel, Loughborough-road, Brixton.

TUESDAY, February 11th.—Lodges:—Old Union, 46, Radley's Hotel, Bridge-street, Blackfriars. Burlington, 96, Albion Tavern, Aldersgate-street. Union, 166, London Tavern, Bishopsgate-street. St. James's Union, 180, Freemasons' Hall. Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford. Ranelagh, 834, Windsor Castle Hotel, Hammersmith. Jerusalem Chapter, 185, Freemasons' Hall.

WEDNESDAY, February 12th.—Committee R. M. B. Inst., at 3. Lodges:—Fidelity, 3, Freemasons' Hall. Enoch, 11, Freemasons' Hall. Union Waterloo, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart, College-street, Lambeth. Justice, 147, White Swan, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Campden Arms, Kensington. Belgrave, 749, Anderton's Hotel, Fleet-street. Merchant Navy, 781, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, February 13th.—Lodges:—R. Athelstan, 19, Inns of Court Hotel, Holborn. Regularity, 91, Freemasons' Hall. Lion and Lamb, 192, George Hotel Aldermanbury. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Dalhousie, 860, Anderton's Hotel, Fleet-street. Capper, 1,076, Marine Hotel, Victoria Dock, West Ham. Yarborough Chapter 554, Green Dragon, Stepney.

FRIDAY, February 14th.—Lodges:—Britannic, 33, Freemasons' Hall. Caledonian, 134, Ship and Turtle, Leadenhall-street. Bedford, 157, Freemasons' Hall. Domatic, 177, Anderton's Hotel, Fleet-street. Friendship Chapter, 6, Willis's-rooms, St. James's.

SATURDAY, February 15th.—Panmure Lodge, 715, George Hotel, Aldermanbury.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

ERRATA.—Dr. Hopkins's Address.—Page 86, first column, line 6, change the period for a comma; p. 86, col. 39, for "eternal" read "external;" p. 86, 2nd col., line 29, for "medicevnl" read "medieval;" p. 86, 2nd col., line 38, for "looseness" read "looseness;" p. 86, 2nd col., line 54, for "adherence" read "adherence;" p. 87, col. 1, line 3, insert the word "that" between regard and department; p. 87 column 1, line 3, for "nevertheless" read "nevertheless;" p. 87, col. 2, line 49, take out the comma after duty; p. 87, col. 2, line 51, for "exhortation" read "exhortation."

Box Brown.—We shall be glad to hear from "Z" again on this subject.

D. M. L.—Many thanks for your continued contributions.

AN ENGLISH AND IRISH P.M.—Your queries received too late to be submitted: will be answered in our next; *prima facie* you are correct.

LONDON, SATURDAY, FEBRUARY 15, 1868.

MASONIC LIFEBOAT FUND.

An appeal has for some time past been made through our advertising columns for aid to enable the object therein set forth to be speedily carried out. The idea had been ventilated in our pages on several occasions during the last three years. On the occasion of the loss of Bro. G. V. Brooke, numerous suggestions were made to us for purchasing a number of lifeboats by means of funds to be collected exclusively from Freemasons, with the view of placing such lifeboats on the most dangerous parts of the English coast unprovided with such means of saving human life. Several of the communications then received by us upon this subject contained suggestions so crude and undigested, and all involved so large a sum that we felt it would be hopeless to expect any such extensive projects to be carried out by the members of our Fraternity in England alone. It was not considered right or proper for us to appeal to members of the Masonic body holding under sister jurisdictions, unless we preferred to constitute ourselves trustees for a general fund for supplying lifeboats, which we declined to do, as being beyond the limits of our legitimate functions.

Bro. Woodhouse, of Carlisle, who has never failed to urge the subject upon our attention, suggested some months ago that subscriptions to a fund should be commenced for the purpose of "purchasing or having built a lifeboat to be placed on some part of the coast to be decided upon." Several other brethren having shortly afterwards revived the subject, and approving of the more limited proposal, promised subscriptions in aid of the object, and after several letters appearing in our pages a notice was inserted in our advertising columns soliciting subscriptions. We regret however to learn that the subscriptions come but slowly in, and that many of our readers and not a few distinguished members of the Masonic Order, who had signified their approval of the object, and promised donations, have not yet come forward and contributed, although we feel assured that they have only to be reminded to obtain from them that active and zealous co-operation which is generally accorded by them to all really charitable objects, and especially those associated with the Masonic body.

We are induced to call attention to the subject

upon the present occasion in consequence of the appearance of a letter relative to the Masonic Lifeboat Fund which will be found in another column.

We earnestly appeal to the Masters, officers, and members of the various lodges throughout England, to rescue Freemasonry and Freemasons (who have the reputation of being the most charitable body of men in the world) from the charge of being indifferent to the successful carrying out of so humane and important an object as that of providing the means of saving some of those lives annually sacrificed by hundreds on our iron-bound coast for want of more lifeboats. We trust we shall not appeal in vain in so noble a cause, and that the single lifeboat for which we now solicit subscriptions will be but the forerunner of many others provided by funds contributed by the Masonic bodies in Scotland and Ireland; such a good example set by English Freemasons will assuredly be speedily followed.

FREEMASONRY AND CIVIL ENGINEERING.

It is, we believe, pretty generally known that we number amongst us the principal celebrities in science, arts, and manufactures, and, we may add, very many amongst those who rank high in commercial and industrial pursuits,—but amongst the giant intellects that have sprung up within the last half century, and who have, by their genius, created the new condition of things, and entirely changed the character of by far the largest portion of the earth's surface—we refer to the Engineers, who, as a body of scientific men, were unknown sixty years ago. Amongst the Engineers and the highest of those in the present ranks of that profession, ever since its constitution, have ever been known members of our ancient and honourable Order.

It is with unusual satisfaction, therefore, that we record the accession of a distinguished brother to the high and important office of President of the Institution of Civil Engineers—an honour second only to that of President of the Royal Society of Great Britain.

In electing Bro. Charles Hutton Gregory to the presidential chair for the year 1868, the members of the Institution of Civil Engineers have done themselves honour, and have also conferred a well-deserved mark of confidence and respect

upon one whose personal worth as a man and a Mason is not sufficiently known, whilst his professional talents are of the highest order, and his reputation for high and unimpeachable honesty and integrity make him an honour to the noble profession of which he is now *the* actual head and presiding genius.

The inaugural address to the members of the Institution of Civil Engineers, delivered by Bro. Charles Hutton Gregory, upon the occasion of his taking the presidential chair for the *first* time, on the 14th of January, is so full of matters of general interest to our readers that we would fain—were it possible to find space in the narrow limits of our pages, give it *in extenso*,—but as that is not possible, we propose to give such extracts from it, from time to time, as we think will be most useful for the purpose of putting fully upon “Masonic Record” many of the interesting circumstances which are connected with “Freemasonry and Civil Engineering.”

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 106.)

BOOK II.—CHAPTER III.

THE KNIGHTS.

The title of the Code of Laws, drawn up by St. Bernard, and approved of by the Council of Troyes, is “The Rule of the Poor Fellow Soldiers of Christ, and of the Temple of Solomon.”* It is divided into seventy chapters, and is of an exceedingly gloomy and austere character. It is a rule more fitted for misanthropes, than for warriors whose duties led them constantly into the world—to mix in the bustle of court and camp. The prologue is addressed “to all, who disdaining the leadership of their own wills, desire with purity of mind to fight for the most high and true King.” It proceeds to exhort them to put on the armour of obedience, and to associate together in piety and humility of spirit for the defence of the Holy Church; to employ a pure diligence and a steady perseverance in the exercise of their profession, so that they might partake of the delights reserved by Christ for his holy warriors. The rule provided

that the Order should consist of two classes, the Knights and the Serving Brethren, but the members were permitted to affiliate any person whom they should consider worthy of the honour, and a clause was inserted in the rule to that effect. By the Bull, *Omne datum optimum*, priests were allowed to join the Order, and to act as Chaplains to the brethren, and subsequently the Donates and Oblates were attached to the Order. The Order proper, however, consisted only of the Knights, the Chaplains, and the Serving Brethren, who managed its affairs, held its dignities, and formed its chapters.

The founders of the Order having been belted Knights, it was imperative upon all who desired admission to the highest class that they should have received the *accolade*. The great officers were chosen solely from among the Knights. No secular in the battle field was allowed to draw his sword among the Knights, unless he held the same dignity. An exception was however made in the case of a bishop. If the candidate then was not a Knight, but possessed the necessary qualifications for the honour, he was sent to some secular Knight to receive the *accolade*. The Templars never conferred the honour of Knighthood, either in their chapters or in the outer world.

A Templar was not permitted to bestow the *accolade*, for, on entering the Order, he, by his obligations, ceased to exercise the power of conferring that dignity. The Knights of St. John and the Teutonic Knights, on the other hand, conferred the *accolade* upon the candidate, if not already a Knight, at his reception. A noviciate was originally necessary before reception, but this, in course of time, fell into disuse, and the character of the candidate being, in all cases, well known to the brethren, he was received at once. This gave the Order a vast advantage over its military rivals; for the aspirant would more readily enter an Order into which he could be received at once, than into another where he required to serve a long and humiliating noviciate.

The reception of the aspirant took place in one of the chapels of the Order, and was presided over by the Grand Master or the Prior of the country where the chapter was held. The chapters of the Order were all held in secret, and generally early on a Sunday morning. No one was permitted to be present at these meetings except the members of the Order, and in the case of a reception, not even a relation of the candidate. Even the papal

* Regula Pauperum Commilitonum Christi et Templi Salomonis. *Albertus Miraeus. Act. Syn. Trec. Tom. X. Chron. cisterc.*

nuncios were excluded, although we find them often presiding over the chapters of the other Orders. The only occasion on which we find strangers present at a chapter of the Order is referred to in Chapter v. of the First Book of this History, where Pope Eugenius and the King of France honoured with their presence the Chapter General held at Paris, at the election of Everard de Barri as Grand Master.

By chapter 58 of the Rule, it was provided that if any Knight out of the mass of perdition, or any secular man, wished to renounce the world, and to choose the Templars' life and communion, he was not immediately to be received, but was to be treated according to the saying of Paul—"Prove the spirits, whether they be of God," and if after proof they were satisfied of his devotion, he was to be admitted. The rule was then to be read in his presence, and if he undertook diligently to obey its precepts, if it pleased the Master and brethren to receive him, the brethren were to be called together, and he was then to make known with sincerity of mind his desire and petition unto all. If the brethren were satisfied, the term of probation rested in the consideration and forethought of the Master, according to the honesty of life of the petitioner.

By chapter 62, it was provided that although the rule of the Holy Fathers sanctioned the dedication of children to a religious life, yet they would not suffer the Templars to be burdened with them, but he who desired to give his own son or his kinsman to the military religion was to bring him up until he arrived at an age, when he could "with an armed hand, manfully root out the enemies of Christ from the Holy Land." Then, in accordance with the rule, the father or parents, were to place him in the midst of the brothers, and lay open his petition to them all. The Holy Fathers considered it better not to receive the vows in childhood, lest afterwards the grown man should foully fall away. This differed from the customs of the other Orders, who received children at any age.*

The candidate having complied with the regulations necessary for demanding admission, a chapter was summoned, and the proceedings commenced

by the Grand Master explaining the statute bearing on the reception of candidates, after which three of the brethren went out to the candidate in the sacristy and put the following questions to him: Was he of gentle birth? that is, the son of a Knight, or come of a Knightly family; for it was not sufficient for him to be a Knight, but he required likewise to belong to a noble race, and to prove four quarters of noble blood, for in those days an esquire, though not the son of a Knight, often received the *accolade* for some valorous action. It will readily be perceived that this exclusiveness succeeded in keeping the class of Knights select, and the members of it, men not only of distinguished valour, but connected by blood with the noblest families of Europe. This connection was the secret of the Order's greatness, wealth and influence. Was he free by birth, and born in lawful wedlock? The Templars, like the Church, excluded bastards from their Order, which was a prudent act, for had a bastard of the King of France or of the Emperor of Germany been received, in all likelihood he would have become Grand Master, and the Templars would then have lost their independence, and become mere vassals of the monarch. Was he free from any obligation, such as marriage, betrothal, or debt? Had he been received into any other Order, or taken any other vows? Was he of sound constitution, and free from any disease? In the early days of the Order no fee was required for admission, but when it became rich, and the candidates for reception both numerous and wealthy, large sums were received. No specific sum was demanded, but each entrant was expected to give according to his means. The Prince Guy Dauphin gave to the Order 1,500 *Tournois* livres for his own entry money, and a contribution of 200 a year in name of his parents.

On receiving affirmative answers to the above questions, the Knights returned to the chapel and reported the same to the Grand Master, who thereupon said "Beloved Brethren, ye see that the majority are agreed to receive this man as a brother. If there be any among you who knows anything of him, on account of which he cannot lawfully become a brother, let him reveal it, for it is better that this should be signified now than after he is brought before us." The character of the candidate, as we have already said, was well known to the members of the Order, who were constantly in the world, and really chose them-

* The pages of the Hospitallers were taken from these: Burnes relates that one of the last Knights of the palmy days of that celebrated Order, was the Chevalier Gréche, who died at Malta in 1838, where he had continued to linger amid the scenes of his Order's former greatness and glory. He was of a French family, and spoke French of the time of Louis XIV. He was a page to the last Grand Master at Malta, and was the second last survivor of the old Knights, the other belonging to the Langue d'Italie.

selves, the aspirants. If to this question no objection was urged, three of the older and more experienced Knights were sent into the sacristy to lay before the candidate the nature and requirements of the Order. They asked him first, if he was desirous of being associated with them in their good works, and on his replying affirmatively, they laid before him the rigour employed towards, and the implicit obedience required of, every member. On his replying that he was willing to endure all humiliation, and even death, in the cause of the Cross, and that he would live and die the servant and slave of the Order, they put to him again the questions first asked him, if he was of Knightly birth, &c. If his answers were again satisfactory, the Knights returned to the Master and reported the same. The Master again repeated his question, if any one knew of aught that disqualified the candidate for admission, for it would be better to have it stated then, than after the candidate was introduced, when it would be too late. If no objection was urged, the Master asked, "Are you willing that he should be brought into us in God's name, &c." The Knights having replied affirmatively, he said, "Let him be brought in, then, in the name of God."

The three Knights went out to the candidate and asked him if he was persistent in his desire to enter the Order, and if he stated that he was, they instructed him in the words to be used in asking for reception. They then led him into the chapter, where throwing himself on his knees before the Grand Master, he, with folded hands said, "Sir, I am come before God, and before you and these brethren, to pray and beseech you, for the sake of God and our dear lady, to admit me into your society, and the good deeds of the Order, as one who will be, all his life long, the servant and slave of the Order." The Grand Master then addressed him as follows:—"Beloved Brother, you are desirous of a great matter, for as yet you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine horses and rich caparisons, that we eat and drink well, and are splendidly clothed. From this you may conclude that you will be well off in our society. But you know not the rigorous maxims which are in force in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform in future what you wish yourself. For when you may wish to be on this side of the

sea, you will be sent to the other side. When you will wish to be in Acre, you will be sent to the district of Antioch, to Tripolis, or to Armenia; or you will be sent to Apulia, to Sicily, or to Lombardy, or to Burgundy, France, England, or any other country where we have houses and possessions. When you will wish to sleep, you will be ordered to watch; when you will wish to watch, then will you be ordered to go to bed; when you will wish to eat, then will you be ordered to fast; when you will wish to fast, then will you be ordered to eat. And as both we and you might suffer great inconvenience from what you may have concealed from us, look here upon the holy Evangelists and the Word of God, and answer the truth to the questions which we shall put to you; for if you lie, you will be perjured, and may be expelled the Order, from which God keep you!"

The Grand Master then repeated the questions already put to him as to his birth, &c., and the further question if he had made any simoniacal contract with a Templar or any other person for admission to the Order. If his answers were once more satisfactory, the Grand Master proceeded, "Beloved Brother, take good care that you have spoken the truth to us; for should you have spoken false in any one point, you might be put out of the Order, from which God keep you! Now, beloved brother, attend strictly to what we shall say unto you. "Do you promise to God, and our dear Lady Mary, to be, all your life long, obedient to the Master of the Temple, and to the Prior who shall be set over you?"

"Yea, sir," replied the aspirant; "with the help of God."

"Do you promise to God, and to our dear Lady Mary, to live chaste of your body all your life long?"

"Yea, Sir; with the help of God."

"Do you promise to God, and to our dear Lady Mary, to observe, all your life long, the laudable manners and customs of our Order, both those which are already in use, and those which the Master and brethren may add?"

"Yea, sir; with the help of God."

"Do you promise to God, and to our dear Lady Mary, that you will, with the strength and powers which God has bestowed on you, help, as long as you live, to conquer the Holy Land and Jerusalem; and that you will, with all your strength, aid to keep and guard that which the Christians possess?"

"Yea, sir ; with the help of God."

"Do you promise to God, and to our dear Lady Mary, never to hold this Order for stronger or weaker, for better or worse (that is never to leave the Order), but with the permission of the Master or the chapter which possess the authority to relieve you?"

"Yea, sir ; with the help of God."

"Do you finally promise to God, and to our dear Lady Mary, that you will never be present when a Christian is unjustly and unlawfully despoiled of his heritage, and that you will never, by counsel or by act, take part therein?"

"Yea, sir ; with the help of God."

The Grand Master, with one of the Chaplains and one of the serving brethren, then placed their hands upon the aspirant's head, and the Master said: "In the name of God, and our dear Lady Mary, in the name of St. Michael the Archangel, in the name of St. Peter of Rome, in the name of our Holy Father the Pope, and in the names of all the brethren of the Temple, we receive to all the good works of the Order which have been performed from the beginning, and shall be performed to the end, you, your father, your mother, and all of your family, whom you will permit to share therein. In like manner, do you receive us to all the good works which you have performed and shall perform. We assure you of bread and water, without any dainties, and the poor clothing of the Order, and labour and toil enow."

The Chaplain then took from off the altar, where it had lain during the service, the white mantle with the ruddy cross slashed on the left breast, the distinguishing badge of the Order, and, sprinkling it with holy water, handed it to the Grand Master, who, taking it, directed the attention of the aspirant to the cross, saying, "Do you believe Brother, that this is the sign of the holy cross, to which Jesus Christ was fastened, and died upon it for the redemption of our sins?" To which the new brother replied, "Yea, I believe it." The Grand Master then said, "'Tis also the sign of our Order, and we command you to wear it continually upon your clothes." The new brother then kissed the cross, and the Master put the cloak over his shoulders so that the cross lay over his left breast, saying, "Take this sign, in the name of the ever blessed Trinity and the ever Virgin Mary, for the improvement of the faith, the defence of the Christian religion, and the service of the poor. For this reason we put the

cross on that side of you, that you may love it with all your heart, and that your right hand may fight for its defence and preservation. For if ever it happen that, in fighting for Jesus Christ against the enemies of the faith, you should turn your back, desert the standard of the cross, and fly away in so just a war, you will be stripped of the holy sign, agreeably to the statutes and customs of the Order, as false to the vow you have now made, and be cut off from our body as a rotten and corrupt member." He then clasped the mantle firmly round the new brother's neck saying, "Receive the Lord's yoke. It is light and easy, and you shall find rest to your soul."

The Chaplain, then, going to the epistle side of the altar, read the 133rd Psalm (*Ecce quam bonum*), "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Then crossing to the gospel side, and making a genuflexion, he said in secret the prayer of the Holy Ghost (*Deus qui corda fidelium*), "God who has taught the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise in the same Spirit, and ever rejoice in His consolation, through our Lord Jesus Christ. Amen."

Each brother then repeated after him the Lord's Prayer. Descending from the steps of the altar, the Chaplain raised the aspirant from his kneeling position, kissed him on the mouth, and presented him to the Master, who saluted him in the same manner, and then to the brethren. The Grand Master, taking his *abacus*, or rod of office, ascended his throne, and addressed the new brother as follows:—

"You are now a member of our Order. You have ceased to belong to the world; your life has ceased to be your own, but lies in jeopardy every hour of the day. Be watchful, therefore, and sleep not, that you may be found worthy of an entrance to the joys of heaven. Your duties will be assigned to you by the Order, and according as you fulfil these duties will your place and rank be in our body. You must never strike or wound a Christian: Christ having borne all for his flock. You must not swear, for the commandment saith,

‘Thou shalt not take the name of the Lord thy God in vain, for he will not hold him guiltless who doeth so.’ You have sworn to live chastely; therefore receive attendance or service of whatever kind from no woman. Kiss no woman, be she mother, sister, aunt, or cousin, for by such baits doth the devil lure the soul to uncleanness; for the last clause of Chapter 78 of our Rule declares:—‘We hold it to be dangerous to all religion to look too much on the countenance of woman, and therefore let no brother presume to kiss either widow or virgin, or mother, or sister, or aunt, or any other woman. Let the soldiery of Christ, therefore, shun feminine kisses, by which men are often exposed to danger, that with a pure conscience and secure life they may walk everlastingly in the sight of God.’ Hold no child at the baptismal font. You cannot answer for your life a single day, and how can you swear to protect and rear another’s? Besides, you are the bond slave of the Order.” This, however, was sometimes broken through, for at the election of Jacques de Molai, the last Grand Master, we find him acting as sponsor to a son of the King of France. “You must abuse no man, nor call any one foul names, but be courteous and polite; for our Lord on the cross, while parched with thirst, on receiving the bitter hyssop, cried to his Father, “Forgive them, they know not what they do. Sleep in a linen shirt, drawers, and hose, with a small girdle, with your arms conveniently placed beside you, so that at a moment’s notice you may be armed and ready for the fight. Attend divine worship punctually, for you know not how soon you may be in eternity. At table, commence and finish with prayer, for God giveth us our daily bread. During meals, preserve silence, and meditate upon the goodness of our Father who is in heaven.” Immediately after the reception mass was offered up, at which all the Knights communicated.

(To be continued.)

LECTURE

Delivered by Comp. the Rev. Samuel Fox, Scribe N, at the last meeting of the members of Silurian Royal Arch Chapter (No. 47).

Most Eminent Principals and Companions assembled in this Chapter,—We find ourselves surrounded by the most sacred emblems, and have the most sublime events in the history of the world brought before our eyes. What is the chapter

but a representation of the ancient San-hedrim or the Jews? The Principals and the various officers are representatives of holy men who were appointed by the Great Architect for the government of His chosen people at a most critical and important period in their history. The clothing and furniture give us their appropriate lessons, while the wands of office not only point historically to the twelve tribes of Israel with their blessings and curses depicted upon them, but they serve to remind us that the various offices we are called upon to fill, whether within the chapter or out of it, will prove to ourselves and others blessings or sources of misery. Surely, worthy companions, any feeble light that can be thrown upon our assemblies to render them profitable, will not be without some good and lasting result. And I would suggest that the subjects introduced should not be extraneous, but such as Masonry itself is prepared to teach.

There are three epochs in Masonry which in the address appointed to be given from the 3rd chair, is urged upon our consideration, viz., the history of the 1st or Holy Lodge, the 2nd or Sacred Lodge, and the 3rd or Grand and Royal Lodge. The 1st was held by Moses, Aaron, and Bezalel, at the foot of Mount Horeb. The 2nd or Sacred Lodge was held by Solomon, King of Israel, Hiram, King of Tyre, and H. Abiff in the bosom of the holy Mount Moriah, under the very centre of the place where the solemn Sanhedrein was afterwards erected. The 3rd, the Grand and Royal Lodge was holden at Jerusalem after the return of the Israelites from captivity under Zerubbabel, the Prince of the people, Haggai the Prophet and Joshua (the son of Josedech), the High Priest. It is upon the first of these three lodges that these few remarks are intended to refer, leaving some worthy companion to carry on the subject in reference to the two other lodges.

We are not to suppose that we can find in the history of this first, or Holy Lodge, anything approaching to our system of opening and closing, or indeed anything approaching to what we rightly term Ancient Freemasonry; all we affirm is that a spirit of Masonry was there, that in that lodge, love to God and love to man were taught, and that every heart beat with emotions of gratitude and fidelity to Him who had so far sustained them. They met upon the level—all were prostrate in the dust, acknowledging the mercy of God in preserving them from the iron rule of Egypt, and

granting them the miraculous passage through the Red Sea. They parted on the square, for they resolutely determined to stand by and defend each other from the deadly enemies with whom they foresaw they must encounter before reaching a land of which they knew little except that it was promised by their Supreme Ruler, and that it was a gift worthy of His holy name. The Israelites having crossed the Red Sea in safety, came to Marah where the waters were bitter, which caused great murmuring among the people. The waters, however, having been miraculously healed by Moses, they journey to Elim, where there were twelve wells of water, and seventy palm trees, and there they encamped. They next proceeded to the dreary desert of Sin or Zin, where having exhausted all the provisions they had brought from Egypt, they began to feel the keen demands of hunger. Here quails and manna were sent for their sustenance and support, and this latter food continued with them until they reached the borders of Canaan, when, it being no longer necessary, was withdrawn. They next proceed to Sinai, where they solemnly dedicate themselves anew to God's service. It was here at the foot of Horeb that this Holy Lodge was held. In our Masonic works we are told that this event took place two years after the departure from Egypt, but modern inquiries into chronology have shown that writers of the early history of the world have been greatly mistaken as to dates. It has now been ascertained, without the shadow of a doubt, that all the events connected with the abode of the Israelites at Sinai, including the giving of the law, took place the very same year of the Exodus, or departure from Egypt, viz., B.C. 1491, or A.M. 2513.

The solemn service offered to God on this occasion was predicted by the great *I Am* himself on the occasion of his appearing to Moses in the burning bush. While engaged in the humble office of shepherd, God made known his will to Moses, and appointed him a deliverer and leader of his people Israel; and as a sign of Divine presence, and to assure Moses that the scene was more than a passing vision or dream, God said, "Certainly I will be with thee, and this shall be a token unto thee that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." This lodge was held on consecrated ground. It was consecrated by the appearance of the Almighty in

the burning bush, when the Lord said to Moses, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

It was upon this occasion that Moses hid his face from the brightness of the Divine presence, as was fully explained in the Royal Arch ceremonies.

But this mountain was more especially holy on account of the memorable events which occurred there at the giving of the law, when Mount Sinai was altogether on a smoke. "The Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." It is this moral law which even now regulates our actions; for if Masonry teaches us the knowledge of ourselves, it also teaches us a knowledge of God, for it is by forgetting ourselves that we are tempted to dishonour God; and moreover every Mason binds himself to be a moral man, which it is impossible to be unless the holy code of Sinai be respected and observed. Moreover, a copy of a decalogue, or ten commandments, forms part of the furniture of this chapter; and let us remember that while we are surrounded by emblems and symbols, that there is no mystery there, but plain commands sent by the Most High as beacons to warn his erring children, and to guard them from the rocks of sin and iniquity. One word respecting the three holy names who made this lodge just, perfect and regular. In Moses we see meekness and courage combined. In Aaron, piety combined with weakness, for it was shortly after this that he was persuaded by the people to sanction idolatry. But in Bezalel, although his name is not so prominently set forward as the two former, we see a blessed character—he was a man of piety and a most skilful workman combined. We find that he was filled with the spirit of God, and thus enabled to work for a tabernacle—for the service of God.

May we worthy companions possess such a heart and such a mind!

MASONIC NOTES AND QUERIES.

MASONIC OATHS.

My answer to a Cambridge Master of Arts is that my letter and memorandum books contain numerous entries on the subject of Masonic oaths, and that I originally intended to convert those entries into com-

munications to the *Freemasons' Magazine*. Other matter for my communications, however, so quickly and constantly arose—matter thought at the time to have greater interest—that I was effectively prevented from making any use of such entries.—C. P. COOPER.

EQUESTRIAN ORDERS AND EQUUS.

With the present spread of science and improvement even in gastronomy, I wish to know whether the Freemasons' Tavern is prepared to supply equine banquets to the Craft, Knight Templars, &c. The latter Knights might serve up their horses when no longer serviceable. Is a ho(a)rse laugh permissible at a horseflesh regale? Which lodge will begin first?—EQUES.

EDINBURGH.

There is a theory according to which Edinburgh is the spot whence Freemasonry was first disseminated over the British Isles. It is the theory which ascribes to Molay, Grand Master of the Templars, the creation of four European mother lodges. One of those lodges was established at Edinburgh.—From Bro. P. Cooper's Masonic Memorandum Book.

CONSTANTINOPLE.

Some time in the second half of the last century there was, as I have read in some French Masonic work, a lodge of Freemasons at Constantinople. If I rightly remember, it underwent some kind of persecution. I cannot answer my correspondent, "N. P. E.'s," questions respecting our Institution in Turkey. Brother Hyde Clarke probably can.—C. P. COOPER.

THE ANGLO-SAXON RACE.

Doubt not, Bro. "S. G.," there are two things which will be found in every corner of the globe where the Anglo-Saxon race may come—Religion and its companion, true Freemasonry.—C. P. COOPER.

GRAND LODGE OF ANCIENT MASONS IN GERMANY.

It is said to be clearly ascertained that the Grand Lodge of Ancient Masons in Germany was not formed until so late as the year 1452.—From a bundle of Literary and Masonic Notes in Bro. P. Cooper's possession.

HIGH GRADES.

Want of antiquity would be a very silly reason for the suppression of the high grades.—From a manuscript volume in Bro. P. Cooper's collection, entitled "Freemason's Table Talk."

ARCHBISHOP CHICELE.

As to the lodge of Freemasons said to have been held at Canterbury, in 1429, under the patronage of Archbishop Chicele, a correspondent should consider what Mr. Wyatt Papworth has written. See *Freemasons' Magazine*, vol. 7, page 167.—C. P. COOPER.

WORDS OF DR. OLIVER.

"It is my firm and unshaken conviction that Freemasonry is a Christian institution, established by Christian men, and embracing Christian principles. My faith in that respect commenced at my initiation, when I was only eighteen years of age, and has remained unshaken through a long and eventful life;

and I rejoice in the opportunity of publicly professing the same faith at the age of eighty-five years." A Masonic ball, one day in the month of January, of which a correspondent in the neighbourhood of Sheffield makes mention, must have prevented him from looking at the *Magazine*, or he would not be altogether ignorant of the foregoing words. They are the words of the late Dr. Oliver, and occur in the preface to his last work, and have just been incorporated by a pious Mason in an interesting communication made by him to our periodical. See "Freemasonry and Christianity," by Bro. H. B. White, page 21 of the present volume.—C. P. COOPER.

A LETTER, JULY, 1866.

"S. P., Brightelmstone," may read the substance of the letter written by me to his nephew on the eve of his departure for Hamburg, July, 1866, in my communication, "German and French Lodges," *Freemasons' Magazine*, No. 406, April 13th, 1867. The pseudonym mentioned by "S. P." was in the communication, but the editor, for some reason, drew his pen through it, and through a few other introductory words. This is the communication upon whose contents a foreign journal has raised an argument for the toleration of Atheism in our Freemasonry—Pantheism, Spinozism, Hegelianism, Idealism, Dualism, Materialism, Sensualism, *Empirisme*, Naturalism, Ideology, Fatalism, Positivism, Atheism, and Scepticism—"S. P.'s" nephew found all these, as had been announced.—C. P. COOPER.

THE CULDEES.

A fanciful correspondent, whose letter has the signature "N. Z.," calls the Culdees Freemasons, and Iona their lodge; and observes that the Culdees forbade their wives to set foot in their celebrated isle, in like manner as the Freemasons forbid their wives to enter the lodge.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC CREDULITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have not the least intention of doubting the good faith of Bro. Buchan, whom I suppose believes, as well as many others, in the charter of King Malcolm III., at page 71 of the *Freemasons' Magazine*, but I do beg that, for the credit of Masonry, such things may not be put forth without a disclaimer.

However much such clumsy forgeries and impostures may delude illiterate Masons, yet their promulgation only tends to reflect discredit on a body of men who claim to be the teachers of the world, and yet have not discrimination enough to deal with the history of their country. Bro. Buchan does not state whether this charter is in Latin or Anglo-Saxon; but he does state boldly that the Court of Session recognised it. The date is given "at our Court at Forfar, 1057," and yet the King talks of twenty pounds Scots, of the operative Masons of the City of Glasgow, of erecting lodges contrary to the rules

of Masons, of incorporating Masons, of apprenticing for seven years, of acquiring membership by marriage with a freeman's daughter, of examination in the Masoncraft, of clerk's and officer's dues, of instituting a lodge of the free incorporated Masons of Glasgow, of impeding the erection of other lodges, of enabling this lodge to grant charters. All the rest is equally monstrous.

It will be rare news for the writers on constitutional history, the legists and archaeologists in England, Scotland, France, Belgium, Holland, and Germany, and I may say *Mr. Punch*, who will not, I hope, get hold of this strange production.

If this so-called charter was produced before the Court of Session, it would be the duty of the Court to impound it, and the Lord Advocate or his deputy would be very usefully employed in prosecuting the forger, if still alive; for it is an impudent forgery, executed since the year 1740, and perhaps comparatively recently.

Yours fraternally, R. Y.

NEW DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Noticing in your pages the proceedings of a new degree, professing to be a continuation of an old one, I cannot help asking the projectors of these inventions and revivals, what legitimate object can be gained by these exhibitions of Masonry in various shapes. The thirty-three degrees of the A. and A. Rite, or rather thirty without the Craft degrees, were the compression of the host of degrees existing about a century ago. What is their fate? In France they were compressed to four, and these are rarely worked. Practically one degree is worked out of thirty, sometimes one more. The end is that these attempts to trim the Craft degrees only go on for a short time, leaving the Craft degrees in full vigour, consigning the older or newer degrees to the limbo of oblivion, and not unfrequently the authors and members to ridicule. One is tempted to say, let us have fewer degrees and more Masonry.

Yours fraternally,
M. M.

ROYAL ARCH, AND SOME OTHER QUESTIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am very much rejoiced to find again the name of my dear and noble friend, Bro. Woodford, in the pages of the *Magazine*, although I cannot agree with him on some points of Masonic history. He may doubt my good intentions and estimation of him, being his opponent.

What I have to say on the Royal Arch I have said in my "History of Freemasonry," p. 139, seq. Hitherto no brother has proved the contrary, and I am convinced nobody can do so.

Had the Royal Arch degree existed before 1735-40, it would have been worked by the new lodges in France from 1725-29, in Germany from 1733-39, or in Ireland in 1730, and in Scotland in 1736, when the Grand Lodges were instituted. Why, my dear brother,

if this degree was in existence, was it not known before 1735-45 in any of these countries? And further, if it was in existence, why did not Pritchard know it in 1730, when he published the *Ritual* of the three degrees of the Grand Lodge of England.

Why don't we meet with the name of the Royal Arch degree in any book on Masonry or in any document like a warrant prior to 1740?

My learned Bro. Woodford (*Magazine* for Jan. 25, p. 67) makes the admission that it existed not in name but in substance. What does this mean? He is of opinion that the substance of the Royal Arch was connected with the third degree as a second part. To this I reply, "A kingdom for a single proof of this assertion!" From what authentic source has my dear brother the statement that at any time the third degree had a second part, and what were its symbols, traditions, and ceremonies?

The third degree is, without any doubt, of comparatively modern origin; it may have arisen subsequently to 1724, as the Masonic historian, Bro. W. Keller has it, or some years before 1680, as appears from Document C of the Appendix to my "History of Freemasonry." We have not the slightest proof that a third degree was in existence before that time; but, on the contrary, we know from all ancient Constitutions and other documents that the fraternity of Freemasons consisted only of brethren and fellows, with a Master as presiding member.

Further, we know from Pritchard that in 1730 the third degree was very short, and had no "second part."

Another proof that the third degree had no second part is the fact that the Grand Lodge of England—i.e., the oldest regular body of modern Masons—made no alterations in the third degree, notwithstanding members of their lodges were anxious to become initiated in the Royal Arch, then only worked by the schismatic Grand Lodge of the so-called ancient or York Masons (founded about 1739 or later). Well! If the Royal Arch was the substance of the second part of the third degree, would the modern Masons not have had it in the third degree, and could they have desired the Royal Arch? Would not, in such a case, the Grand Lodge of England (modern Masons) have declared to her brethren, Never mind the Royal Arch of the ancients, for we have the substance of it as "second part" of our third degree? I suppose Bro. Woodford has asserted something which cannot be made to agree with the real history of the Craft, and must, therefore, remain a beautiful dream, as long as it is not made possible, not to say proved. He may look at the Articles of the Union of the two Grand Lodges of 1813; there he will find that the original Grand Lodge of England was not obliged to give up a "second part" of the third degree, because this degree was the same as that of the ancients. The Royal Arch was quite a new degree. Hitherto the Grand Lodge of Scotland has not acknowledged it.

But I can with pleasure concede to my generous friend that the substance of the Royal Arch was in existence before it was worked as a separate degree under the name of R. A.—i.e., its substance was that of some other higher degrees then flourishing in France and Germany (Scotch degree, Knight of the Burning Bush, Red Cross, &c.). From these degrees

the Royal Arch was built up. Nothing of it was known before 1740, and all higher degrees from 1740 to 60 have had their source in France, and are concocted from old books, &c. There is nothing in the whole Royal Arch which could be construed as pure ancient Freemasonry; it is a confused medley of passages from the Old and New Testaments, from history and fable, from religious dogmas and Masonic tradition. In my opinion the R. A. has nothing at all to do with Freemasonry, which consists of three degrees, and no more. The first degree contains the substance and essence of our royal art, and each Mason, be he called Master or a Sovereign Prince of the *soi-disant* higher degrees, will for ever remain an apprentice in this art.

With much pleasure I learn from the *Magazine* that the assiduous collector of Mason Marks, Bro. Shaw, is about to publish his interesting work. May he find more assistance than I met with in England when writing my "History!"

The deplorable effects resulting from the so-called higher degrees are shown in No. 445, by Bro. H. B. White, 18°, who, however, loses sight of the spirit and true meaning of that pure Freemasonry when he asserts that "no man can become a true Mason unless he be a Christian." With the pride of a Pharisee he rejects all non-Christian Masons as such, who are stated to be "only Masons in name," for to us is accorded the privilege of knowing the mysteries, seeing they see not, &c. If Bro. White will read the first of the "Old Charges" of 1723, he may perceive that Freemasonry embraces all free men of good report of every faith with the same love, that our Fraternity has for its object to unite all good men or men of honour and honesty, and thus "becomes the centre of union and the means of conciliating true friendship among persons that must have otherwise remained at a perpetual distance." True Freemasonry remains neutral in regard to individual religious opinions; it is neither Christian nor non-Christian; it deals only with the man as a man and brother, as a human creature, and has nothing to do with the Christian, Jew, Mohametan, or Atheist. The fraternity of Freemasons and the Church are two different institutions. The Church does not need a handmaiden, for it realises its own purpose; and likewise the union of Freemasons has an existence and purpose of its own. The Church rests on the faith, and all faiths have a separating element, for each Church pretends to be the only true one; Freemasonry rests on love, which unites all men.

I am, dear Sir and Brother,

Yours fraternally,

F. G. FINDEL.

Leipzig, Jan., 1868.

RELIEF.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is frequently and truly stated that Masonry is universal. Does this refer to Masonry in the abstract, or to English Masonry exclusively? The reason why I ask the question is this—a feeling appears to obtain credence pretty generally amongst the members of the fraternity in this part of the country (eastern counties) that

brethren who have joined the English lodges from other Constitutions are not entitled to any benefit arising from the offices they may have held under the Constitutions from which they may have come. For instance, a brother who was initiated under the Irish Constitution, serves for a number of years, it may be the subordinate offices in his mother lodge, attains to the Senior and Junior Warden's chair, serves in either of the above for twelve months, or it may be two years, and is naturally looking forward to getting to K.S.'s chair in the east, when circumstances cause his removal, and he joins an English lodge, there being none of his own in the place.

Is he debarred the privilege he would have had in his own lodge simply because he comes under another Constitution? I take it in this light, serving in the minor offices is like a man undergoing an apprenticeship; after he has completed the term agreed upon, he is free to follow his trade anywhere without going through another apprenticeship. Yet such is not the opinion of the brethren I have hinted at. They argue that he has no right to count the service in his Constitution, but must begin afresh, and so get up the ladder as best he may. I am aware this does not apply to Past Masters, they are P.M.'s wherever they go. Yet these same brethren think that even a P.M. of another Constitution is not eligible to the chair under the English unless he has served as Warden for twelve months in an English lodge. If some experienced brother would be pleased to give his opinion upon this knotty point, I and many others would be thankful for the information.

Yours fraternally,

AN ENGLISH AND IRISH P.M.

Feb. 6th, 1868.

[It was decided, some time since, in Grand Lodge, that service as a Master or Warden of any Lodge not under the English Constitution does not qualify a brother for election to the Master's chair in our lodges; and he must, consequently, first serve as a Warden for one year, the same as an ordinary member. A P.M. of a foreign lodge may be present at the installation of an English W.M., but possesses no other privileges whatever. The Grand Lodge of Ireland, we believe, when the question was raised, expressed no disapproval of this regulation.—Ed. F.M.]

BOX BROWN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Allow me to express my sincere regret in my seeming want of courtesy to your esteemed correspondent, "H. H.," in not having replied to his letter of the 4th of last month ere this; but, added to the fact of my having been from home for some time past in an unenlightened part of the west, where your valuable magazine has not yet been appreciated, and my own numbers being in the hands of your printer for binding, I was, and am still, unable to refer to the page as quoted by "H. H.," but I can assure him that if anything that I might have said was supposed to be in any way disrespectful or ungrateful to him for the trouble he has taken to arrive at the facts, it was perfectly unintentional, for of all your correspondents there is no one whose assistance I should value, to root out an abuse, in preference to himself.

I sincerely trust the letters that have been published lately on this case, as well as those headed "Looseness in Masonry"—all bearing on the same point—will not have been written in vain, that some means will be devised to alter the present system, that proposers and seconders, or even the lodge itself, in the person of the W.M., should be amenable to Grand Lodge for the introduction of such "free born" men as Box Brown into the Order is quite evident, and which I intend when next in London to still pursue the inquiry of, as suggested by "H. H.," and with regard to begging impostors, I think it would be a very good plan if the amount of the relief given, together with the date and number of the lodge was written on the back of each of the certificates of these mendicants; it would soon put a stop to it, as no true Mason would like his diploma thus defaced.

Hoping some of our brethren will take the subject to heart, and suggest a remedy for the disease,

Believe me,

Yours fraternally,

Z.

MASONIC RESEARCHES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—On a visit some few months since to a friend of mine in Paris, I had the opportunity of looking over some portfolios in his library, one contained drawings, engravings, and MSS. all referring to Michael Angelo.

In the MSS. was a description of a banquet of a society of which he was a member, and called the Brotherhood of the Trowel, which met in Rome and Florence, and had festivals on the anniversaries of St. Andrew and St. John.

It seems that this society consisted of the most eminent architects, sculptors, and painters of the period 1540 to 1560. It had as patrons, Copino de Medici, Cardinal Farnese, Alfonso, Duke of Ferrara. Amongst the artists we find Georgi Vasari, architect and painter; Giovanni Rustici, a painter; Guglielmo, architect; and many other Italian, French, and Flemish, but no English. I also think that Titian, as well as Zuccheri, were also members, if Titian could be described as of Bologna, he being a Venetian.

The Brotherhood consisted of degrees of members:—The Masters, Assistants, and Labourers. The Master Masons, so-called in the text, had a trowel in their hand and a hammer in their girdle; the assistant had a level and perfect ashlar in their hand, and a trowel in their girdle; the labourer with pails, or hods of mortar, or pails of water, and the windlass to raise or lower the same, some with the chisel and mallet, others with the rough ashlar. The banquet on an anniversary of St. Andrew seems to be a curious mixture. The pails or hods contained boiled sausage and Ricotta, that is the same as Italian paste soup; this represented the lime; the pails contained wine; the sand was grated cheese and spices to mix with the soup; the bricks, tiles, and stones were all represented by eatables.

In the centre was a base of a column or pedestal, called in modern cookery a socle, which was composed

of meat of various kinds. Next to it was a column, ornamented on the outside from the top to the base by a fillet of tripe; this being removed, the column was opened, and found to contain fat boiled fowls and other boiled meats; next the capital, composed of roast fowls, veal, &c., the moulding being made of tongues, &c. After this came a car, on which was a portion of an architrave, with the frieze, cornice, &c., all made of sweetmeats and confectionary. When all was finished, a shower of scented water fell on the Masons, obliging them to leave their work and seek shelter.

This supper convinces me that the society must have some relation to Freemasonry, and more especially as I find that two of its members had been living with a Niccolo Vespuici, a Knight of Rhodes, who was also a friend of Michael Angelo.

Can any brother throw any light on this society, which must have been in a flourishing condition during the extraordinary period of science, arts, literature, religion, and gastronomy?

If it was Freemasonry, might it not have assisted the Reformation? Michael Angelo was an intimate friend of Victoria Colonna; he had heard Savonarola, and studied his works; he had fought in the cause of the Reformation at the siege of Florence, and was the cause of the restoration of Aldus and his printing press to Rome. None but a Mason in reading the works of that period would detect the fact of its being Freemasonry. Where was Wren made a F.M.? Was it at Rome?

Yours fraternally,

A P.M. OF 30 YEARS.

FATHER SUFFIELD AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The following additional correspondence to that given in your last issue has taken place in our local papers anent Father Suffield's wholesale charge against our beloved Craft. I have some knowledge of Professor Robinson's false alarm, as will be seen from some of my contributions to your columns a few years ago; but as I have no means at present of referring to the book, perhaps some brother will kindly lend me a copy for a week or two.

I remain, dear Sir and Brother,

Yours fraternally,

G. M. TWEDDELL.

Stokesley, Yorkshire, Feb. 10.

Sir,—I am grateful to Mr. Markham Tweddell for his kind approval of my lecture. In obedience to his desire, I beg to state that he will find proofs that Freemasonry is essentially anti-Christian and anti-Social, if he will consult, amongst other authorities, "La Franc Maconnerie par Gyr" (price 4s. 6d.), also "Professor Robertson's Lectures on Modern History," or more briefly on "Freemasonry, by Robertson" (price 1s.). These works can be obtained of Burns and Oates, Portman-street, London. He will find in the former information regarding some English lodges; he will also find why it is that

he himself, in common with so large a number of virtuous, honourable, and loyal English Freemasons, is ignorant of, and untainted by, the inner and essential spirit and tendency of Freemasonry, which was long and carefully investigated by the Church, guided by information received from all parts of the world.

Sixty years ago Professor Robison, of Edinburgh, a Protestant, called attention to the same fact, in his "Proofs of a Conspiracy against all Established Religions and Governments."

I have the honour to remain,

Your obedient servant,

R. RODOLPH SUFFIELD, O.S.D.

Raglan Hotel, West Hartlepool, Jan. 29.

Mr. Editor,—I am obliged to Father Suffield for his courteous rejoinder; but he must not think me harsh when I state that I consider he has completely failed to prove his case. To refer me to a few of the works written in depreciation of Freemasonry, really amounts to nothing. I am well aware that there is not a crime under the sun which has not been charged against us. I might, with at least equal consistency, refer Father Suffield to a few of the noble defences written by wise and good men in all parts of the civilised world, in behalf of an institution, the remote origin of which is mere matter of conjecture with the most learned Masons, but which has ever possessed so much vitality as to defy all the slanders and persecutions which it has had to undergo—rising more triumphant than ever after every trial. Surely my own intimate knowledge of Freemasonry is worth more to me than all the treatises that have ever been published for or against it. When I can speak of my own knowledge, why should I go to this book or to that to convince me? I have the charity to hope that, if Father Suffield had but a tithe of my knowledge of the Craft, he would never more say one unkind word about it. If I were to refer the reverend gentleman to some books which boldly asserted that the Hartlepoons were a thousand miles from the sea, would there be the least chance of convincing him that these two towns are not built on the shore? It is just as impossible to convince any one who truly understands our beautiful system of morality, "veiled in allegory and illustrated by symbols," that its object and its effect on society generally can be otherwise than to promote "peace on earth, goodwill to men." I speak from my own knowledge; Father Suffield from what he has been told by others. Such of your readers as know little or nothing of Freemasonry, can judge at once which of us is most likely to have been deceived. During the sixty years which have elapsed since the professor named by my antagonist proclaimed to the world the imaginary "wicked conspiracy" of the Freemasons, my "brothers of the mystic tie" have given the best of all possible answers that can be given to the slander, by their upright actions proving their just intentions. If Father Suffield can produce, of his own knowledge, any circumstance to even appear to justify the charge he has made against us, I am ready with pen or tongue to defend that beloved institution of which I have the honour to be one of the numerous members. But, to make a charge "as one

speaking with authority," and then to refer me to charges made by others, is not to prove his case.

I am, Sir, yours truly,

GEORGE M. TWEDDELL.

Stokesley, Yorkshire, Feb. 5, 1868.

M.W. BRO. ROBERT MORRIS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—M.W. Bro. Robert Morris, having announced his intention of proceeding direct to Constantinople and the East, I have written to leading Masons in Constantinople and Smyrna to make his visit known. We have some distinguished American Masons in the East, but as we have many foreigners to whom Bro. Morris may not be known, I trust my communications on his behalf may be acceptable.

Yours faithfully and fraternally,

HYDE CLARKE, D.D.G.M. Turkey.

32, St. George's-square, S.W., Feb. 6th.

MASONIC LIFEBOAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The Skiddaw Lodge have notified to me that they have voted three guineas to the Lifeboat Fund, which you will please announce. I notice in the Manchester papers that the Sunday-school children have presented a lifeboat to the institution, and it was drawn through the streets of Manchester on Saturday last—thus showing that even children can give one, whereas we Masons are scarce able to supply the needful for ours.

Yours fraternally,

A. WOODHOUSE, Treas. to the Fund,
W.M., 412; Steward, 310; P.G.S.

[Our esteemed brother's remarks look like truth; the way in which the subscriptions come in justify his remarks.—ED. F.M.]

LODGE MUSIC.

As a very useful supplement to the "Music for the Lodge," by Bro. W. P. Buchan, which we had occasion some little time back to favourably notice in these pages, Bro. T. Halket, of 177, Buchanan-street, Glasgow, Senior Warden of the Lodge St. Mark (No. 102), on the roll of the Grand Lodge of Scotland, has composed and arranged the following "Music for consecration," consisting of a *Sanctus* and *Anthem*.

We gladly publish Bro. Halket's contribution towards standard music, the more especially so, as in Bro. Buchan's "Music for Consecration" is not included, and Bro. Halket's contribution before us now supplies that want in the shape of a very appropriate supplement.

There can be no doubt that additional impressiveness is given to the working of lodge ceremonies by the introduction of appropriate and judiciously selected music; and we hail, therefore, with pleasure the evidence of the study and attention this subject is receiving.

MUSIC FOR CONSECRATION. SANCTUS.

THOMAS HALKET.

FIRST and SECOND
TENOR,
Octave Lower.

FIRST and SECOND
BASS.

Adagio. p *cres.* *pp* *cres.*

Ho - ly, Ho - ly, Lord God of Hosts. Ho - ly, Ho - ly, Lord God of Hosts.

Allegretto.

Heav'n and earth are full of Thy glo - ry, Heav'n and earth are full of Thy glo - ry, are full, are full of Thy glo - ry.

p *Retard.* *pp*

Glo - ry be to Thee, Glo - ry be to Thee, O thou Most High, O thou Most High!

ANTHEM.

THOMAS HALKET.

Con Spirito.

FIRST and SECOND
TENOR,
Octave Lower.

FIRST and SECOND
BASS.

Glo - ry to God on high, Let Heav'n and earth re - ply, Praise ye the Lord;

p Retard, con. Esp.

f Tempo.

Who did with love di - vine Make LIGHT in dark - ness shine; Glo - ry be ev - er

Adagio.

Thine, Glo - ry be ev - er Thine, Praise ye the Lord, Praise ye the Lord.

1. GLORY to God on high,
Let heav'n and earth reply,
Praise ye the Lord,

Who did, with love divine,
Make LIGHT in darkness shine;
Glory be ever Thine,—
Praise ye the Lord.

2. Glory to God on high,
Let each true heart reply,—
Praise Him for aye.

May this Lodge ever be
Sacred to TRUTH and Thee,
May faithful hearts and FREE
Praise Thee for aye.

THOS. HALKET.

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

AT Philadelphia it is proposed to build a new Masonic Hall at a cost of £200,000. It is to be of granite, 250ft. by 150ft., and with a tower 300ft. high. We shall watch its progress with interest.

ON the 25th ult., a grand banquet was given by the Freemasons of Alexandria, under the presidency of W. Bro. Reade, D.G.W. Egypt, H.B.M. Consul at Cairo, at Abbat's Hotel, and His Highness the R.W. Bro. Prince Halim Pasha of Egypt, the lately appointed D.G.M. of Egypt, under the constitution of England.

CONSTANTINOPLE.—The ball of the Arété Lodge at Naoum's Theatre, on Friday evening, the 24th ult., was a great success. The theatre was filled in nearly every part, and the whole of the arrangements were, if possible, more perfect than those of last year. The proceeds are said to have amounted to above £1,200, which is to be applied with cosmopolitan generosity to the relief of the poor—not necessarily those of Pera; so says the *Levant Herald*.

WE are given to understand that Bro. Sir T. Hesketh, Bart., the Right Worshipful Provincial Grand Master for West Lancashire, has signified his intention to hold a Provincial Grand Lodge at Ulverstone, on Wednesday in Easter Week, for the purpose of installing Bro. the Right Hon. Lord Skelmersdale as D. Prov. G.M. This unexpected honour is likely to be enthusiastically acknowledged by the brethren in this town and district, who, fully alive to the importance of the ceremony and occasion, are about to make extraordinary efforts to conduct the proceedings with credit to the Craft in general, and their own lodge in particular. We feel sure from all we have heard that the Provincial Grand Lodge officers will meet with a hearty reception. Several nobleman are to be invited to take part in the festivities.

CONSTANTINOPLE.—The annual Masonic ball is announced in aid of local charities, to be held at the Palais de Cristal, Pera, on Thursday, February 13th. Tickets, including supper, £1. The committee consists of Bros. H. Newbold, W. B. Hopper, H. Krasnopolski, W. P. Camelik, F. Rhahine, R. T. Buck, A. de Castro, R. A. Carleton, and Aznavour, jun; and tickets can also be had from Bros. C. Green, 373, Grand Rue, Pera; W. Wiesenthal, 37, Validé han; H. Arnold, 3, Rue Hammam; H. Ottoni, Grand Rue, Pera. [We are really glad to find there is so much show of real life in Freemasonry in Turkey—Ed. F.M.]

WE have received a communication from Bro. Robert Morris, LL.D., dated New York, January 31st., wherein he informs us that his intention was to sail next day for his Oriental tour. Bro. R. Morris's address until 15th June next, will be—Care of American Consulate, Beyrout, Syria.

METROPOLITAN.

EGYPTIAN LODGE (No. 27).—The installation meeting of this old and prosperous lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 6th inst. The lodge was duly opened by Bro. J. Coutts, W.M., assisted by his Wardens, Bros. J. May and W. H. Libbis, and a large muster of brethren. After the usual preliminaries the W.M. initiated Mr. J. H.

Coulman into the mysteries of the first degree, in a manner which elicited much commendation from the numerous visitors present. Bro. Coutts having been unanimously re-elected W.M. was then presented to Bro. J. Savage, P.S.G. Deacon, by whom the ceremony of installation was performed—a portion, however, being omitted in consequence of Bro. Coutts's re-election. On the readmission of the brethren, the customary salutes were given, and the W.M. appointed or invested the officers for the ensuing year as follows:—Bros. J. Tomlinson, I.P.M.; W. H. Libbis, S.W.; J. B. Poole, J.W.; B. P. Todd, P.M., Treas.; H. G. Buss, P.M. (for the twentieth time) Sec.; F. May, S.D.; J. Cole, J.D.; T. Sheppard, I.G.; Rev. H. Ducat, Chap.; C. E. Payne, P.M., W.S.; and T. Brewer, Dir. of Cera. Bro. Savage then, in his own inimitable style, delivered the addresses to the Master, Wardens, and brethren. Bro. Buss, Sec., proposed that the sum of 25 guineas be voted from the lodge funds to the Masonic Institution for Boys, in order to confer the rank of V.P. upon the W.M. for the time being; a similar sum having been previously granted. Bro. Todd, Treas., seconded the motion, which was carried unanimously. A sum of two guineas was also contributed towards the relief of Bro. Johnson (a former member) who had met with an accident. Several gentlemen were then proposed for initiation, and the lodge was closed. The brethren then adjourned to the banquetting room, where a capital repast awaited them. After the cloth was cleared, the W.M., in graceful terms, proposed the loyal and Masonic toasts, Bro. J. Smith, P.G. Purst., responding for the Grand officers. The healths of the initiate, and also of three initiates at a previous meeting, were then given, followed by the E.A. song by Bro. Buss. Each of the new-made brethren returned thanks. Bro. Savage, P.G.D. proposed "The Health of the Worshipful Master," which was received with great applause, and in the course of his remarks alluded to the able as well as the kindly manner in which Bro. Coutts had presided over the lodge for the past year, and he (Bro. Savage) congratulated the lodge upon having re-elected so efficient a Master. Bro. Coutts replied in a telling speech, and concluded by proposing "The Visitors," observing that the old Egyptians or the Mummies, as some were pleased to call them, always rejoiced to see a glorious array of visitors at their festive board, and on the present occasion their guests were not only numerous, but distinguished in the Craft. Bro. Ough, Assist. G. Purst., acknowledged the hearty reception of this toast. The W.M. then, in forcible language, introduced to the brethren the toast of "The Masonic Charities," at the same time reminding them that he represented the lodge as a Steward for the forthcoming festival of the Boys' School on the 11th March, when he trusted to receive as ample a measure of support as had been extended to him on a former occasion, when he acted as Steward for the Girls' School. An enthusiastic response was accorded to this toast, and Bro. Binckes, Sec. of the Boys' School, rose to return thanks. After a brief allusion to the complimentary terms in which his name had been associated with the toast, Bro. Binckes proceeded to review rapidly, but lucidly, the several positions of the great Masonic charities, and urged the brethren to make a united effort to place the Boys' School in a state of prosperity equal to the other institutions. He contended that in educating the sons of their less fortunate brethren, they were training up future generations of Freemasons who would themselves, if circumstances permitted it, take the places of those he saw around him that evening, as strenuous supporters of the Charities. Bro. Binckes concluded his most eloquent appeal amidst the hearty plaudits of all present. The Past-Master's health was then proposed in an appropriate manner by the W.M., and Bro. Buss, Senior P.M. and Secretary, expressed on behalf of the P.M.'s, their grateful acknowledgments of the kindness ever evinced towards them by the members of the Egyptian Lodge. "The Officers," were then toasted. Bro. Libbis, S.W., responding for the compliment. We must not omit a word of praise for the admirable arrangements made by Bro. Payne, P.M., the Wine Steward, for the comfort of the visitors and brethren generally, there being an abundant supply of wine without the least indication of waste. Bro. Tedder, Clement, D. Jacobs (P.M.), and Gardner delighted the brethren with their vocal abilities, and our facetious friend, Bro. Levy, was equally successful in his delineations of various theatrical characters. The following brethren were present as visitors, Bros. J. Smith, P.G. Purst.; W. Ough, Assist. G. Purst.; F. Binckes, W.M. 1,185, P.G. Steward and Sec. Boys' School; E. Clark, W.M. 1,194; H. Cary, W.M. 780; G. M. Snow, W.M. 829, Prov. S.G.W. Kent; W. Watson, W.M., G.S.L.; J. Pearson

May, W.M. 15; R. W. Little, P.M. 975; A. A. Pendlebury, P.M. 1056; T. L. Fox, P.M. 19; E. Harris, P.M. 73; H. M. Levy, R. W. Aaron, and E. P. Albert, P.M.'s 188; W. Dodd, S.D. 1194; W. Mackey, P.M. 861; W. Bourne, S.W. 749; G. Pymm, J.D. 749; H. Massey, S.W. 619; E. Palmer, I.G. 11; G. King, S.W. 172; W. Watson, S.W. 861; G. Tedder, 11; J. Glass, 700; A. May, 167; and G. King, 144.

LODGE OF INDUSTRY (No. 186).—The annual gathering of the brethren of this highly flourishing lodge was held at the Freemasons' Tavern, Great Queen-street, on Tuesday evening, 28th ult., for the installation of officers and for other business. After the lodge had been opened in due form and solemn prayer, the business of the first degree was completed, and the lodge was duly opened in the second degree, when two brethren were admitted to the mysteries of that degree. The principal business of the evening, viz., the installation of Bro. William Mann as W.M., was afterwards ably performed by the retiring W.M., Bro. Bartlett, in the presence of a large number of the brethren and visitors, who had assembled to do honour both to the retiring and to the incoming Worshipful Master. Among the visitors were Bros. James Coward, W.M., 905, and Grand Organist; W. Watson, W.M., Grand Stewards Lodge; Norman, J.W., Grand Stewards Lodge; F. Binckes, G.S., and Sec. of Boys' School; Wilson, W.M. 538; G. Kelly, P.M. 46, and P.G.S.; Donald King, P.M. 12; T. Beard, P.M. 18; Jepson, P.M. 90; Berry, P.M. 144; Dawson, S.W. 144; Pullen, J.W. 144; Sedgwick, P.M. 180; Watts, P.M. 201; Simpson, P.M. 180; Figg, P.M. 256; Cottelbrure, P.M. 733 and 957; Carter, P.M. 382; Lacey, S.W. 174; F. K. Cotton, 65; Barnaby, 4; Coard, 554; Kibble, 715; Morley, 742; Sloman, 25; Bradstock, 72; Buttan, 8; Montague, 177, &c. The ceremony of installation having been completed, business was resumed in the first degree, when the newly installed W.M. gave proof of his ability to discharge the duties of his important and honourable position by the efficient manner in which he went through the initiatory ceremony with three candidates. The officers appointed were Bros. T. S. Mortlock, S.W.; T. Price, J.W.; Tallent, S.D.; Blake, J.D.; E. Clark, I.G.; J. Hall, Steward; and Noekner, Steward's Assistant. The lodge being duly closed, the brethren and visitors, to the number of eighty-three, adjourned to the banquetting-hall, where a repast was served worthy the resources of the great establishment. After the removal of the cloth, and dessert was placed upon the table, the usual toasts were given by Bro. W. Mann, W.M., who presided, and they were responded to with Masonic honours. Bro. James Coward responded for the Earl De Grey and Ripon, and the rest of the Grand officers. The "Initiates" by Bros. Ford and Emmott, and "The Visitors," by Bro. Watson, Wilson, and Norman. Bro. Bartlett, the Immediate P.M., then proposed "The health of the W.M.," in a highly eulogistic manner, and held him up as an example to the younger members of the lodge, who, with an honourable ambition, should endeavour to reach the exalted position that their worthy W.M. had arrived at that evening, and who had displayed the greatest aptitude and ability for the office by the manner in which he had performed the ceremony of initiation that evening. They must all be assured they had the right man in the right place, and he hoped it would please the Great Architect of the Universe to spare him for many years to come. He knew that their W.M. was willing to perform any duties that might fall upon him, and that he would carry out the great principles of Masonry in their integrity, and that his conduct would reflect honour, not only upon the lodge, but upon the Craft in general. The W.M. said that he most heartily thanked them for the honour they had done him that evening, and for the kind manner in which they received the toast of his health. He had not been connected with Masonry many years, but when he joined he was determined to attain to the highest honours if possible. So far he had been successful. To the younger members of the lodge he would advise that they should display a little of their ability in the lodge, and be regular in their attendance, and they would be singled out for promotion, so that ultimately they might attain to the proud position he was then in. He could only say that he should endeavour to do his duty towards the Lodge of Industry. After a brief interval the W.M. proposed "The health of their Immediate Past Master, Bro. Bartlett." He had had to fill the office for two years in succession, during which time he had had a great deal to contend with, in being deprived of the assistance of P.M.'s, and consequently had no one to advise him. He had also some debts to contend with—nearly £100—but he set

himself to work and he had so carefully nursed the funds that he had paid off the debt, and there was a balance in the hands of the Treasurers. He had also been most punctual in his attendance during his two years of office, never having been absent. The brethren so highly appreciated the manner in which he performed his several duties, and his general courtesy, that they determined upon presenting him with a substantial token of their esteem, which had assumed the form of a silver tea and coffee service, purchased at a cost of £52 10s. The inscription upon the tea-pot was "This service was presented to Bro. W. Bartlett, P.M., by the brethren of the Lodge of Industry, as a token of their appreciation of his invaluable services as W.M., during the years 1866-67." The W.M. then handed the present to Bro. Bartlett, who appeared much affected by so strong a testimony to his worth, and he most cordially thanked the brethren for the testimonial, which he received with the greatest gratification. He could hardly find words to give expression to his feelings, but he could say that he should be proud to do whatever was in his power to advance the prosperity of the Lodge of Industry. After a few other toasts the meeting broke up. The musical arrangements were under the direction of Bro. J. Lane, assisted by Bros. Coward, Montem Smith, R. Barnaby, and Donald King.

ROYAL UNION LODGE (No. 382).—A meeting of this lodge was held at the Chequers Hotel, Uxbridge, on the 20th ult. Present:—Bros. Wirtzfeld, W.M.; J. Glaisher, S.W.; Ohren, J.W.; Fehrenbach, S.D.; Groome, J.D.; Coulton, I.G.; Claissen, P.M. and Treas.; Coombes, P.M. and Hon. Sec.; the following Past Masters, viz., Bros. Weedon, Herring, Watson, and Horsley. Also many visitors, including Bros. Baker, P.M. 753; W. Smith, C.E., P.G.S.; Dosell, P.M. 55; Ferguson, J.D. 177; Hammond, W.M. Eastern Star; King, J.D. 144; Longhurst, J.D. 780; and thirty-one members. The lodge having been duly opened by Bro. Herring, P.M., the minutes of last lodge meeting were read and confirmed. The following candidates were balloted for, Messrs. H. Green, W. Webb, J. Deane, G. Robins, and E. Terry. Also as joining members, Bros. R. Chamberlane, of the Camden Lodge; and F. Harper, P.M. of St. Michael's Lodge. The ballot proved unanimous in favour of all the above gentlemen. Messrs. Terry, Green, and Webb were initiated. The lodge having been opened in the second degree, Bros. Bryant and Brown were passed to the degree of Fellow Crafts; the lodge was then opened in the third degree and Bros. Swallow and Turton were raised to the sublime degree of a M. M. The lodge was resumed to the first degree, when the by-laws and the special letter of Grand Lodge of the 3rd June, 1867, were respectively read by the Secretary. On the ballot for W.M. for the ensuing year being taken, Bro. James Glaisher, S.W., was unanimously elected W.M. for the ensuing year; Bro. Claissen, P.M., was also re-elected as Treas., and Bros. Mate, Groome, and Fischer were elected members of the audit committee, in addition to the Master and Past Masters of the lodge. Bro. Ohren, J.W., gave notice of motion "To remove the Royal Union Lodge (No. 382), from Uxbridge to London." Bro. Horsley, P.M., gave notice of motion for next meeting, "To remove the Royal Union Lodge (No. 382), from Uxbridge to Southall." Bro. Herring, P.M., proposed, and Bro. Horsley, P.M., seconded, that a P.M.'s jewel be presented to the W.M., Bro. Wirtzfeld, for services rendered during his year of office, which was carried with acclamation. Bro. Glaisher, S.W., proposed, and Bro. Ohren, J.W., seconded, that a jewel be also presented to the Hon. Sec., Bro. Coombes, P.M., for his long and unwearied exertions in promoting the best interests of the lodge, which was also carried with much applause. The lodge gave its sanction to the Royal Union Lodge of Instruction being held at the Hotel de Cologne, 60, Haymarket, London, for the benefit of its subscribing members.

PERFECT ASHLAR LODGE (No. 1,178).—This lodge met on Thursday, the 6th inst., at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey. It was opened by Bro. J. Donkin, W.M. Bro. F. Walters, P.M. and Sec., raised Bros. Fudge, Butcher, Russ, and Harmsworth. The W.M. passed Bros. Smesby, Cox, and West, and initiated two gentlemen into the Order. Bro. Dr. Dixon, P.M. and Treas., by request, stated that his Stewards' list at the last festival was £23. Bro. Harmsworth was unanimously elected Steward for 1869 to represent this lodge at the Aged Freemasons' Festival. The lodge was closed: Visitors:—Bros. Lancaster, Williams, &c.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 721).—The regular monthly meeting of this lodge was held on Tuesday the 28th ult., at four o'clock, for the installation of Bro. W. B. A. Bainbridge, S.W., P.S. 721, P.G.S., the W.M. elect. The following brethren were present, viz.:—Bros. V. Williams, W.M.; J. Gerrard, P.M. and Treas., Prov. J.G.D.; W. R. Bainbridge, P.M. and J. 721; G. Tibbitts, P.M. 721; J. P. Platt, P.M. and P.Z. 537, P. Prov. G.D.; W. Bulley, P.M. and P.Z. 537, P. Prov. G.D.; T. Platt, P.M. and P.Z. 537, P. Prov. G.D.; H. B. Hignett, P.M. and Z. 537, P. Prov. G.D.; C. Leedham, P.M. and P.Z. 220 and 249; J. E. Williams, W.M. 425; E. Tibbitts, Sec. 721, E. 721, Prov. G.S.; H. Allsop, J.W. 721, Prov. G.S.; J. Salmon, 425, Prov. G.S.; J. Huxley, 425, Prov. G.S.; J. Collinson, S.W. 667; H. Barclay, Dir. of Cers. 537; L. Gilbert, 293; E. Webster, 425; W. Wood, W. Savage, and T. Dumville, from 148; H. Vinson, 683; T. Davies, M.D., S.D. 721; W. Brown; R. Worrall, I.G.; W. W. Richmond, Org.; Robinson, P.M. and Tyler; D. Thomas, J. Dennis, T. Kellet, J. McEvoy, J. C. Davies, M.D., H. Hobgen, and several others. The minutes of last meeting were read and confirmed. Letters of apology were received from Bros. Lord R. Grosvenor, M.P., P.M. 721, P.G.W. of England; J. Hamer, Prov. G. Treas. West Lancashire; W. Butler, P. Prov. G.D., and also from Bro. the Right Hon. Lord de Tabley, Prov. G.M., who has promised to visit the lodge at an early period. The business of the evening was then proceeded with by Bro. W. B. A. Bainbridge being presented to Bro. J. P. Platt, the Installing Master. The charges having been read and assented to, the lodge was opened up to the third degree, when a board of Installed Masters was formed, consisting of eleven Past Masters. The brethren having been admitted, and the new Master announced and saluted in the manner conformable to ancient custom, Bro. Bainbridge invested his officers as follows:—Bros. Elwood Tibbitts, Prov. G.S., S.W.; R. Worrall, J.W.; J. Gerrard, P.M., Prov. J.G.D. as Treas.; H. Allsop, Prov. G.S., Sec.; J. McEvoy, S.D.; T. Kelles, J.D.; D. Thomas, I.G.; W. M. Richmond, Org.; J. Dennis, Steward, each brother receiving their charge from Bro. J. P. Platt, after which the lodge was closed down to the first degree, and the brethren adjourned to the banquet. The W.M. commenced the proceedings, after grace had been said, by proposing "The Health of Her Majesty the Queen and the Craft," which as usual was received right loyally, not only from patriotism, but also from the connection our beloved Queen has with the Craft. Solo and chorus—"God save the Queen," (Masonic version). The next toast was "The Prince of Wales and the rest of the Royal Family." "God bless the Prince of Wales," by Bro. McEvoy. The W.M. then gave "The Most Worshipful the Grand Master the Earl of Zetland and the Grand Lodge of England," which was duly honoured." Song by Bro. Worrall, "Act on the square." The W.M. next proposed "The Right Worshipful the Provincial Grand Master, the Lord de Tabley, his Deputy, Viscount Combermere and the Provincial Officers, past and present." Honours. Song by Bro. Wood, "Simon the cellarer." Bro. J. Gerrard, Prov. J.G.D., returned thanks on behalf of the Provincial Grand Lodge at considerable length. The W.M. then proposed "The Right Worshipful Provincial Grand Masters for the neighbouring provinces." Honours. Song by Bro. Savage. Bro. C. Leedham, P.M., P.Z., 220, 249, responded on behalf of West Lancashire; Bro. Virison, 683, on behalf of Wales. Bro. J. P. Platt, P.M. and P.Z., P. Prov. G.D., in eloquent terms, proposed "The Health of the Worshipful Master 721, Bro. W. B. A. Bainbridge," Bro. Gerrard rendering a capital song. Bro. Bainbridge, jun., in responding, sincerely thanked Bro. Platt for his kindness in proposing health, and also the brethren for the flattering manner in which they had received it, assuring them that it would be his earnest endeavours to promote the welfare of the lodge, and to obtain at the expiration of the year, by the assistance of his officers, the satisfaction of the brethren, and concluded by proposing "The Installing Masters, Bros. Platt and Bulley," thanking them for their valuable assistance, and continued co-operation for the further success of the Lodge of Independence. Song by Bro. Worrall, "There is a Craft." Bro. Platt thanked the W.M. for proposing the Installing Masters, and expressed the pleasure they derived in visiting 721 upon all occasions. The W.M. proposed "The Visitors," thanking them for their kind attendance upon his installation, and

stating that it was by visiting various lodges we were imbued with the principles of the Craft, by meeting with that fraternal feeling which was, he might say, universal, and enabled us to perfect our duties in the lodge; he therefore gave them "The Visitors," coupling the name of Bro. Wood, of the Lodge of Lights, Warrington. Bro. Woods appropriately replied. Song, by Bro. Barclay. The W.M. then gave "The Worshipful Master, Officers, and Brethren of the Cestrian Lodge (No. 425)" and trusted that the harmony existing between the two lodges might never be disturbed, to which Bro. Williams, W.M., replied, concurring with Bro. Bainbridge in the wishes he had expressed. Bro. Worrall favouring the brethren with a song. The next toast the W.M. proposed was "The Cheshire Masonic Educational Institution," to which Bro. H. B. Hignett, P. Prov. G.D., co-Sec. with Bro. Platt, suitably replied, and stated that they were deeply indebted to 721 for the interest it had taken in the promotion and support of that charity, and wished that every lodge in the province would follow its example. Bros. Savage kindly giving a song. The W.M. said the next duty that fell to him, was to propose "The Health of the Past Masters," which gave him great pleasure, and he was glad to see amongst them one of their oldest P.M.'s, Bro. G. Tibbitts, to which that brother, replied, thanking the W.M. and the brethren for their acceptance of the toast. Song by Bro. Wood. The W.M. proposed "The Officers," thanking them for accepting office under him. Bro. Elwood Tibbitts, S.W., in responding to the toast, thanked the W.M. sincerely for the kind manner in which he had proposed it, and assured him nothing should be wanting on his part to make him regret having placed him in the proud position of S.W. of the Lodge of Independence. Having now commenced a new year of Masonic duties, he hoped we should all vie with each other in fulfilling those duties not only with credit to the lodge to which he belonged, but to the Craft in general, but Masonry ought not to end here, we ought not to cast off our grand Masonic principles with our aprons. Those principles should shine forth brilliantly in our business engagements, our domestic duties, our everyday life; for by those means, and those means only, can the outside world see that Freemasonry is not an empty name. The S.W. went on to urge the brother to be very cautious in enquiring into the character of candidates they proposed for initiation, and concluded by promising to do his utmost to render the W.M. every assistance in his power during his year of office. Bro. Worrall, J.W., after what had been said by the S.W., felt he had nothing to give expression to but simply to indorse all that Bro. Tibbitts had mentioned. Bro. D. Thomas, I.G., on behalf of the subordinate officers, thanked the W.M. for their positions, and affirmed they would do all they could for the benefit of the lodge. Song by Bro. Savage. "The Host and Hostess" having been given, and the thanks of the W.M. for the comforts provided, Bro. Tasker, in reply, returned thanks, and was very glad to see the W.M. so well supported, and that it was their constant wish to give satisfaction. Bro. Robinson, the Tyler, then gave the final toast "To all poor and distressed Masons," in aid of whom it is customary at every meeting of this lodge to make a collection. The brethren having been called from refreshment to labour, the lodge was closed, after one of the most successful meetings it has had, many of the brethren contributing some excellent harmony during the evening.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting was held at the Masonic Hall, on Thursday, the 6th. The lodge was opened at half-past four, by Bro. J. Heath, W.M., assisted by Bros. Dr. Hopkins, acting as I.P.M.; Wherry, acting as S.W.; and Oldrey, J.W. The minutes of the previous meeting were read and confirmed, and also the report of the audit committee. Several candidates for the second and third degrees were expected, but they failed to attend. Notice having been given by the J.W. of a motion for the introduction of Masonic chants during the ceremonies, it was withdrawn in consequence of a communication from the Prov. G.M., who had been consulted on the subject by the W.M., expressive of disapproval of such introduction. Although all agreed that submission must of course be made to such an authority, some discussion took place, in the course of which the acting I.P.M. mentioned, that in other provinces a different opinion prevailed, and suggested that on the same grounds it must be equally undesirable for the harmonium to be used. Bro. Dr. Hopkins proposed some alterations in the by-laws, with a view to determine the exact method of taking the ballot at the election of a W.M., as on

the last occasion of the kind, a difference of opinion arose on this point. The consideration of the question was postponed. The lodge was closed at eight o'clock.

DURHAM.

SUNDERLAND.—*St. John's Lodge* (No. 80).—The brethren of this lodge met at the Queen's Hotel, Fawcett-street, on the 7th ult., to celebrate the Festival of St. John the Evangelist. Sixty-two sat down to an excellent dinner, served up in Bro. Shiel's usual style. The profusion and variety of the viands, and the judicious and impartial superintendence given, was highly satisfactory to all. Bro. S. J. Wade, W.M., occupied the chair; the vice-chairmen were the senior and junior wardens, Bros. Simon Wanless and Robert Dixon. Several P.M.'s were present. At the left of the chairman was the Mayor of the borough, Bro. E. T. Gourley. The sister lodges were represented by Bro. Gilmore, of Phoenix; Bro. Joseph Stainsby, W.M. of the Palatine; and Bro. A. Cooke, of the Williamson. The repast being over, the loyal and patriotic toasts were given with great zest, and acknowledged by the mayor. The lodge was then opened on the first degree, and due honour was paid to the chief officers of the Craft. Several other toasts were given. The "Masonic Charities and their Claims" were very ably and earnestly propounded by Bro. Levy, P.M. of the Palatine and Prov. G.J.W. Bro. Mark Douglass, P.M., gave the "Worshipful Master," setting forth the merits of Bro. Wade, and the high promise he gave to the future of St. John's Lodge. The W.M. replied with much energy and effect. Bro. W. H. Crookes, P.M. of St. John's and Prov. G.S., in a highly complimentary speech, presented to the Secretary, in the name of the brethren, a pair of gold pebble spectacles, in a rich case, bearing the following inscription:—"Presented to Bro. Robert Hodgson, Sec. of St. John's Lodge, No. 80, by the brethren as a token of their respect and esteem, and in acknowledgment of his valuable services for many years A.L. 5872, A.D. 1868." The gift was received by the Secretary in a grateful and suitable manner. Toasts and songs alternately followed. The vocal department was well sustained by Bros. Robert Terry, J. N. Ditchburn, and others, and a most pleasant evening was spent.

LANCASHIRE (WEST).

KIRKDALE.—*Prince of Wales Lodge* (No. 1,035).—The regular monthly meeting of the above lodge was held on the 9th ult. The lodge was opened at 6.30 p.m. by the respected W.M. Bro. Newell, supported by the following brethren as officers, viz.:—Bros. Fozzard, P.M., as P.M.; Williams, S.W.; Boyers, J.W.; Winstanley, Treas.; Warbrick, Sec.; Draper, S.D.; Carver, I.G.; Lovelady and Birnie, Stewards. The minutes of the last regular lodge meeting, also the emergencies of December 19th and 31st were read and confirmed. The ballot then went round for Mr. Goore Balshaw, which proved unanimous, and he being in attendance, and properly prepared, was regularly initiated into Freemasonry, and declared himself a subscribing member. Bro. Boyers, J.W., very ably explained the working tools in this degree, and Bro. Williams, S.W., gave the charge very impressively. Bro. Andrew Brack was examined, passed satisfactorily, then entrusted with the test of merit, and retired for preparation. The lodge was then opened in the 2nd degree, and Bro. Brack was passed to the degree of Fellow Craft. Bro. Williams, S.W., explained the tools in this degree. Bro. Thos. Gooch was examined, passed satisfactorily, then entrusted with the test of merit, and retired for preparation. The lodge was then opened in the third degree. The brethren were called from labour to refreshment, and after partaking of the requirements as food for the body, were called from refreshment to labour, when Bro. J. Gooch was raised to the sublime degree of a Master Mason. The W.M., Bro. Newell, explained the tools in this degree. Too much credit cannot be given to the W.M. for the manner in which the degrees were given, and argues well for a happy and prosperous year. The lodge was then closed down to the 2nd and 1st degrees, when the resignation of Bro. Almond was read and accepted. Bro. Boyers, J.W., proposed that the jewel given to P.M. W. Fozzard be enlarged, and made of the same value as the one presented to P.M. Bro. Shepherd, which was seconded by Bro. W. Price, and carried unanimously. Bro. W. Price then gave notice of the following motion:—"That a more suitable and convenient room be obtained for our lodge meetings to be held in." Bro. Fozzard, P.M., proposed that a committee be appointed to inspect, obtain the terms, and all information from Bro. Holden for the letting

of the new Masonic Hall, Kirkdale-road, and report same at our regular lodge meeting on Feb. 2nd, seconded by Bro. Price, and carried unanimously. Bro. George Morgan proposed the following as a committee:—Bros. Newel, W.M.; Fozzard, P.M.; Williams, S.W.; Boyers, J.W.; and the Sec., Bro. Warbrick. Seconded by Bro. Lovelady, and carried unanimously. Proposed by Bro. Warbrick, that Mr. W. Price be allowed to withdraw from being initiated in this lodge, on account of its being inconvenient for him to attend on this lodge night as explained. Seconded by Bro. Fozzard, and carried unanimously. Bro. W. Price proposed that the sum of five guineas be given to Bro. Laidley, of this lodge, who is in deep distress. Seconded by Bro. Carver, and carried unanimously. Mr. J. O. Brine, of Kirkdale, was then proposed for initiation by Bro. M'Nab, and seconded by Bro. Fozzard, P.M. There being nothing more for the good of Freemasonry in general, or this lodge in particular, the lodge was closed in time, form, and solemn prayer.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Eastland Lodge* (No. 1,130).—The second annual festival of this young lodge was held on the 6th ult. The lodge was opened at three o'clock in the afternoon, when Bro. F. S. Petty was raised to the sublime degree of W.M. At four o'clock Bros. Kelly, D. Prov. G.M., and Duff, P.M., arrived from Leicester, to instal the W.M. elect, in which ceremony Bro. Morris, P.M., of Wymondham, Leicester, also assisted, attending the lodge at very great inconvenience. The W.M. elect, Bro. Rev. W. K. Robinson, was installed in the chair of K.S., according to ancient custom, and received the cordial congratulations of the lodge. The following brethren were invested as the officers for the ensuing year: Bros. Rev. W. Langley, S.W.; H. Douglas, J.W.; Hugh Morris, P.M., Treas.; W. Adcock, Sec.; Winter Johnson, S.D.; J. E. Bright, J.D.; Markham, I.G.; C. Fernely, Organist; Fast and Weaver, Stewards; and Tarville, Tyler. The lodge was closed in form with solemn prayer. At the banquet which followed, and which reflected great credit on the host, Bro. Selby. The W.M. presided, and gave the usual loyal and Masonic toasts in a very able manner. Bro. Kelly, D. Prov. G.M., was most enthusiastically received. It has been entirely through his fostering care that this lodge has been enabled to exist, and he, in responding to the toast of his own health, congratulated the Melton brethren that his help would be no longer needed, for that at last the gavel was in the hands of an expert brother, able and willing to instruct his lodge; one who had proved himself a lover of the Craft. The evening was spent very pleasantly, and the enjoyment of the brethren much enhanced by the excellent singing of Bros. Johnson, Adcock, and Petty, who were accompanied on the piano by the talented organist, Bro. Fernely.

MONMOUTHSHIRE.

NEWPORT.

Silurian Lodge (No. 471).

The usual monthly meeting of the members of this lodge took place on the 5th inst., and there was a very large assembly of brethren present. Amongst the number we noticed Bros. Steel, W.M. of the Abergavenny Lodge 818; Parsons, W.M., Colston Lodge, Bristol, and several P.G. officers of this county. The lodge was opened in due form, when the minutes of the last lodge were read and confirmed.

The lodge was then opened in the second degree, when Bros. Wm. B. Smith, and Wm. Hughes, were examined in open lodge as to the progress each had made as F.C.'s and having given proof of their diligence, were entrusted with the test of merit, and retired until the lodge was opened in the third degree, when the above brethren were raised to the sublime degree of M.M. by the W.M., Bro. Oliver; the ceremony being performed in a first class manner.

The lodge was then closed down to the first degree, when Bros. Prosser and Wilkins were examined in open lodge as to the progress each had made as E. Apprentices, and having answered satisfactorily, they retired, when the lodge was again raised to the second degree, and these two brethren were passed to the degree of F.C. Freemasons. A lecture on the tracing board on this degree was admirably given by Bro. Thorne, P.M.

The lodge was then closed down, and after the usual questions had been asked by the W.M., if any one had anything to propose for the good of Freemasonry, or the Silurian Lodge in

particular, Bro. R. Thomas, P.M. and P.G.D.C., rose and said he proposed, in pursuance of the notice given by him at the last meeting, that the salary of the Secretary be fixed at £20 per annum for the future, and to commence with the beginning of the present year.

Bro. Thomas spoke of the kindness always shown by the Secretary, Bro. William Williams—of the very extraordinary amount of work he always performed—of his readiness at all times and at any hour to attend to the duties of his office—to his having served as Secretary for nineteen or twenty years—to the number of members now on the books compared to what they were when Bro. Williams was first appointed, and to the inadequate pay which that worthy brother received.

The proposition was very ably seconded by Bro. R. B. Evans, P.M., P. Prov. G.D.C., who bore testimony to Bro. Williams's sterling good qualities as a man and a Mason.

Bro. Griffiths, P.M., and P.G. Supt. of Works, endorsed all the preceding speakers had said in praise of Bro. Williams, and added—if many lodges knew of the many excellent qualities of that brother as a Secretary, they would readily give him a large salary to attend and act for them.

The W.M., Bro. Oliver, also bore testimony to the readiness always evinced by Bro. Williams, and of the arduous duties he had to perform. The lodge now numbering nearly a hundred and fifty members.

The resolution was then put and carried unanimously.

Bro. William Williams feelingly responded for the kindness thus and at all times shown him, and said he should for the future endeavour to redouble his exertions for the brethren of the Silurian lodge.

Two petitions to the Board of Benevolence were then read by the Secretary—one from Mrs. Westell, of 80, Peacock-street, Windsor, whose husband was initiated in 471; and the other from Mrs. Jane Maria Evans, wife of Captain William Evans, of the *Brig Jay*, of Newport, who died suddenly last October, in Trinidad de Cuba, leaving his wife in great distress. Both these petitions were backed in the usual manner by the brethren present, and the Secretary was ordered to forward them to the G. Sec. as soon as possible.

The Sec. then read an application for relief from a Mrs. Williams, of Newport, whose husband is now unfortunately confined in the asylum at Abergavenny, when it was resolved that £1 1s. be presented to Mrs. Williams out of the funds of this lodge.

We may add that this grant seems small—but Mrs. Williams has once before been relieved by the brethren of 471—and her husband was not a member of this lodge, but was initiated in Bute Lodge, Cardiff.

The brethren then agreed to subscribe the following annual sums to the undermentioned charities, viz.: The Fund of Benevolence, £2 2s.; the Boys' School, £2 2s.; the Girls' School, £2 2s.; the Newport Infirmary, £1 1s.; the Newport Ragged Schools, £1 1s.

Three candidates for Masonry, and one joining member were then proposed, and the lodge was closed in harmony at 9.55 p.m.

SCOTLAND.

AYRSHIRE.

ANNIVERSARY OF NEPTUNE KILWINNING, ARDROSSAN, No. 442.

The third anniversary of this hitherto prosperous lodge was celebrated on the 30th ult. by one of the most interesting and successful Masonic communications that have this season been held in Ayrshire. At seven o'clock the brethren, to the number of forty-five, met in the new hall which they have recently acquired, and thence proceeded to the town-hall—the route of the procession, which was headed by the old Kilwinning band and accompanied by a considerable crowd of townspeople, having been made to embrace the principal street of the burgh, the column that adorns the south on festive occasions having been upreared under the direction of the Junior Warden. The angular approaches to the Orient were successively traversed by deputations from Mother Kilwinning, headed by its substitute Master, Bro. P. Burns; Black, Secretary, Troon Navigation, 86; Wilson, Stevenston Thistle and Rose, 169; R.W. Dr.

Sloan, Dalry Blair, 298; R.W. Bro. Walker, Kilbirnie Royal Blues, 499; and by several visiting brethren. The level half concealed by a cornucopia indicated the presence in the east of Bro. D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland, and Prov. G.S.W. of Ayrshire; Bro. Jones, trowel in hand, represented Ayr Operative; the cross of St. Andrew (of Irvine) was the contribution of Bro. Brown; while the Royal Arch in the low west, composed of thirteen well-wrought ashlar, the gift of the independent members of 320, foreshadowed the speedy eradication of the petty jealousy which, to the disgust of every unprejudiced onlooker, characterises Saltcoats and Ardrossan St. John in its relations toward the Ardrossan Lodge. Bro. Mearns was the key-stone of this arch, and the ovation which on their admission he and the worthy brethren by whom he was accompanied received at the hand of Neptune and his guests must have been peculiarly grateful to them as indicative of the thorough appreciation of the spirit—the true spirit of Masonry—in which they had come to fraternise with their nearest Masonic neighbour. The disposition of the officebearers of the lodge was similar to that observed on former festivals. Grouped around the base of the Corinthian column were the Hon. Bros. Hugh Boyd, P.M.; David Goodwin, D.M.; Robert Dinwoodie, S.M.; Frank Goodwin, Treas.; John Robertson, Sec.; and William Wylie, Chap. The Doric column was under the guardianship of the W. Bro. William Ross, the W.S. being represented by the W. Bro. John Macdonald. The Deacons, J. Norris and C. Adair, and the Stewards, J. Craig and R. Ritchie, were unceasingly engaged in their respective spheres; while the privacy of the lodge was vigilantly preserved by the Inner and Outer Guards, H. Hamilton and James M'Kay.

When all were seated the hall presented a gay aspect—its decoration being both chaste and effective, while there was a profuse and very tasteful display of fruits and confections temptingly arranged by Mrs. Hugh Boyd, whose ministrations in this department elicited the warmest thanks of the brethren, as did also the services of Bro. Graham, who supplied the wines and liquors. The floral devices and drapery of flags, &c., was the handiwork of Messrs. D. Harper, John M'Innes (gardeners), and Phillips.

Immediately after the formal reception of the guests, the R.W. Bro. James Robertson addressed the communication as follows:—

R.W. Sirs and brethren—Permit me, before proceeding to the formal celebration of the third anniversary of this lodge, to offer you the fraternal welcome of the members of Neptune Kilwinning. Cheered by your presence here this evening, we shall enter upon our fourth year's existence with renewed vigour in the work for which the Ardrossan Lodge has been constituted, viz., the practice and extension of Freemasonry. By your attendance here to-night you give proof of the interest you feel in the extension of the fraternal circle, independent of any considerations of a personal character: you rejoice in the Masonic birth of neutrals, irrespective of where such events take place, whether under the shade of the venerable Abbey of Kilwinning, or in the bosom of the last constituted lodge. There is an honourable emulation which is patent to every lodge in its endeavours to widen the sphere of its membership. But there is also a counterfeit of this emulation, to discourage which should be the object of every lodge wishful of having the Order purged of envyings and jealousies, with their kindred accompaniments. In the several visits Neptune Kilwinning has this season paid to the sister lodges in this province, we have been alike gratified with the cordiality of our reception and the tokens that were presented to us of the prosperity that continues to crown the mystic labours of the fraternity in the cradle land of Scottish Masonry. Brethren, of the aggregate number of gentlemen who have in the past year been admitted into the Craft, eighty-two were raised under the charter of Neptune Kilwinning. Young in years as the Ardrossan Lodge is, its members are to be met with in every quarter of the globe; while its resident sons are steadily increasing in number, and becoming more and more attached to the principles of Freemasonry. In the name then of the lodge of which I have the honour to be the Master, I accord to you the most fraternal welcome which it is in the power of any lodge to give to another.

The applause with which these remarks were greeted having subsided, Bro. Robertson gave in succession the toasts usual on such occasions, the deputations, &c., being duly pledged amid a profusion of mystic honours.

Bro. Burns, in proposing "The R.W.M. of 442," paid a well-merited compliment to Bro. Robertson, who in his long connection with this province had exhibited rare evidences of attachment to Freemasonry, and considerable ability in disseminating it.

The noteworthy feature of the evenings proceedings was the appearance at the festival of so many members of the lodge 320, who were brought to a perpendicular posture through the dedication of a special bumper to their good health—the remarks of the presiding Master being most fraternal and appropriate.

Bro. Mearns' reply may be similarly described. He spoke in a strain which elicited the closest attention of his audience, and caused such an ebullition of the spirit of brotherly love as did not cease till the communication terminated. His sentiments were those of a true-hearted Mason, and were replete with affectionate allusions to the heartiness with which Neptune Kilwinning had given the hand-grip fond and true to the sons of 320 then present. Their visit had been of value to them, as affording incontestible evidence of the splendid condition of the Lodge 442, of the high respect in which it is held by the fraternity in this province, and of the unaffected feelings of goodwill its members entertain for those of other lodges. He wished for a speedy thaw of the icicle to which Bro. Robertson had alluded as interposing a barrier to an interchange of courtesies between the two local lodges; and he should not fail to report to his mother lodge the genial welcome which he and his fellow members had received from the brethren of their younger sister.

At a subsequent stage of the night's proceedings, Bro. Daniel Kerr, a member of 320 of forty years' standing, made a few remarks which were reminiscent in character, emotional, and full of absorbing interest as tracing the early history of "the Saltcoats Lodge." He made many kindly allusions to deceased workmen upon the temple walls in former times under whose guidance the lodge enjoyed seasons of great prosperity,—adverted to its periods of Masonic declension,—protested against its, to his mind, unjustifiable removal to Ardrossan,—and expressed a hope that its charter would yet be restored to the town of Saltcoats.

What with song, toast, and speechlet, the festivities were of a pleasing character—the performances of the Kilwinning band being not the least attractive feature of the night's enjoyment. As late hours have been too long the besetting sin of the Craft, it was pleasing to note an improvement in this respect in the early departure of the guests, who withdrew about eleven o'clock, and shortly thereafter Neptune Kilwinning returned to its lodge-room and dispersed, the band and a number of brethren conveying the Master to his home—a compliment which was duly acknowledged.

A suggestion by the P.G.S.W., to introduce into 422 an album for the purpose of preserving the photographic portrait of each member was so favourably received as to encourage the hope that by the return of next anniversary the studio of Bro. Picken will have produced many likenesses of brethren who are associated with the respected Master of Neptune Kilwinning in Masonic matters. An album for photographs would be a valuable feature in any lodge, and its folios would ever be referred to with interest and pleasure.

ROYAL ARCH.

CORNWALL.

ST. DAY.—*Rose of Sharon Chapter*.—On the 6th November last a petition was forwarded to the Grand Chapter in favour of establishing a chapter of Royal Arch Masons at the Tregallow Lodge. The petition was granted, and the consecration was fixed for Thursday, the 6th inst., when Comp. T. Chirgwin, P.Z., and other Principals, and past Principals, and many companions of the Cornubian Chapter, Truro, met for the purpose of opening the Rose of Sharon Chapter. The ceremony of consecration was ably and impressively performed by Comp. Chirgwin, assisted by Comps. Jenkins, P.Z.; E. T. Carlyon, P.Z.; Mayne, Z.; Johns, H.; Rev. Dr. Bannister, Chap. The musical portion of the ceremony was very beautifully performed by Comp. J. Hocking, jun. After the exaltation of two brethren Comp. Chirgwin installed into the chair of M.E.L., Comp. F. M. Williams, M.P.; F. W. Dabb, as H.; and E. H. Hawke, jun., as J. The following were subsequently elected and installed as the officers:—Comps. the Rev. Dr. John Bannister,

Chap.; J. Riness, Scribe E.; John Bray, Scribe N.; J. Ralph, Treas.; J. Hocking, Prin. Soj. and Org.; W. Tregay, 1st Assist. Soj.; T. Mitchell, Dir. of Cers.; J. F. Penrose, Reg.; T. J. Paull, Standard Bearer; T. E. Lanyon and W. T. Davey, Stewards; S. R. Trebilcock, Janitor. On the closing of the chapter the companions dined together under the presidency of Comp. Chirgwin. During the progress of the toasts, many were the congratulations offered to the companions of the new chapter on the prospects of success in the well-known zeal hitherto manifested by the M.E.Z., as well as from the fact of the majority of the new officers being experienced companions. It is fully expected that the Rose of Sharon will soon be in a flourishing condition.

DEVONSHIRE.

TOTNESS.—*Pleiades Chapter* (No. 710).—The companions met on Thursday, the 6th inst., at the Masonic Hall, though with a very limited number present, and the chapter was opened at half-past twelve. The chair of M.E.Z. was occupied by Comp. Rev. R. Bowden; that of H. by Comp. Dr. Hopkins, P.Z.; that of J. by Comp. J. Heath. The minutes of the previous chapter were read and confirmed. Comp. Dr. Hopkins was admitted as a joining member by ballot. On the proposition of Comp. George Heath, E., seconded by Comp. Oldrey, acting as 'N., the joining fee was reduced from 21s. to 10s. 6d. A ballot having been taken for the exaltation of Bro. J. Crocker as a serving companion, he received the benefit of the ceremony at the hands of Bro. Bowden, M.E.Z., who gave the mystical lecture, the symbolical and historical lectures being given by Comp. Dr. Hopkins. The duties of Prin. Soj. were efficiently performed by Comp. Glanfield, who holds that office in Chapter No. 106, Exmouth, in the absence of the proper officer. A lengthy discussion took place on the financial position of the chapter, with respect to which some difficulties have existed, which terminated in arrangements for their satisfactory settlement, and it is due to Bro. J. Heath, J., to state that he liberally sacrificed his claim for rent up to the commencement of this year. This being the day for the election of the three Principals for the next twelve months, the companions who filled the chairs at this meeting were unanimously chosen. The chapter was closed soon after three o'clock.

MARK MASONRY.

CORNWALL.

TRURO.—*Fortitude Lodge* (No. 78).—An emergent meeting of this lodge was held on Friday evening, the 7th inst., to advance Bro. Lord Eliot, M.P., S.G.W. of England. The lodge was opened punctually at the time summoned, R.W. Bro. F. M. Williams, M.P., Prov. G.M. for Cornwall, in the chair. The worthy Prov. G.M. having been saluted with the honours, the lodge was opened in due form, the two Prov. G. Wardens occupying their respective situations. After which the Prov. G.M. resigned the gavel into the hands of the W.M., Bro. W. Tweedy, Prov. J.G.W., and the regular business of the lodge was proceeded. Bro. Lord Eliot was then regularly prepared and advanced to the honourable degree of a Mark Master by the W.M., who was efficiently assisted by the two Past Masters, Bros. W. J. Hughan, Past G.O. and Prov. G. Sec., and T. Chirgwin, G.S. and Prov. S.G.W. There was a large attendance of the members, and the Prov. G.M. was most enthusiastically received, as all who knew Bro. F. M. Williams, and are aware how much he is respected in Cornwall, will understand that the brethren were not backward in rendering honour to whom honour is due. The Prov. G.M. complimented the members on the continued prosperity of the Mark degree in Cornwall. After the labours of the evening were ended, the lodge was adjourned to the Royal Hotel, where a banquet was served, and the usual toasts completed the successful proceedings of the day.

RED CROSS KNIGHTS OF CONSTANTINE.

PREMIER CONCLAVE OF ENGLAND.—An assembly of this body was held on the 8th inst., at the Freemasons' Tavern. Sir Knt. G. Powell, G.S.B., M.P.S., opened the conclave, assisted by Knts. T. Cubitt, V.E.; T. Wescombe, S.G.; W. H. Hubbard,

G.T., Treas.; R. W. Little, G.R., Recorder; J. G. Marsh, G.A.' P.S.; W. H. Breary, G. T. Noyce, H. C. Levander, M.A., W. A. Barrett, R. Gurney, J. Weaver, &c. After the confirmation of the minutes, Sir Knt. Gumbleton's proposition, that the day of meeting be changed to the Monday preceding the quarterly communications of the Grand Lodge of England, was put and carried unanimously. The conclave was then closed.

GRAND COLLEGE OF VICEBOYS.—Immediately after the closing of the Premier Conclave an assembly of the Grand College was held, Sir Knt. Little, V.P., occupying the chair. Five knights were then solemnly consecrated as members of the priestly Order, after which Sir Knts. G. Powell and J. G. Marsh were elected Vice-Presidents, and twelve Representatives were also chosen. The chairman then announced that, as the triennial general assembly of the Order would be held on the 6th of March, under the presidency of Lord Kenlis, the names of two knights from each of the six conclaves acting under the Grand Council, who wished to act as Stewards at the festival would be received. Nine names were at once given—representing five conclaves, and Sir Knt. Williams, M.P., G.V.E., was elected as President of the Board of Stewards. The price of the tickets was then fixed at 12s. 6d., the balance to be defrayed out of the general funds of the Order, which Sir Knt. Hubbard, the G. Treasurer, reported were in a most flourishing condition, having a surplus of nearly £50, exclusive of the Grand Almoner's Fund, which is specially reserved for benevolent purposes. It was ordered that one hundred tickets to be printed, and that rosettes for the Stewards be obtained by Sir Knt. Little, who undertook to act as Honorary Secretary to the Board. It may interest members of this ancient Order (who are now to be found in many parts of England) to learn that the ceremonial observed when the late Duke of Sussex was enthroned as Sovereign of the Order, on the 10th Sept., 1813, will be stactically carried out on the 6th March, 1868, when the Right Hon. the Lord Kenlis will, for the second period, assume the government of the Red Cross Knights of England, and we anticipate a very influential, if not numerous, gathering of members upon that occasion.

ROMAN EAGLE CONCLAVE (No. 6).—The inauguration ceremony will be performed at Anderton's Hotel, Fleet-street, on Saturday, the 22nd inst., when Sir Knt. W. F. N. Quilty (P.M. 862), will be enthroned as the first M.P.S. of the new conclave, by Sir Knt. A. W. Little, G. Recorder.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING FEBRUARY 22ND, 1868.

TUESDAY, 18th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 19th.—Society of Arts, at 8.

FRIDAY, 21st.—Geographical Society, Anniversary Meeting, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING FEBRUARY 22ND, 1868.

MONDAY, February 17th.—Lodges:—Grand Masters, 1, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquillity, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Royal Albert, 907, Freemasons' Hall.

TUESDAY, February 18th.—Board of General Purposes, at 3. Lodges:—Mount Lebanon, 73, Bridge House Hotel, Scutthark. Eastern Star, 95, Ship and Turtle, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Honour and Generosity, 165, London Tavern, Bishopsgate-street. Salisbury, 435, 71, Dean-street, Soho. Chapters:—Enoch, 11, Freemasons' Hall. Mount Sinai, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, February 19th.—General Committee of Grand Lodge and Lodge of Benevolence, at 7 precisely. Grand Steward's Lodge. Lodges:—Royal York Lodge of Perseverance, 7, Freemasons' Hall. United Mariners,

30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheesire Cheese Tavern, Crutched Friars. Oak, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson, 700, Masonic Hall, William-street, Woolwich. Maybury, 969, Freemasons' Hall. Marquis of Dalhousie, 1,154, Freemasons' Hall.

THURSDAY, February 20th.—House Committee Female School, at 4. Lodges:—Globe, 23, Freemasons' Hall. Constitutional, 55, Ship and Turtle Tavern, Leadenhall-street. St. Mary's, 63, Freemasons' Hall. Temperance, 169, White Swan, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. Westbourne, 733, New Inn, Edgeware-road. South Norwood, 1,139, Goat House Hotel, South Norwood.

FRIDAY, February 21st.—Lodges:—Friendship, 6, Willis's-rooms, St. James's. Middlesex, 143, Albion Tavern, Aldersgate-street. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. University, 1,118, Freemasons' Hall. Moir Chapter, 92, London Tavern, Bishopsgate-street.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On Monday last, the 10th inst., an adjourned meeting of the Masonic and theatrical friends of Bro. May was held at the Freemasons' Tavern, Bro. John Udall, P.G.D., in the chair. The minutes of the last meeting were read and put for confirmation, after which several communications were announced enclosing donations and offers of professional services. The morning performance of the Christy Minstrels at St. James' Hall takes place next Monday, the 17th inst., for which tickets may be had of any member of the committee, at the various libraries, and at the hall. On the subject of a benefit at Drury Lane Theatre, it was announced that Wednesday, the 4th March, was fixed on for a morning performance at that house, on which occasion the leading members of the profession have volunteered their services. Several names were added to the committee, and after going through other matters of detail the meeting was adjourned to Friday, the 14th inst., to be held, by the kind permission of Bro. Chatterton, in the saloon of Drury Lane Theatre, at one o'clock in the afternoon (full particulars of which will be given in our next publication). Donations continue to be received by Bro. Frederick Ledger, Treasurer, Bro office, Catherine-street, Strand; Bro. Thomas Beard, Hon. Sec. 10, Basinghall-street; and by the committee.

MASONIC LIFE-BOAT FUND.

Further subscriptions received:—Bro. J. R. Cordingley, Bradford, 10s. 6d.; Mrs. Cordingley, Bradford, 10s. 6d.; Skiddaw Lodge, Bradford, £3 3s.

TO CORRESPONDENTS.

** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

CALENDAR of Provincial Grand Lodge of Dorset to hand, with thanks.

THE MYSTIC TEMPLE, N.Y.—Your numbers to hand, thanks; we have forwarded you Nos. 448, 449, 550.

P. D. N. (Cape of Good Hope).—Your remittance to hand, thanks; we trust to hear again from you shortly.

LONDON, SATURDAY, FEBRUARY 22, 1868.

SKETCHES OF NOTABLE MASONIC WORKS.

By Bro. WILLIAM JAMES HUGHAN, W.M. 131,
Truro, &c.

No. I.

HUTCHINSON'S "SPIRIT OF MASONRY."

1st ed. A.D. 1775. London: Pages vii., 237, and appendix, 17 pages 8vo. *Frontispiece*. 2nd ed. Large 8vo., Carlisle, 1795. Pages vi., 362, and appendix. Dr. Oliver's new edition with notes. London: 1843, 8vo. Pages xiv., 336.

THE author of the "Spirit of Masonry" was an Attorney at Law, a member of the Royal Society of Antiquaries, and an able compiler of several important works. The preface of the 1st and 2nd editions are somewhat similar, and need no mention were it not that in the edition of 1843 the latter part of the preface to the second edition is omitted. It is as follows: "I have been induced to give this edition to the press, for the purpose of relieving the family of a worthy but indigent brother, by the whole profits of the subscription and sale, and doubt not, that the motive to the present publication will procure it the attention of the brethren of this excellent Institution. Published by recommendation of Grand Lodge (*i.e.* both 1st and 2nd editions). Bro. Hutchinson states that it is known to the world, "but more particularly to my brethren, that there are three degrees of Masons—Apprentices, Craftsmen, and Masters." (Page 2, 1st ed. Exact in the three editions.) In all editions he is inclined to determine that the appellation of Mason implies a member of a religious sect, and a professed devotee of the Deity, who is seated in the centre of heaven (page 21, 1st ed.). The following is the first proposition: "That the first state of a Mason is representative of the first stage of the worship of the true God." (Page 82, 1st ed., verbatim in the others.) In Lecture V. "On the Furniture of the Lodge" the author well observes, that "As Solomon at Jerusalem carried into the Jewish Temple all the vessels and instruments requisite for the service of Jehavah, according to the law of his people; so we Masons, as workers in moral duties, and as servants of the Great Architect of the World, have placed in our view, those emblems which should constantly remind us of what we are, and what is required of us." (Page 111, 1st ed., and the same in the others.) In the 1st. ed. page 119, it is stated that "Our three lights show to us the great stages

of Masonry, . . . or otherwise our lights are typical of the holy Trinity," but in page 73, 2nd ed., and page 126 ed. 1843, it expressly stated that the three lights are "most especially typical of the Holy Trinity," although they show as well "the worship of the God of nature, in the purity of Eden, the service under the Mosaic law, when divested of idolatry and the Christian Revelation." These also represent the three progressive Orders of Masons. "Thus the Master Mason represents a man under the Christian doctrine saved from the grave of iniquity, and raised to the faith of salvation" (page 162 1st ed., and also included in subsequent issues of the work). "Our Order is a positive contradiction to the Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body" (page 164, 1st ed., and in others the same).

The two last chapters we must refer to at more length. In the first edition none of the addresses in the appendix of the edition of 1795 are inserted. They are exactly as those contained in the reprint of 1843, with the exception of the following, which are omitted in the latter. B¹ A short charge generally given to a newly admitted brother. B³ A charge delivered to several newly initiated brethren. K² A discourse delivered to the lodge of Free and Accepted Masons in Durham, by the Rev. Bro. James Hart. N² Act of the Associate Synod concerning the Masonic oath, first published in the "Scottish Magazine," 1757. N³ An impartial examination of the act of the Associate Synod. P² The ceremony observed at funerals according to ancient custom, with the service used on those occasions. P³ List of lodges, with their numbers, as altered by the order of the Grand Lodge, April 18th, 1792. P⁴ List of lodges holding of the Grand Lodge of Scotland, 1795. Concluding with a list of the various members and lodges who subscribed for the work amounting to some 500 copies. In the 13th and last of the lectures, the author examines the historical basis of the society, and holding as he does the belief that Masons, according to the present state of Masonry, were never a body of architects. "By the 'Book of Constitutions,' published by authority, we see no Grand Communication held in form, till of very late date." The late Bro. Dr. Oliver in editing the last edition of the three now under review, objects to such statements, and ventures to quote evidence to "contradict the proposition laid down," as for instance the fact that those who revived Free-

masonry agreed "that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order" (vide note, p. 194). But with all deference we submit this is no evidence, but a baseless proposition, as long before A.D. 1717, many gentlemen of position and influence were admitted as members of the Fraternity, and the minute books of lodges such as Mother Kilwinning, Cannongate Kilwinning, Ancient Lodge at York, and others antecedent to the revival abundantly confirm the fact, that this offer to open the portals of Masonry to those who were not operatives in the 18th century was a mere empty and vain display. Hutchinson also states that the Free and Accepted Masons (meaning the revivalists) have kept themselves totally apart from the incorporated body of Masons enchartered (page 214, 1st ed.). To disprove this Dr. Oliver refers to Halliwell's MS., wherein it is stated that "In the year 1506, John Hylmer and Wilson Virtue, Freemasons, were engaged to vault, &c." How the term Freemason can at all weaken the former assertion I cannot imagine. One thing is certain, no one yet has been able to discover records of Grand Lodges, and Grand Masters existing before A.D. 1717, or even the slightest approximation in nature and constitution to those of a subsequent date, and the proceedings of the Ancient Lodge at York more than confirms—it proves—the truth of our statement.

We have the pleasure of possessing copies of the foregoing, the first edition of which, dated 1775, is both rare and valuable. The lectures were composed for the use of the members of the Barnard Castle Lodge of Concord, of which the author was the Worshipful Master, the following is a copy from the "contents" of the 1st edition. 1. The General Design of the Work. 2. On the Rites Ceremonies, and Institutions of the Ancients. 3. A continuation of the Rites, Ceremonies, and Institutions of the Ancients. 4. The Nature of the Lodge. 5. The Furniture of the Lodge. 6. The Apparel and Jewels of Masons. 7. The Temple at Jerusalem. 8. On Geometry. 9. The Master Mason's Order. 10. The Secrecy of Masons. 11. Of Charity. 12. On Brotherly Love. 13. On the Occupation of Masons. 14. A Corollary with Appendix, containing a letter from the learned Mr. John Locke, to the Right Hon. Thomas, Earl of Pembroke, with an old manuscript on the

subject of Freemasonry. In neither of the editions is anything said about other Masonic degrees than the three belonging to the Craft, as none others were recognised then by either the Grand Lodges of England or Scotland.

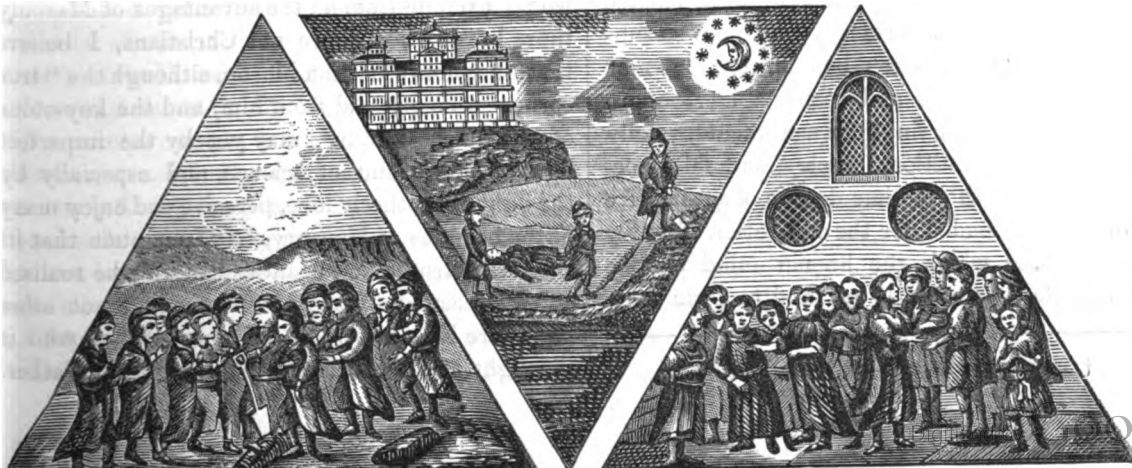
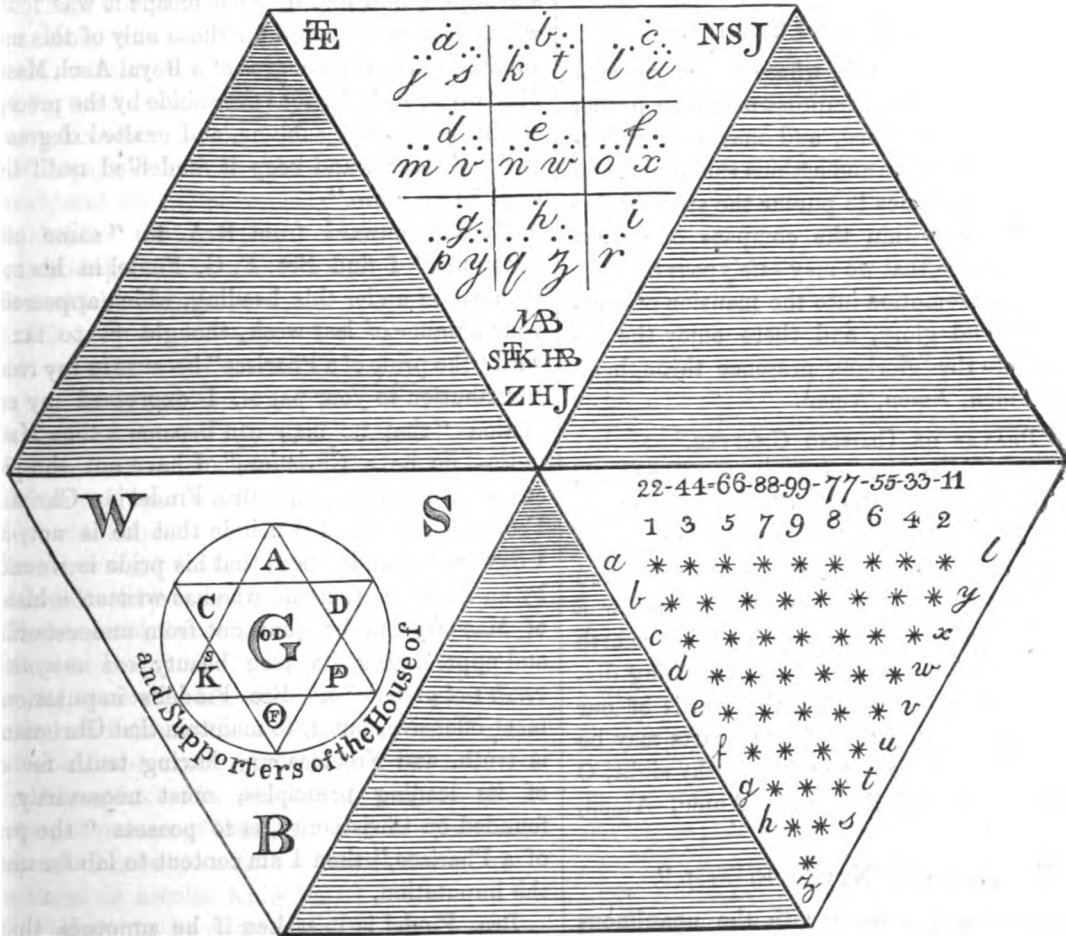
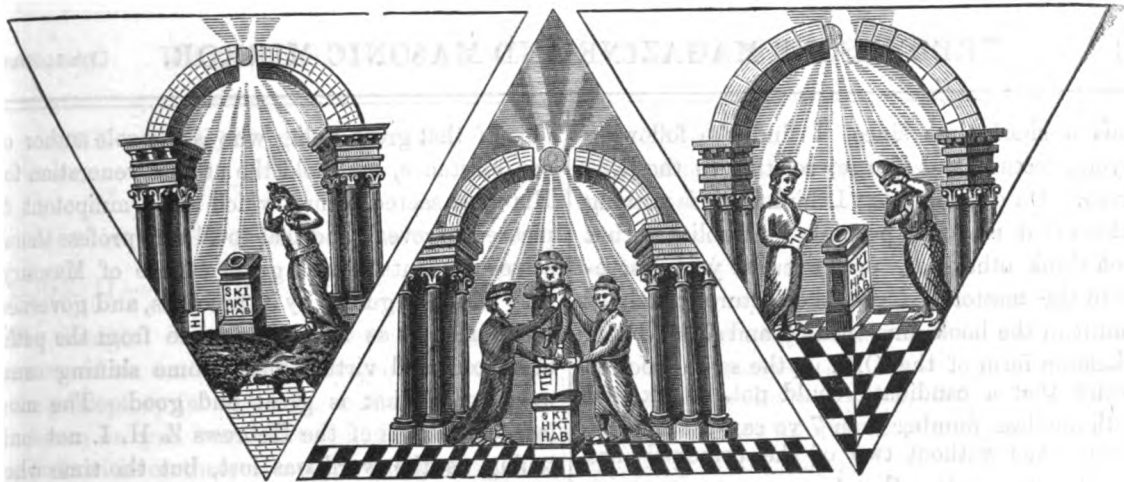
Our next sketch will be Preston's "Illustrations of Masonry," to be followed by "Calcott's Disquisitions," "Books of Constitutions," and other well-known authorities of the Craft antecedent to the "Union" in 1843. Any important textual variations in the editions of the works noticed will be especially mentioned. We shall require time, however, before presenting the next sketch, as we want to push on with the "Analysis."

ROYAL ARCH AND SOME OTHER QUESTIONS.

By Bro. H. B. WHITE, Warrington.

Pending the discussion in your columns of the origin and antiquity of the R.A. degree, it may be interesting to your readers to have laid before them any scraps of authentic information which throw light on the early working of the degree, and which may without impropriety appear in your journal. The two old tracing boards of which you gave small engravings a few weeks since, and which I understand you intend producing on a large scale, throw some light upon this subject. They were designed and published by Bro. Finch, a Masonic instructor of the last or early part of the present century, and who has been stigmatised as a manufacturer of degrees, and a man who taught Masonry for money. Whether the first part of the accusation was just I know not (if so possibly in the present day he might have received credit instead of censure), but if the latter part was true he could have made but small profit unless he taught Masonry as it was practised. These engravings show that even the third degree as then worked, raised considerably from the present system, and in this respect they agree with the old lecture of which I have a copy. I am of course precluded from pointing out these variations, but I may say that I was for some time puzzled to understand the three lower illustrations in the engraving which are reproduced, but I now find that they represent the fifteen conspirators, the twelve recanters, and the three who persisted in their impious design.

In a manuscript common-place book of the date 1796, or thereabouts, which casually fell into my



hands a short time since, I find the following prayers, lecture, and charge, relating to the R.A. degree. On consideration I think there is nothing in them that may not properly be published, but if you think otherwise, pray exercise your discretion in the matter. I give the lecture exactly as I find it in the book, mis-spelling and all.* From a skeleton form of the O.B. in the same book it appears that a candidate could not be exalted "with any less number than 7 ye can-te included, and not then without two of the principals are present or consenting thereto.

PRAYER ON OPENING CHAPTER.

"O thou Great Jehovah, whose tender mercies are over all thy servants, impress us with a proper sense of thy omnipresence, and may that reflection guard our thoughts and actions this night, and stimulate us at all times to pursue the straight line of earthly labour within the compass of an approving conscience, that we may safely pass through the Arch of Redemption into the mansion of everlasting bliss and glory, and there enjoy the refreshment of thy glorious presence through all eternity. Amen, Amen, Amen.

PRAYER ON CLOSING CHAPTER.

"O God of our spirits and preserver of our souls and bodies, blessed be thy glorious name for permitting us once more to call to mind thy wonders of old; if our thoughts have this night wandered from thee O pardon our wanderings and renew a right spirit within us; may we from henceforth flee every wicked design and shun everything displeasing in thy sight, so that the words of our mouths and the meditation of our hearts may be new, and for evermore acceptable in thy sight, O God our strength and Redeemer. Amen, Amen, Amen.

"CHARGE TO YE NEWLY ELECTED."

"Companions, you have with the unanimous consent of this chapter been this evening exalted to the degree of R.A. Masonry, it being of so sublime a nature that none can be admitted but men of the best characters and respectability, open, generous, and liberal in their sentiments, totally devoid of all superstition, bigotry, and false persuasions. And as the sublime degree of speculative Masonry was intended for the cultivation of every art and science which the human mind in this sublimary state is capable of, and to form some

idea of that great Being who is the sole author of our existence, and hold the utmost veneration for His most sacred Name, which the Omnipotent is pleased to reveal, and that to all who profess themselves students of this great science of Masonry. May we be so guided by its precepts, and governed by its maxims as never to deviate from the paths of honour and virtue, but become shining ornaments of all that is great and good. The most learned Rabbis of the Hebrews Z. H. I. not only telling us the word was lost, but the time when and where, how and by what means it was found, which is now reserved for those only of this most sublime and exalted degree of a Royal Arch Mason. May we as R.A. Masons ever abide by the precepts of this most holy, sublime, and exalted degree of R.A. Masonry, and keep it undefiled until time shall be no more."

Passing onward from R.A. to "some other questions," I find Bro. F. G. Findel in his communication under this heading, which appeared in your number of last week, thought fit to tax me with "the pride of a Pharisee" because in my recent contribution to your pages, I expressed my conviction "that no man can become a true Mason unless he be a Christian," I have not the pleasure of knowing whether Bro. Findel is a Christian. From his remarks I conclude that he is not, and I can readily understand that his pride is wounded by an inference that one who has written a history of Masonry can be shut out from understanding and appreciating its true beauty *sed magna est veritas et prevalebit*. Bro. Findel's imputation is most offensive, but if, to maintain that Christianity is truth, and Freemasonry, having truth for one of its leading principles, must necessarily be founded on Christianity, is to possess "the pride of a Pharisee," then I am content to labour under the imputation.

Bro. Findel is mistaken if he supposes that I would exclude from all the advantages of Masonry those brethren who are not Christians, I believe that the non-Christian Mason, although the "true corner-stone" is hid from him, and the key-stone of the Arch wanting, may yet by the imperfect light of nature and of science, and especially by the light of brotherly love, perceive and enjoy many of the beauties of Masonry, but I maintain that its sublimest truths and beauties can only be realised and appreciated by those, who needing not other light, are blessed by the guidance of him who is the light of the world and the glory of his Father.

† We regret we cannot publish the lecture.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

*(Continued from page 126.)*BOOK II.—CHAPTER III.—*(Continued.)*

The Knight, immediately after his reception, commenced his duties. Generally, he was attached to the preceptory in which he was received, but sometimes he was sent off to another. He was supplied with clothes, armour, equipments, and horses from the funds of the Order. His dress was a long white tunic, resembling a priest's cassock, with a red cross upon the back and front, his girdle under this, above his linen shirt. He wore his white cloak, with the ruddy cross on the left breast, shaped like the one on which Christ suffered, and which, as we have already said, was an emblem of the martyrdom to which he stood daily exposed, over armour of chained mail. The cloak could be looped up when necessary, so as to give full play to his arm when wielding mace, sword, or spear. On his head he wore a white linen coif, and over that a small round cap of red cloth attached to the cloak, a protection for his head from the heat of the sun. In battle, underneath the cap, was worn a steel skull cap, instead of the usual helmet.

His arms were shield, sword, lance, and mace. The shield was triangular, with the red cross of the Order emblazoned upon it; his sword cross-hilted, that should he fall in battle he might gaze upon the symbol of his redemption in his last moments; and from his lance depended a small swallow-tailed banner, likewise embroidered with the ruddy cross. His equipments, on account of the excessive heat of Palestine, and the necessity for speed in combats with the Infidel, were lighter than those of secular Knights.

The Knight, by Chapters 30 and 31, was allowed an Esquire and three horses. "Let three horses be allotted to each Knight, for the noted poverty of the House of God, and of the Temple of Solomon, does not at present permit of an increase of the number, unless it be with the licence of the Master. . . . For the same reason we grant unto each Knight only one Esquire; but if that Esquire serve any Knight gratis, and for charity, it is not lawful to chide him, nor to strike him for any fault."

Chapter 32 provides for the supply of horses:—"We order you to purchase for all the Knights

desiring to serve Christ in purity of spirit, horses fit for their daily occasions, and whatever is necessary for the due discharge of their profession. And we judge it fitting and expedient to have the horses valued by either party equally, and let the price be kept in writing, that it may not be forgotten. And whatsoever shall be necessary for the Knight, or his horses, or his Esquire, adding the furniture requisite for the horses, let it be bestowed out of the same house according to the ability of that house. If, in the meanwhile, by some mischance it should happen that the Knight has lost his horses in the service, it is the duty of the Master and of the house to find him in others; but, on this being done, the Knight himself, through the love of God, should pay half the price, the remainder, if it so please him, he may receive from the community of the brethren."

By Chapter 20, to all the professed Knights, both in summer and winter, was given, if they could be procured, white garments, that those who had cast behind them a dark life might know that they were to commend themselves to their Creator by a pure and white life. "For what is whiteness but perfect chastity, and chastity is the security of the soul and the health of the body. Unless every Knight shall continue chaste, he shall not come to perpetual rest, nor see God, as the Apostle Paul witnesseth. 'Follow after peace with all men, and chastity, without which no man shall see God!'"

By Chapter 22 it was granted to none to wear white habits, or to have white mantles, excepting the Knights.

By Chapter 23, it was forbidden any brother of the Temple to wear skins or cloaks, or anything serving as a covering for the body in the winter, even the cassock made of skins, except they were made of lambs' or rams' skin. This struck at the use of expensive furs then so much in vogue.

Chapter 25 provided that if any brother wished as a matter of right, or from motives of pride, to have the fairest or best habit, for such presumption he was to have the worst.

By Chapter 37, it was ruled that neither gold nor silver, which were the marks of private wealth, should ever be seen on the bridles, breastplates, or spurs of the Knights, nor was it permitted to any brother to buy such. If, indeed, such like furniture should have been charitably bestowed upon any one, the gold and silver was to be so coloured that their splendour and beauty might

not impart to the wearer an appearance of arrogance beyond his fellows.

BOOK II.—CHAPTER IV.

THE CHAPLAINS—SERVING BRETHREN, &c.

II. THE CHAPLAINS.—From the purely military character of the Templars, at first there were no priests attached to the Order, but the Knights attended the ministrations of the clergy of the nearest chapel. We have already shown that the Order of the Hospitallers was originally governed by priests, their duties being principally to attend the sick. There was thus a division of labour between these two Orders. The Templars went forth to bring in the pilgrims safely to Jerusalem, and the Hospitallers attended to them whilst in the city. We think it very probable that, in the first years of the existence of the Order, the Templars could not entertain the pilgrims who fell to their care, and must have, of necessity, handed them over to the charge of the Hospitallers.

But when, with increasing wealth, the Templars built chapels in connection with their houses, wherein to hold their Chapters, and to celebrate the functions of the Church, they naturally desired the presence of priests as members of their body. In 1158 they made application to Rome for permission to receive into their body churchmen; but the Pope, fearful of giving offence to the Eastern bishops, who already had complained bitterly of the exemption of the Hospitallers from their sway, refused this petition. But when Alexander III., their great patron, ascended the papal chair, in 1162, their object was attained in the grant of the Bull, *Omne datum optimum*.

By this Bull they were required first to ask the permission of the Bishop of the diocese in which the priest lived to his reception. This was a mere matter of form, however; for if the Bishop refused to sanction such an admission, not an uncommon occurrence, the Knights were then empowered to receive the priest without his consent. These priests had to serve a noviciate of a year before their reception; but, as in the case of the Knights, this was dispensed with in their days of prosperity. The ritual of the reception of the Chaplains was similar to that used by the Benedictines, and they took the three vows of poverty, chastity, and obedience. Their reception took place in secret, with the formalities used in receiving a Knight.

When the psalms were sung, the Master put on the candidate the dress of the Order, and the girdle and cap called "barret." The dress was a tight-fitting tunic, made of white cloth, with the red cross on the left breast. The priests were not permitted to assume the cloak of the Order so long as they were simple priests; but if any one attained to episcopal dignity, this honour was gladly permitted him. Another distinction between them and the Knights was, that where the latter wore their beards, the former required to be closely shaven—a difference from the priests of the time, who wore the beard. They were likewise required to wear white gloves, "out of respect to the Lord's body." It is a very remarkable circumstance that at no time had the Templars a full complement of Chaplains, and they had often to call in priests of a neighbouring chapel to perform the offices of the Church in their houses. All who had received the first tonsure were eligible to the office of Chaplain, and when a deacon or sub-deacon desired to be raised to the rank of priest, the Master sent him to the Bishop of the diocese, who was bound to confer the required Order, on the demand of the Master.

The clergy were, by their oath, bound to obey the Master in all things, and the Master and the chief officers of the Order always had one or more priests in their trains to act as their secretaries, celebrate mass, and other religious functions. The priests, although forbidden to take any part in the government of the Order, soon obtained great power, and, as secretaries, if men of sense and talent, their counsels were implicitly followed. Their presence, however, gave great offence to several of the Knights, for we have Gerard de Caux, in his examination before the King of France in the days of the persecution of the Order, declaring that "the aged men of the Order were unanimous in maintaining that it had gained nothing in internal goodness by the admission of learned members."

The duties of the priests were precisely similar to those of monks in general. They officiated at all the services of the Order, and were present at the chapters. Their privileges were very unimportant. They had the best clothes, sat next the Master in chapter and refectory, and were served first at table. If they committed any offence, they were more lightly punished. If the heads of the Order, saw fit, they could rise to high honours, and they were very often found among the pre-

ceptors. The Attorney-General at Rome was always a person of importance, and generally a priest; for on the suppression of the Order, the celebrated Peter de Bononia, who so gallantly and eloquently defended the Knights at the time of their persecution by Philip le Bel held that office.

(To be continued.)

MASONIC NOTES AND QUERIES

SYMBOLOLOGY.

Can any of your readers give me a tolerably copious list of authorities on symbols?—E. E.

LODGE MUSIC.

It appears, by an advertisement from a brother in your pages, that an harmonium can be had for five guineas, say five shillings a-piece for a lodge of twenty members. There are few lodges in which some brother cannot be found to play. For eighteen guineas, or a pound a head, they can have an harmonium with five octaves and eleven stops.

There should be a by-law in each lodge that the organist, like the secretary, should be exempt from subscription, and we should soon get a body of organists from our young members. The proceeds of one initiation will provide an harmonium.—B. Y.

A NEW BRANCH OF MASONIC LITERATURE.

As a Masonic Archæological Institute is proposed, I direct the attention of its intending members to a new branch of Masonic literature or Masonic libels, pointed out in your pages at p. 131, and published by Roman Catholic booksellers. It appears they have reproduced two scandalous and lying works, Professor Robison's "Freemasonry," price 1s.; and "La France Maçonnerie," by Cyr, price 4s. 6d. As well might the vagaries of the Peculiar People be brought against our Bro. Pope Pius the Ninth and his votaries, as the vagaries of French Jacobin Masons against the Masons of England and Scotland. Parliament pronounced on this subject at the period of Prof. Robison's pretended revelations; and, as Bro. Tweddell says, the experience of sixty years has still further proved the loyalty and morality of Masons. Have the Roman Catholic publishers and printers of libels against Freemasonry republished the several works charging the Jesuits and other priests with tampering with Freemasonry?—E. L.

GRAND LODGE OF ANCIENT MASONS IN GERMANY (P. 128.)

How can it be said to be clearly ascertained that such a Grand Lodge was formed as early as 1452?—
QUERY.

Lost wealth may be restored by industry—the wreck of health regained by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgetfulness—even forfeited reputation won by patience and virtue. But, whoever looked upon his vanished honors—recalled his slighted years—stamped them with wisdom—or effaced from heaven's record the fearful blot of wasted time?

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PRIORITY OF THE LODGE OF GLASGOW ST. JOHN TO THE MOTHER KILWINNING.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see in your issue of February 8th an article by our highly-esteemed Bro., D. Murray Lyon, relative to the antiquity of the Cannongate Kilwinning and of St. John's Lodge, Glasgow, and would thank him for the information it contains; at the same time I have to find the same fault with reference to his remarks regarding the Cannongate Kilwinning as I find with those of Bro. Oneal Haye's,* viz., that the whole of it is about the existence of the Cannongate Kilwinning in the 17th and 18th centuries (which I do not dispute); what we want being proof of the existence of the Cannongate Kilwinning in the 12th century, which I am afraid, from the silence of both, neither can show.

So far as I know at present, the Mother Kilwinning shoot out the Cannongate Kilwinning branch in the 17th century. At same time, if there is proof of a prior existence, let us have it, also how far back?

I find Bro. Lyon also speaking of "the Lodge of Kilwinning's universally acknowledged claim to be the Mother Lodge of Scotland," which is simply a mistake." Bro. Lyon comes nearer the truth when he says, in the *Freemasons' Magazine* of April 27th, 1867, page 303, "Is almost universally believed." But if Bro. Lyon will look to page 115 of Bro. J. G. Findel's "History of Freemasonry," published in 1866, he will find him speaking of "the fable of the origin of Scotch Masonry at Kilwinning;" and I may add that in the aforesaid 303rd page of the *Magazine* it seems to be disputed whether 1140 or 1165 be the correct date of the foundation of Kilwinning Abbey. I find, however, that Bro. Lyon prefers to take the older date, 1140, as the date of the foundation both of the Abbey and Lodge.†

Again, in support of Bro. Findel's statements that Kilwinning is not the Mother of Masonry in Scotland, I would point to the foundation of the Glasgow Cathedral in 1123, in the time of Bishop John, which was built by the Brethren of St. John's Lodge, Glasgow, and which lodge seems to have existed there, not only from the time of Malcolm's Charter, but before that, from time immemorial, the Charter itself showing that it is not the constituting of a new lodge, but the giving of greater power to an already established lodge. In fact, our charter (whether the date be 1057 or 1157, as the case may be) is the first Constitution of a Grand Lodge in Scotland:—"None in my dominions shall erect a lodge until they make

* When Bro. Haye mentioned, on page 70 of No. 447 of the *Magazine* that "Judging from the proofs which I hold in my hand" the Cannongate Kilwinning is entitled to be ranked before the Mary's Chapel. I consider that he ought to have stated the nature of such proofs, as that was a very strong assertion.

† I would, therefore, respectfully hint to the Editors of the "British, Irish, and Colonial Masonic Calendar" that if the date 1140 were substituted for 926 in their book it would be nearer the truth.

application to the St. John's Lodge, Glasgow, and they considering their petition, and examining their character and behaviour, grant them a charter conform to their regulations." Now who can say but that even the Mother Kilwinning herself may have received her Charter from St. John's, Glasgow?

In Pagan's "History of the Cathedral and See of Glasgow," page 6, he says that the old cathedral* was sadly dilapidated, and that Bishop John, before 1124, began to build a new cathedral, which he consecrated on the 7th of July, 1136. Now what more naturally to be inferred than that part of the brethren of St. John's Lodge left Glasgow thereupon, and going to Melrose, founded the Melrose St. John's Lodge, and Melrose Abbey also, which was begun in 1136. I am the more encouraged to believe this seeing the inscription on Melrose Abbey (which has stood there for centuries, a silent protest against the pretensions of the Kilwinning Lodge to the title of Mother) connects Glasgow with Melrose. The inscription is as follows:—

"John Murdo sum tym callit was I,
And born in Parysse certainly,
And had in keyping all masom wark
Of Sanctandroys, the hye Kyrk
Of Glasgu, Melros, and Paslay,
Of Nyddysdayl, and of Galway.
Pray to God, and Mari baith,
†And sweet St. John, keep this haly kyrk
frae skaith."

I cannot give the exact date when this inscription of John Murdo's was cut and placed in the wall when built. It is certainly very ancient; but as "it was a principle with these mediæval artists that even the smallest detail should have a meaning and serve a purpose," I would naturally infer that he wrote down the names of the buildings in their chronological order, and on examination I consider such to have been the case, the Glasgow Cathedral being founded in 1123, Melrose 1136, Paslay 1160, &c. In the "History of Melrose Abbey," by James A. Wade, page 106, he says:—"Newstead was early noted for a society of Masons that settled there. Their craft was in high repute, and what they bequeathed to us, although in ruins, fully sustains their ancient reputation. The institution of St. John's Lodge of Freemasons, Melrose, is said to be as far back as the building of Melrose Abbey, in 1136—one John Murdo, who by the chronicle of Melros had in keeping all mason work at the building of St. Mary's Monastery, having been the first Grand Master," so that the Lodge of Glasgow St. John seems to have given to the Melrose St. John its first Master.

So far as I can carry it out at present, I do not consider that the Kilwinning had any connection with Melrose, but rather, if the Mary's Chapel built Holyrood in 1128, they may have sent a branch at

same time to Kelso, and which branch, or part thereof, afterwards went to build Kilwinning Abbey, and formed the Kilwinning Lodge; but if the Mother Kilwinning was connected with Melrose, then it must come under the St. John's Lodge, Glasgow.

I would like very much to get a proper explanation of the origin and meaning of the title "Mother" as applied to the Kilwinning Lodge. I find in the *Free-masons' Magazine* of January 11th, 1868, page 35, an attempted explanation by the new R.W.M. of No. 0, Bro. Colonel Mure, which I greatly fear is not quite satisfactory. He says—"That the name mother had been given her from the fact of foreign Masons having found an asylum in the old village from the persecution of the Pope in the 12th century." What a capacious bosom the Mother must have had! seeing that in the 12th century Scotland was almost completely overrun with Masons—Masons here, there, and everywhere building up cathedrals, monasteries, &c., by the score; and yet the gallant colonel gravely tells us that they all "found an asylum in the old village."

I am afraid that until I get a better explanation, I must say that I can hardly believe that the title of "Mother" had any connection with the Kilwinning Lodge before the rise of the speculative lodges, in the 16th or 17th centuries. And as the Lodge Kilwinning gave many charters, it is likely the name may have arisen then, as the lodges holding from it might have called it "The Mother." But at present I know of no evidence to show that it was called so before the 16th century.

The Glasgow St. John's Lodge seems to have rather been against speculative lodges, as we find that in the year 1729 those brethren of Glasgow St. John's who wished to admit speculative Masons into the lodge were either expelled or left, as we find them getting a charter from Mother Kilwinning, which was the first Constitution of the present St. Mungo Lodge, No. 27, and I believe about the first establishment of speculative Masonry in Glasgow, the date of the Glasgow Kilwinning Lodge, No. 4, being 1735. And thus from the title "Mother" having become attached to the Kilwinning Lodge at a comparatively recent date, the Mother Kilwinning has gradually built up her pretensions, and has assumed the title of the Mother of Masonry in Scotland. Just as with Rome, the Lodge Kilwinning has not all been built in one day.

The Lodge of Glasgow St. John's may prove to have been the cradle of Mediæval Masonry in Scotland, the Kilwinning, I am afraid, never; although, looking back from the present stand point, all must admit that it has been one of the schools of Masonry. I am rather astonished at such a Masonic veteran as Bro. D. Murray Lyon showing at the outset such a sign of the weakness of the Kilwinning position as he does when he says, "That, however the genuineness of the St. John's Charter may be settled, it could never interfere with the right of the Mother Kilwinning on all occasions to rank next to the Grand Lodge of Scotland. This position was confirmed to it in 1807, on its corporation with the Grand Lodge; and the repudiation of that compact by the Grand Lodge would be the signal for the Lodge Kilwinning to reassert its ancient independence and resume its functions as a Supreme Masonic court." Now I

* There were several Glasgow cathedrals upon the same site, viz., what went before Bishop John's, Bishop John's itself, which was burned, and the present one, from Bishop Joceline's time, 1181. In digging round the foundations of the present cathedral lately, portions of the capitals, architraves, &c., of Bishop John's Cathedral were discovered.

† Sweet St. John, I consider to mean St. John the Evangelist, on whose day we hold our yearly festival and installation of office-bearers.

would not desire to see any such foolish event happening as Bro. Lyon hints at; but, on the other hand, if the grounds on which the Lodge Kilwinning attained to her present position are proved to have been false, what real good would that position do her? It would simply be gilding not solid gold. And if the Lodge Kilwinning were to leave the Grand Lodge of Scotland after St. John's had proved its priority, I am rather afraid it would make a poor figure as a Supreme Masonic Court, as it would find that it had suffered through more light.

But the Mother Kilwinning has peculiar claims to a high position; and supposing St. John's succeeds in proving its priority, I would desire nothing better than to see the Kilwinning and St. John's placed side by side, both giving way a little, and grasping each other as brethren. And as both of us have thrown in our lot with the Grand Lodge of Scotland, let us strive who can advance her interests most. For although historical truth must be brought to light, yet we must not allow that to interfere with our duty as brethren.

On considering what I would judge to be the proper position of Melrose St. John, I consider it to be strange that I agree with Bro. Oneal Hays in placing it as No. 3, that is going on the idea of age. Although we differ greatly regarding the others, I make out the priority to be Glasgow St. John's (without going further back at present) say at building of Glasgow Cathedral, of 1123, No. 1; St. Mary's Chapel (if it built Holyrood Abbey), in 1128, No. 2; Melrose St. John, at Melrose Abbey, in 1136, No. 3; Mother Kilwinning coeval with Kilwinning Abbey in 1140, No. 4, Scoone and Perth No. 5, unless as I said formerly Cannongate Kilwinning can show grounds of priority.

Bro. Lyon gives some remarks and questions about our charter, so I will now turn to it a little, more critically than I have hitherto done.

The No. 3 after Malcolm's name I consider to be worth nothing, the correctness of the date is a question, at first sight the chief ground on which the Charter can claim existence before 1115 is the name Andrew Hamilton, Bishop of Glasgow, there being no such bishop after 1115, but after seeing the contracted Latin so much used in the Royal Charters of the 12th century, our translator may have made a mistake inadvertently. But let us take the three names of Gilbert of Monteith, Sir Robert of Valen, and Adam of Stenhouse, and try to discover in whose reign these three contemporary individuals lived. In the Great Charter of Velso of Malcolm IV., 1159, I find the names of Earl David my Brother Earl Duncan, and Magistro Andrea. Now I know of no Earl David, my brother, that could be in Malcolm Canmore's reign. In the Charter to Burgh of Ayr of William the Lion, I find both Philip and William of Valsines, mentioned. Philip de Valen is also mentioned in our Charter from William the Lion about 1192. So that it is likely that the Sir Robert of Valen in our old Charter is one of the ancestors of Philip, perhaps his father (if our Charter dates 1157).

As the attempt to decipher our old Charter anew may take some time, I would respectfully and fraternally ask of some of some of our brother historical scholars, to enable us to find out when the three parties I named above lived?

I have not yet been able to get the particulars of the case in the Court of Session where our old Charter was sustained, but the Clerk of the Incorporation has promised to look over the books and give me them in a few days. I may however mention here that while it was taken as a Genuine old Royal Charter, I understand it was without reference to its exact date.

Bro. Lyon also says "Malcolm IV. began to reign thirteen years subsequent to the period at which the Lodge of Kilwinning is believed to have been first constituted." Very good Bro. Lyon, but on the other hand the brethren of the Lodge of Glasgow St. John, were engaged at the building of Glasgow Cathedral in 1123, seventeen years before the Lodge of Kilwinning is believed to have been first constituted, and as I said before the age of the Lodge of Glasgow St. John is the age of the old Charter Plus, time immemorial. A careful reading of the Charter will show that—e.g. How could the Masons of Glasgow have known that lodges had been erected "contrary to the rules of Masonry" unless from the knowledge they already possessed as members of a regular lodge; again it does not say the Masons of Glasgow shall have a lodge for ever to be called the St. John's Lodge. But it is taken as granted that St. John's is the name of the lodge already existing.

I have shown our Old Charter was not the foundation of St. John's Lodge Glasgow, but an evidence of its existence at a particular date. Now supposing this Old Charter were altogether done away with, let us look at what St. John's could say for itself without it. Well then 1st, an old cathedral existed at Glasgow before 1123. 2ndly, a cathedral was founded there by St. John's Lodge (if not by whom?) in 1123. 3rd. A cathedral was again founded there in 1181, and a charter of encouragement granted by William the Lion about 1192, and speaking of this charter, Hamilton, of Wishaw, in his description of the Sheriffdoms of Lanark and Renfrew, says, page 162, "The following Charter*† suggests an inquiry whether the building of cathedral churches, monasteries, and other important ecclesiastical buildings may not have given rise to the Societies of Freemasons."

"Fraternitatem quam ad ejus constructionem venerabilis Jocelinus ejusdem ecclesie episcopus."†

Fourthly. Completion of the choir of cathedral about 1250, the Bishops of Glasgow also keeping the Masons employed at their own houses.

Fifthly. Old Stockwell Bridge built over the Clyde, about 1360.

Sixthly. Spire of cathedral built, and crypt below the Chapter House, 1420; Chapter House and Lady's Chapel built, about 1440.

Seventh. Glasgow University built, about 1450.

Eighth. Crypt of south transept built and interior of cathedral decorated, &c., about 1500.

Ninth. Archbishop Beaton, who also held the Abba-cies of Arbroath and Kilwinning, enclosed his palace

* As our old Charter had been lying stowed away in our old box in the consistory house of the cathedral for perhaps a century and a half previous to its discovery about thirty years ago when consistory house was taken down, Hamilton would know nothing of it.

† Besides the above quotation, I give the title of Charter, viz., "Carta Willielmi Regis qua confirmat fraternitatem constitutam ad constructionem ecclesie Glasguensis."

(which had to be built first) with a noble stone wall of Ashlar work, with bastion and tower, 1512.

Tenth. The Incorporation of Masons, with whom the lodge has been connected since its chartering) got a new charter from the magistrates of Glasgow, containing alteration of the fees, &c., 1551.

Eleventh. Glasgow Cathedral saved from destruction at the Reformation by the craftsmen of Glasgow* about 1580; or, as I consider I may safely say, chiefly by the Masons, seeing that until 1600 the Wright Craft and most of the other crafts in Glasgow, "were all under the jurisdiction of the Masonic Incorporation and Lodge."

Twelfth. Subscription of Masons of Glasgow to Wm. St. Clair's Charter, Bro. Boyd, Master, 1628.

Thirteenth. Split amongst the brethren of St. John's Lodge, Glasgow, in regard to speculative Masonry, 1729.

Fourteenth. Lodge of Glasgow St. John joined the Grand Lodge of Scotland, 1850.

In Glasgow the St. John's Lodge has always found what was necessary, both for its existence and fixture there, viz., plenty of work. What between the building of the cathedral, the bishops houses and palaces, &c., also the other work required about the city, the St. John's Lodge would always have (since its first foundation), from time immemorial, more or less brethren on the roll.

Yours fraternally,

W. P. BUCHAN.

P.S.—I see in your number of Feb. 15th a letter from R. Y. relative to our old Charter, in answer to which I would ask him to read Bro. D. Murray Lyon's article in your number of Feb. 8th, and also the above letter of mine, then let him read the Great Charter of Holyrood of David I., wherein he will find the words, "Quadraginta solidos, uiginti solidos," and "Decem libras;" and after he has read these, I would ask him if he still persists in affirming that St. John's Charter (whether given by Malcolm III. or IV., and making any necessary allowance for unintentional mistakes on the part of the translator) "is an impudent forgery, executed since the year 1740, and perhaps comparatively recently?" As, if he informs us that he is still of the same opinion, we must try what special answer we can give him, more especially if he adds his name to his next communication, which would make it more worthy of attention under the circumstances.

I would add, at present that as yet I have not had the old Charter in my own hands (which I under-

stand is in Monkish Latin), but have been writing hitherto on the faith of the English translation.—W. P. B.

Since writing the above I have had our old Charter in my hand for a short time. It seems to have suffered from fire or heat on the part outside when folded up. A great part of the Latin writing may be deciphered with ease; but it is for the most part "folded out" at the folding.

I find that the English translation we have is incorrect. It contains an interpolation, and there are also words in the Charter not in the translation. There is no number 3 after Malcolm's name, which is quite distinct. The seal has been lost. I cannot as yet make out anything about the date; but more about it by-and-bye.

I consider that the Charter is as much like a forgery "executed since 1740" as an old Scotch bank note, which has passed through a thousand hands, is like a crisp new Bank of England note. I shall have more to say again.

Yours fraternally,

W. P. BUCHAN.

M.W. BRO. ROBERT MORRIS AT LIVERPOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As I must needs pass so hastily through London to catch the Marseilles steamer of the 18th that I cannot make even the briefest call upon you, I beg leave to drop into the post-office here this hasty effusion, in evidence that I am mindful of your excellent magazine, even at the hour when so many novelties crowd upon me and so many anxieties oppress me. My journey hither in the *France* has been an average one in duration, and, for the wintry season, smooth and pleasant. May I not hail this as an augury of good things to come?

I esteem myself fortunate in having secured for myself as *compagnon de voyage*, through the entire of my Oriental journey, an old fellow-labourer, Mr. David W. Thomson, of Fulton City, Illinois, formerly the Masonic lecturer of his State, Deputy Grand Inspector General 33° A. and A. R., and a singularly genial and pleasant gentleman. I hope that on our return in July next I shall be privileged to introduce him to you.

The only incident of our passage from New York that could in the least interest the readers of the *Magazine*, was a little symposium of the Freemasons on board the *France*, held yesterday, at my suggestion. We "of the mystic level" stole quietly away from the crowd, and having previously tested each other by the ancient methods, opened an "Entered Apprentices Lodge" for the nonce. The names of our temporary dignitaries, and the entire of the proceedings are thus chronicled in the records of the occasion:—

"Records of a Moot Lodge, opened on the degree of Entered Apprentice, in the Purser's-room of the steamship *France*, Thursday, February 13, 1868, at 2 o'clock p.m. :—

"OFFICERS AND MEMBERS PRESENT.

"Robert Morris, late Grand Master of Kentucky, U.S.A., &c., as Worshipful Master.

* As Sir Walter Scott has it in "Rob Roy":—"By good luck, the worthy James Rabat was Dean o' Guild that year (and a gude mason he was himsell, made him the keener to keep up the ould bigging), and the trades assembled, and offered downright battle to the commons, rather than their kirk should coup the crans, as others had done elsewhere. It wisna for love of Papery—na, na,—hane could ever say that o' the trades o' Glasgow. Sae they sune came to an agreement to tak a' the idolatrous statues of saints (sorrow be on them) out o' their neuk. And sae the bits o' stane idols were broken in pieces by Scripture warrant, and flung into the Molendinar burn, and the ould kirk stood as crouse as a cat when the flaes are kaimed off her, and a' body was alike pleased. And I hae heard wise folk say that if the same had been done in ilka kirk in Scotland, the reform would just hae been as pure it is e'en now, and we wad hae mair Christian-like kirks."

"David W. Thomson, late Grand Lecturer of Illinois, U.S.A., Honorary Member of Supreme Council 33° A., and A. R., Northern Jurisdiction, &c., as Senior Warden.

"George Catchpole, Senior Warden of Rose Lodge, No. 590, Rose, Wayne County, New York, U.S.A., as Junior Warden.

"William Thomas, First Officer of the steamship *France*, of St. John's Lodge, New Brunswick, N.A., Treasurer.

"George Campbell, Fourth Officer of the steamship *France*, of British Oak Lodge, No. 831, Stratford, England, as Secretary.

"W. G. Barrett, purser of the steamship *France*, of Piatt Lodge, No. 194, New York City, U.S.A., as Senior Deacon.

"James Wilson, Chief Engineer of the steamship *France*, of Mariners' Lodge, Liverpool, England, as Junior Deacon.

"Thomas Hughes, of the steamship *France*, of Amity Lodge, No. 323, of New York City, U.S.A., as First Master of Ceremonies.

"William Carroll, of the steamship *France*, of Varich Lodge, No. 31, Jersey City, New Jersey, U.S.A., as Second Master of Ceremonies.

"William Dempster, of Commonwealth Lodge, No. 409, Brooklyn, New York, U.S.A., as Tyler."

The business of the meeting consisted of the interchange of genial proffers; delivering anecdotes illustrative of the practical character and vast spread of the Institution; and reciting a few well-known poems of the Craft. The Worshipful Master being called upon for an "effort of his muse," delivered himself of the following lines, composed the night before, and dedicated to the occasion. It is needless to say that with such favourable critics this production had a reception that would probably have been denied to the finest effort under other circumstances:—

THE REVOLVING LIGHT OF THE SKELLIG.

"When hastening eastward o'er the waste,
By ocean-breakers rudely chased,
Our eager eye seeks out the smile
That marks the dangerous Skellig isle,—
We joy to catch the flashing ray
That guides unerringly our way.

"What though in momentary gloom
Night may resume her sable plume;—
What though the clouds may settle down
And threaten ocean's stormiest frown;—
Lo, flashing far across the main,
The Skerries' Light comes out again!

"So wandering on life's stormy sea,
Oh, Craftsmen, by God's grace, may we,
The tempest-tost and weary, find
In gloomiest hour, in saddest mind,
Our Skellig Light from Heavenly sun
To draw us safely, swiftly on.

"Should He withdraw his smiling face,
'Tis but to try our faithfulness;
Should He our pilgrimage enshroud,
He stands behind the threatening cloud:
And though He smite us with a blow,
It is His gentle chastening too

* * * * *

"Craftsmen, draw nigh, and learn, with me,
These lessons from Freemasonry:
Each implement in mystic hand
Bids us this precept understand,—
That 'he who'd serve the MASTER's state
Must work in Faith, in Patience wait!"

And then the happy circle was dissolved, never to be re-formed, unless in that Grand Lodge "that's far awa'."

I take it for granted that you have no reader so obtuse but that he will take all this record, with names of officers, &c., in a Pickwickian sense!

Yours fraternally,

ROBERT MORRIS.

Liverpool, Feb. 14.

AMERICAN FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I presume you would like to know something of Masonry in this part of the world. I do not suppose I can write anything of much interest, but I will send you as soon as published (which will be soon) the published proceedings of the Grand Bodies held in this city for the State of Michigan. If you will look on the map you will see how small a part of the United States is Michigan, and when you receive the proceedings of the Grand Bodies can form some estimate of the strength of our Institution in this country. Monroe Chapter No. 1, of R.A.M., is a subscriber to your *Magazine*, and we receive it with great regularity every Saturday, the number dated Jan. 18th being now before me, being but fourteen days apart. Its arrival is looked for with much interest. We have in this city six lodges of Master Masons, two Chapters of R.A.M., one Council of Royal and Select Masters, one Commanding K.T., one Lodge of Perfection, one Council Princes of Jerusalem, one Chapter of Rose Croix of H.R.D.M., one Consistory of Sub. P.R. Secret 32°, one Chapter Rose Croix, one Senate of H.P. of the Rite of Memphis. The brethren meet once a week to read essays and to debate questions, a sort of school to learn the brethren to read and speak, and to acquire a better knowledge of the history and jurisprudence of Masonry, and a society or association called the "Detroit Mutual Relief Committee." Enclosed you will find a synopsis of the by-laws which will give you a good idea of its object.

You will please give to Bro. E. J. B. Bumstead, P.M. and Sec. of Lodge No. 548, our warmest thanks for his kindness in setting the matter of our "American brother's visit" in its true light. "Render unto Cæsar," &c. We often wish we could pay you a visit and be back again in time for our morning labour, but as we cannot do that we do the next best thing, read your *Magazine*. We are with you in the spirit if not in the flesh.

Yours fraternally,

J. J. BARDWELL, 32° and P.H.P.

Detroit, Michigan, U.S., Feb. 1, 1868.

ROYAL ARCH AND SOME OTHER QUESTIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The observations of Bro. Findel as to the non-existence of the R. Arch degree before 1740 are very inconclusive and unsafe. We are in no position to rely upon negative evidence, until we have all the evidence, and have exhausted it.

The misfortune is, we have collected very little evidence, either positive or comparative, as to the history of Freemasonry and the rival societies in the beginning of the last century. These, it is known, were most numerous; but, unfortunately, very little has been published upon them. Their few records are to be found in newspapers, broadsides, pamphlets, and private letters. It will take a great deal of hunting in the British Museum to make known to us what may be findable there. Indeed, until we have a library of our own, we shall hardly be able to compass this subject; and yet we may look for a continuous succession of societies, like the Society of the Trowel, described at page 131, becoming more and more numerous towards the beginning of the last century. Some of these societies were rivals of Freemasonry; from some it is to be believed degrees were introduced into Masonry.

The whole history of the Italian and other societies like that of the Trowel has to be collected. There is a curious account of a Society of Artists, at Rome, described by Cornelius de Bruges in his travels. As yet our only collections refer to the guilds, and have yielded valuable illustrations; but the convivial societies and mystic societies are much more likely to furnish material.

I cannot see why Bro. Findel should expect to find the R. A. degree transplanted into France, Germany, Ireland, or Scotland. France had its own crop of degrees. Nothing depends on the mission of Pritchard. It has been pointed out in your columns that Pritchard's account of the three degrees is open to the impression that he was not a Mason; and if he got hold of a mutilated account of the three degrees, it does not follow that he would obtain others. The chief revelationists have been non-Masons, who have profited by the carelessness of note-making brethren.

There is no justification for Bro. Findel's assumption that all high degrees or deviations from the Craft originated in France after 1740, for there was previous to that a mania in England for strange degrees and mystic rites.

The Royal Arch has always been a favourite English degree, and has not been a favourite elsewhere. We want time and study for the decision of these questions.

Yours fraternally,
R. Y.

H.R.H. PRINCE SKANDERBEG.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have noticed for a long time a Masonic advertisement in your columns, which describes the advertisers as watchmakers, jewellers, and medallists to H.R.H. Prince Skanderbeg.

So far as I know, your's is the only journal in Europe in which the name of Prince Skanderbeg has appeared for some years, and I therefore wish to ask these brethren who is H.R.H. Prince Skanderbeg?

To the best of my knowledge and belief there is no Prince of that name, nor has there been for the last four hundred years, and assuredly no one en-

titled to the designation of H.R.H. There is no such person as Prince Skanderbeg known to historians, heralds, or genealogists in any country of Europe at this time. Who Skander Beg was we very well know.

When an eminent firm takes a leading position in the confidential occupation of supplying Masonic paraphernalia, it is very desirable to know the ground on which they put forward such a novel appeal to the patronage of the Craft as the patronage of H.R.H. Prince Skanderbeg.

I may observe that the address of H.R.H. is much desired by a brother who has not seen him for some years.

Yours fraternally,
A. MASON.

IMPOSTORS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see in the *Magazine* of Saturday last that a brother wishes to know the best method of testing an impostor. If he will ask the travelling brother to have his carte de visite taken, he would then soon see if the beggar was genuine or not. We at Carlisle once had one of that stamp, and fortunately he never made his appearance again.

Yours fraternally,
A. WOODHOUSE.

WHY THE SQUARE IS USED AS ONE OF THE LIGHTS IN MASONRY.—To explain our ideas on this matter we will only repeat the words of a celebrated author; treating of the rise and progress of the sciences, he says, "We find nothing in ancient authors to direct us to the exact order in which the fundamental principles of measuring surfaces which terminated by right lines, and amongst these with the most simple. It is hard, indeed, to determine which of those surfaces, which are terminated by a small number of right lines, are the most simple. If we were to judge by the number of sides, the triangles has, indisputably, the advantage. Yet I am inclined to think that the square was the figure which first engaged the attention of geometers. It was not till some time after this that they began to examine equilateral triangles, which are the most regular of all triangular figures. It is to be presumed that they understood the rectilinear figure first to which they afterwards compared the areas of other polygons, as they discovered them. It was by that means the square became the common measures of all surfaces; for in all ages, and amongst all nations of which we have any knowledge, the square has always been that in planimetry, which the unit is in arithmetic; for though in measuring rectilinear figures we are obliged to resolve them into triangles, yet the areas of these figures are always given in the square. Thence we are led to determine that the square was the first and original figure in geometry, and as such was introduced into our Lodges." The square was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy Tabernacle, sanctioned with the immediate presence of the Divinity.—*Masonic Tidings*.

MUSIC IN LODGES is not only a practice sanctioned by time, but one which is highly recommended for various reasons. Every brother who has been accustomed to it in a lodge feels its absence in a remarkable degree. Its omission detracts vastly from the impressiveness of the various ceremonies, and steps should be taken where it is wanting to supply its place as soon as the funds of the lodge will admit. More attention has been paid to this desideratum latterly than formerly, and we hope to see the subject still more engage the consideration of the Fraternity. We all know how an ecclesiastical service is enriched by an organ and the vocal faculty, and why should not our "services" be?

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

SUSSEX.—It is pleasing to record that Freemasonry in this southern county progresses—flourishes. Bro. Lord Pelham, *M.P.*, the successor to Bro. Colonel D'Albrac, as Grand Master of the province, is making himself acquainted with the lodges generally; has paid many visits and purposes visiting all. We believe that the selection of the noble lord and brother has given the greatest satisfaction, and that much good will naturally arise from the same. Bro. Turner, as the D. Prov. G. Master, is esteemed by all the brotherhood, and no G.M. could wish for a more able assistant. In Brighton the members of the various lodges have of late bestirred themselves to have a home of their own, and the result is, the engagement of commodious apartments at the Royal Pavilion, with retiring rooms and required accommodation. Such will be rented of the Town Council, and we are inclined to believe that the step is one in the right direction.

BRIGHTON.—A MASONIC GATHERING.—The late ball at the Pavilion will enable the promoters thereof to give another life governorship—this time to the Boys' School.

BRIGHTON.—*Royal York Lodge* (No. 315).—The installation banquet of Bro. W. Hudson, W.M. elect, will take place on Tuesday, March 3rd, when, as usual, the largest assembly of brethren in Brighton, will honour him to whom honour is due, by reason of his general attention to the duties of his office, and preparation for the important office he is about to occupy.

HORSHAM.—*Mid-Sussex Lodge* (No. 1,141).—This lodge has sustained a great loss in the removal, somewhat suddenly, in the prime of life, of its first W.M., Bro. Frederick Slight. At its last monthly meeting on the 1st inst., an address of condolence was voted to Mrs. Slight, couched in that fraternal language in which Freemasonry delights and abounds. The Mid-Sussex Lodge, established twelve months only, has nearly forty members; all liabilities have been discharged, and the lodge boasts of a balance in hand. A word of praise is due to the S.W. and J.W. of the lodge, who have been the mainstay thereof.

FROM Constantinople, by telegram, dated Feb. 13th, the *Levant Herald* states that the Egyptian Prince Mustapha Fazil has just been made a Freemason.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This old lodge met on Tuesday, the 18th inst., at the Bridge House Hotel, Wellington-street, Southwark. Bro. T. J. Sabine, W.M., opened the lodge and officiated all the evening. Ballots were taken for five candidates for initiation, and for one joining member, and declared to be in each instance unanimous in favour of admission. Two brethren, Bros. McNair and Ledson, were raised; Bros. Tustin, Cramp, Timothy, Broadbridge, and Edwards were passed; and Messrs. Judge, Prokatsky, and Silversides were initiated. The work was well and creditably done. Twenty guineas from the lodge funds were unanimously voted to the Boys' School, and ordered to be placed on the list of the W.M., who was the Steward for that Charity at the next festival representing the lodge. Five pounds were voted unanimously from the charity fund for the Masonic lifeboat fund. Bro. H. J. Turney was unanimously elected as the Steward to represent

this lodge at the forthcoming festival for the Royal Benevolent Institution, to be held in January, 1899. There were present during the evening, Bros. F. H. Ebsworth, S.W.; D. Rose, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; M. A. Loewenstark, S.D.; G. Free, J.D.; A. P. Stedman, as I.G.; F. Walters, P.M.; E. N. Levy, P.M.; J. Trickett, H. G. Turney, A. L. Dussek, and many others. The lodge was closed. The visitors were, Bros. J. J. Hayho, 861; H. Massey, S.W. 619; and Fudge, 1,178.

LODGE OF JUSTICE (No. 147).—This old lodge was held on Wednesday, the 12th inst., at the White Swan Tavern, High-street, Deptford. Bro. J. Patte, W.M., presided, and there were present, Bros. Batt, S.W.; Percival, J.W.; J. Lightfoot, P.M. and Treas.; J. Bavin, P.M., Sec.; W. Andrews, as S.D.; Sadler, J.D.; Dilley, as I.G.; G. Bolton, J. Cavell, F. Walters, H. Moore, and N. Wingfield, P.M.'s; and others. The work done was passing one brother to the second degree, and initiating a gentleman into the Order. The lodge was draped in deep mourning in memory of Bro. J. Porter, who had died a few days before the lodge had met. He was the landlord of the house, and was well and deservedly respected. The lodge was closed, and the brethren immediately separated. Visitors:—Bros. Gale, P.M. 548; Smith, 548, &c. The work was well and ably done by the presiding officers.

UNITED STRENGTH LODGE (No. 228).—The members of this lodge met at the Old Jerusalem Tavern, St. John's-gate, Clerkenwell, on Tuesday, the 11th inst. The brethren present were Bros. E. Davies, W.M.; H. F. Wearing, J.W.; A. Colston, I.P.M.; J. Crump, P.M., Sec.; J. A. Winsland, P.M., Treas.; T. H. Bromley, P.M.; J. Terry, P.M., W.S.; J. Hall, C. R. Humphrey; J. Kemp, I.G.; A. B. Vivian, S.D.; F. J. Hunt, Dir. of Cers.; H. Morton, J.D.; C. Braid, Org.; G. King, J. Calver, C. E. Debney, J. Thaine, H. J. Sutton, W. Browne, and other members. Visitors:—Bros. J. E. Carpenter, W.M. 1196; W. Sawyer, J.W. 1196; Bass, P.M. 27; Hunt, 186; Littlewood, 780; Codner, P.M. 45; Rowell, 389; Butler, 704; and Denyer, P.M. 902. The W.M. initiated Messrs. J. Lowenthal, J. Hill, and J. A. Goodwin; passed Bro. While; and raised Bro. Greene. Bro. Edward Davies, W.M., having been re-elected W.M. for the present year, then appointed the following brethren as his officers, Bros. A. Colston, I.P.M.; A. B. Vivian, S.W.; H. Morton, J.W.; J. A. Winsland, P.M. Treas.; J. Cramp, P.M. Sec.; F. J. Hunt, S.D.; G. King, J.D.; C. E. Debney, I.G.; Charles Braid, Org.; J. Thaine, Dir. of Cers.; H. J. Sutton, Assist. Dir. of Cers.; J. Terry, P.M., W.S.; and J. Beckett, Tyler. After the business was concluded, the brethren sat down to a sumptuous banquet served in first-rate style, and which reflects great credit on Bro. Wickens, the host. After the cloth was removed the W.M. gave the usual toasts, which were duly responded to. Several songs were given during the evening, which added greatly to the enjoyment of the brethren, and all separated at an early hour in peace and harmony.

ROYAL ALBERT LODGE (No. 907).—The brethren of this lodge held their usual meeting on Monday, the 17th inst., at the Freemasons' Tavern. Bro. W. H. Farnfield, W.M., was in his place, supported by Bros. C. Chard, S.W., and H. J. Lewis, J.W.; and Bros. J. Smith, J. A. Farnfield, and T. Peters, P.M.'s, were also present. The first business was the raising of Bro. J. Leary, which having been satisfactorily gone through, Bro. S. H. P. Moore was advanced to the degree of a F.C., and Mr. T. H. Fowler, whose name was unanimously approved on the ballot, then received the benefits of initiation. A report was presented from the committee appointed at the last meeting to consider as to the desirability of removing the lodge. This recommended the brethren to remain in their present quarters for the present, which was unanimously adopted on the motion of Bro. J. Smith, P.M., seconded by Bro. T. Peters, P.M. A ballot then took place for the election of a W.M. for the ensuing year, when Bro. C. Chard, S.W., was unanimously elected, amid the warm congratulations of the brethren, by all of whom he is held in the highest estimation. The lodge also as unanimously elected their respected Bro. J. Smith, P.M., as their Treasurer, and Bro. J. Daly was elected Tyler. Bro. J. Smith referring to the past services Bro. W. H. Farnfield had rendered their lodge as the W.M. during the past year, proposed that he be presented with a P.M.'s jewel. This was seconded by Bro. Peters, P.M., and carried *sem dis*. Bro. H. J. Lewis, J.W., spoke in feeling terms of the loss the lodge had sustained by the death of Bro. Horatio Ravaisson since the last meeting, and moved that a letter of condolence be sent by the Secretary to the widow and

friends. This was seconded by Bro. J. F. Hallett, and received the unanimous assent of the brethren. It was then arranged that an audit committee meeting should be held the third Monday in March, which any member of the lodge could attend. The lodge having been closed in due form the brethren adjourned to the banquet, which was served in a manner giving great satisfaction to all. The banquet-table was, as is usual with the Royal Albert, graced with the presence of several visitors, among whom were Bros. J. Lovell Jones, 165; J. G. Marsh, W.M., 192; W. Bourne, G. Pymm, T. Strip, S. Homeward, all of 749; H. Gabb, 72; J. Allinson, 256; and Baker, 555. The usual Masonic toasts were given and received with great *clat*, and the brethren also drank, amid much enthusiasm, "Success to the Masonic Charities," on behalf of whom, Bro. Terry, of the Royal Masonic Benevolent Institution, returned thanks.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—A meeting of this lodge was held at the George Hotel, on the 12th inst., at seven o'clock. Present:—Bros. Sutherland, P.M., W.M. *pro tem.*; C. Carnegie, P. Prov. G. Supt. of Works Essex, I.P.M.; Wolverson, S.W.; Newman, J.W.; Ray, S.D.; Eustace, J.D.; Calthorpe, I.G.; Rix, Jenkinson, Webb, Donnolly, and Middleton. Visitors:—Bros. Cole; Quilter, J.W.; and Bagg, Angel Lodge (No. 51, E.C.); and Bro. Black, 56, I.C. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last meeting were read and confirmed. Bro. Carnegie, Sec., read the quarterly communication of the Grand Lodge, also receipts from the Royal Benevolent Institution. The Royal Masonic Institution for Boys and the Royal Masonic Female School for £2 2s., being the annual subscription of the United Lodge to each of those Charities; and letters from the Secretary of the Masonic Female School, asking the lodge to appoint a Steward for their annual festival on the 13th May; from the Lodge of Antiquity, Wigan, asking for the votes of the lodge in favour of Bro. H. Miller; and a circular asking the lodge to support J. Addison, a candidate for the Boys' School. The lodge was then opened in the second degree, when Bro. Webb, who had been passed to the F.C. degree at the last meeting, was examined as to his proficiency in that degree by Bro. Carnegie, I.P.M. He was then entrusted by the W.M. and retired. The lodge was then opened in the third degree, and Bro. Webb was raised to the sublime degree. The lodge was then closed down to the second and first degrees, and after the transaction of some other business, the lodge was closed in time and form, and with solemn prayer.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The first regular meeting of this lodge for the year was held at the Freemasons' Hall, on Wednesday, the 5th inst., at which the W.M., Bro. Kelly, D. Prov. G.M., presided. The following brethren were also present:—Bros. Pettifor, P.M., P. Prov. S.G.W., as S.W.; Stanley, J.W.; Wear, P.M. and Treas.; Sculthorpe, 523, as Sec.; Burton, I.G.; Ride, and Rev. I. G. Packer. Visitors:—Bros. S. P. Ekin, Prov. G. Lodge of Cambridgeshire; J. Bain, 60, Glasgow; Duff, P.M. and Prov. G.D. of Cambridgeshire; Brewin, P.M. and P. Prov. S.G.W. Hunt; G. Tollar, J.W. and Prov. G. Steward; J. C. Clarke, Partridge, Harris, Lewin, and Knight, 523. The lodge having been opened in the first degree, and the minutes of the festival having been read and confirmed, letters of apology for absence were read from Bros. Gosling, S.W. and Thorpe, S.D., who were confined to their houses by illness, and Bro. Stretton, Sec., who was in North Wales. The lodge having been opened in the second degree, Bro. the Rev. I. G. Packer was called to the pedestal, and examined as a F.C., when, having retired, the lodge was opened in the third degree, and Bro. Packer was raised to the sublime degree of M.M. The lodge was afterwards closed in the third and second degrees, and, finally (after the W.M. had invested Bro. Packer as Chaplain, and a gentleman had been proposed as a candidate for initiation) in the first degree, and in harmony. The brethren then adjourned to refreshment, and spent an hour or two very pleasantly.

NORFOLK.

KINGS' LYNN.—*Philanthropic Lodge* (No. 107).—The meeting for installation of W.M. of this lodge was held at the lodge room, Globe Hotel, on Monday, the 3rd inst. The lodge assembled at four o'clock, and after transacting the usual business, a board of Installed Masters was duly formed, and Bro. G. G. Sabler was installed into the chair of K.S. Bro. James Dunsford, of Norwich, performed the ceremony in a very able and impressive manner. The new W.M. having been saluted by the brethren, proceeded to appoint and invest his officers, namely, Bros. J. T. Banks, S.W.; W. J. Pole, J.W.; the Rev. W. Lake Onslow, Chap.; T. R. Mills, S.D.; J. Bray, J.D.; G. S. Woodward, I.G.; R. Cruso, Treas.; J. Green, Sec.; R. Wells and C. Miller, Stewards; and W. Woolsey, Tyler. After business the brethren adjourned to the banqueting room, where a magnificent repast was served by host Bro. S. N. Marshall. The W. Master presided, supported by Bros. C. Ives, I.P.M.; R. Household, Dunsford, the Rev. W. L. Onslow, Kennedy, and Ladbroke, P.M.'s; M. Bircham, W.M. Athelstan, 19, and Joppa, 1,114; Owen J. Carter, Antiquity, 20; T. Drinkwater, P.M.; E. Hills, Scientific, 88; T. G. Hessey, 838; H. Peak, W.M. 466; Jones, 82, numbering, with the officers and members of the lodge, about thirty-five. The cloth having been drawn, the W.M. proposed the following toasts, "The Queen and the Craft," "The Most Worshipful the Grand Master of England, the Earl of Zetland," "The Right Worshipful the Deputy Provincial Grand Master of England, the Earl de Grey and Ripon, and the rest of the Grand Officers of England." The toast of "The Right Worshipful the Provincial Grand Master of Norfolk, Bro. Benjamin Bond Cabbell; the Very Worshipful Deputy Provincial Grand Master, Bro. the Honourable F. Walpole, and the rest of the officers, past and present, of Norfolk," was proposed by Bro. Household, and responded to by Bro. C. Ives, Prov. G. Steward. "The Worshipful Master," by Bro. Ives, was enthusiastically received, and duly responded to. The W.M. proposed the toast of "Immediate Past Master and Past Masters present, and also the Installing Master," which were respectively acknowledged in appropriate terms. Bro. T. M. Kendall, P.M., gave "The Health of the Chaplain," and congratulated the lodge on having so important an office filled by so worthy and distinguished a brother as the Rev. W. L. Onslow. Bro. Onslow replied in a very impressive manner. Bro. Kennedy proposed "The Visiting Brethren," and Bro. Flessey returned thanks in an effective and truly Masonic speech. The W.M. proposed "The Officers of the lodge," and Bro. Banks responded. "The Masonic Charities," by the Chaplain, and the Tyler's toast concluded the programme. Between the toasts several glees and songs were excellently sung by Bros. R. R. Reed, Cruso, and Green, assisted by Master Hillham, which very materially tended to enhance the pleasure of the evening. The brethren separated shortly after ten o'clock, highly pleased and testifying to the cordiality and union existing in the Order, of which the proceedings gave another example, long to be remembered by those present.

WARWICKSHIRE.

BIRMINGHAM.—*Bedford Lodge* (No. 925).—The regular monthly meeting of this lodge was held at the Masonic Rooms, on Monday, the 17th inst. Amongst the visitors present were:—Bros. B. Purcell, W.M. 1,031; T. Partridge, P.M. 1,031; C. H. Needham, 175; E. Kent, S.D. 1,031; J. V. Blunt, W.M. 1,180; J. Bragg, W.M. 789. After the usual preliminaries had been gone through, Mr. George Keel was admitted, properly prepared, and initiated into the secrets and mysteries of Freemasonry, according to ancient custom. An application for relief was received from Bro. G. Webb, formerly a lieutenant in the army. The sum of two guineas was voted for him from the charity fund. The lodge was then opened in the second and third degrees, when Bro. the Rev. W. B. Smith delivered a lecture in the third degree in his usual clear, distinct, and impressive manner. The lodge was afterwards resumed in the first degree, and the W.M. made the enquiries, when nothing further offering the lodge was closed in due form and perfect harmony. The brethren then adjourned to refreshment, and separated at an early hour. Great credit is due to Bro. B. Whitehead, the W.M., for the proficiency he has attained in his working on this the first occasion of his discharging the important duties of W.M.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—The regular monthly meeting of this lodge was held at the Masonic Rooms,

on Wednesday, the 12th inst., at half-past five o'clock. Since the last meeting two of the brethren have died—one, Bro. I. Smith, was one of the founders, and a most active officer. To his exertions at the commencement, and the excellent manner in which he discharged the duties of Treasurer, may in a great degree be attributed the success and prosperity of the lodge. Also Bro. Isaac Hawker Bedford, an honorary member, the instructor and almoner of the district; a short sketch of whose Masonic career appears in another page. The brethren wore the emblem of mourning on their aprons, and the lodge room had a very funereal appearance, being draped with black. The minutes of the last lodge having been read and confirmed, the ballot was taken for two candidates for initiation, and one joining member, and in each case was unanimous in favour of those proposed. Mr. W. Williams was then admitted, properly prepared, and duly initiated into the secrets of an E.A. The lodge having been opened in the second degree, Bro. M. H. Wright proved his proficiency as a F.C., retired, and was re-admitted, properly prepared and raised to the sublime degree of a M.M. The lodge was then closed down to the first degree, and the W.M. rose three several times to make the usual enquiries. A vote of thanks was passed to Bro. John Pailler for his assistance as Organist that evening. The W.M., in feeling and appropriate terms, alluded to the loss Masonry in general, and this lodge in particular, had sustained by the death of the brothers mentioned. The Organist then played the "Dead march in Saul," the brethren upstanding, with the sign of fidelity. The lodge was then closed, and after the brethren had partaken of some refreshment they retired at an early hour. At the opening of the lodge an invocation hymn, and at the closing a chant, was sung by the brethren, the Masonic words of both were presented to Bro. T. Partridge, P.M., for the use of the lodge, by Bro. Dr. Henry Hopkins, the use of which will no doubt become universal.

SCOTLAND.

GLASGOW.

THISTLE LODGE (No. 87).

Presentations to Glasgow Brethren.

The monthly meeting of this lodge was held in the Masonic Hall, 19, Croy-place, on Wednesday evening, the 5th inst. Bro. Paton, R.W.M., presided, and was supported right and left by Bros. McTaggart, M.A., R.W.M. 27, and Wilson, Chaplain of the same lodge. The Senior and Junior Wardens chairs were filled by Bros. Grieve, and Dobbie respectively. There was a large attendance of the office bearers and brethren. The lodge having been duly opened and the routine business disposed of, it was thereafter called from labour to refreshment, and placed under the baton of the Junior Warden. The R.W.M. proposed in succession the following toasts: "The Queen and the Craft," "The Three Grand Lodges of England, Ireland, and Scotland," and "The Provincial Grand Lodge of Glasgow."

Bro. McTaggart said, "I have been called upon to discharge a very pleasing duty in name of the members of this lodge, and I would remind the brethren that the occasion of our meeting is a memorable one indeed, and the record of it will stand in your minutes as an example to your successors worthy of imitation in all time coming. There can be nothing more Masonic in its nature, and more commendable in practice, than for the members of a lodge to meet and recognise the worth of a brother whose services have promoted the prosperity of his lodge and advanced the interests of Freemasonry in the province. You are met for such a purpose, actuated by the purest feelings of respect and brotherly regard. The brother you seek to honour has had a long and intimate connection with your lodge. He has served her in numerous capacities, and filled some of the more important offices with much acceptance. He has stood by her in the hour of adversity, and with the true devotion of a son to a mother, has laboured through good report and through bad report, to gain for her an honourable position in the province. Without expectation of praise or hope of reward he has pursued his Masonic career, and he is now before you, on this occasion, with a name unsullied by a single reproach. Although unexpected by him, it is no doubt deeply gratifying to know that he is regarded by you with feelings of respect and confidence; and although he may have the consciousness that virtue

is its own reward, still this expression of your good opinion must be a great source of gratification. The spirit that now animates you will be shared by the province; not only because he holds a high place in your estimation, but because of the many and valuable services he has rendered the province in the capacity of Provincial Grand Director of Ceremonies, a position he has held for six successive years. The annual festivals under the auspices of the Provincial Grand Lodge have been eminently successful—yielding as they have done about £25 yearly to the Benevolent Fund—and much of their success has depended on the constant attendance and good management of Bro. Leith. These services you cannot possibly have overlooked in the estimate of his worth which suggested the testimonial which I am about in your name to present to him. I cannot but admire the delicacy with which your arrangements have been carried out, and the true Masonic spirit that led you to remember Bro. Smith's hearth and home. You did well to connect Mrs. Leith with this expression of your goodwill. While you recognise Bro. Leith's faithful services, you did right to bear in mind that much of the encouragement he has received in his labour of love has been derived from her. She has voluntarily on many occasions resigned his society, and sacrificed many domestic comforts, that he might attend to the duties of his lodge and the interests of the province; and you have wisely shown your appreciation of her self-denying worth in seeking to couple her name with this mark of your esteem for her husband. I have endeavoured, though feebly, to give expression to the feelings and sentiments which prompted you in getting up the testimonial which you have put into my hands for presentation to Bro. Leith, and, with your concurrence, I shall proceed to place them in his hands. Bro. Leith, you have no doubt heard with feelings of gratification, and pride the estimate which the members of your mother lodge have formed of your character and services; but you were, no doubt, especially pleased with the references to your wife. You will, therefore, be good enough to accept on her behalf of this ring and locket; and, when you present them to her, convey to her the assurance of your brethren's respect and love. When you clasp her neck with this chain of gold, I have no doubt it will be emblematic to you of that pure chain of affection which has knit you so closely together in the past; and, when you invest her with this ring, I have no doubt it will call to your recollection the first scene in the pleasant drama of your married life, which you have so much cause to remember with feelings of joy and gratitude. And now, Bro. Leith, I place in your hands this snuff-box, which bears the following inscription:—"Presented to Bro. James Leith by the brethren of his mother lodge, Thistle, No. 87, as a mark of esteem for services rendered. Glasgow, 1868." You are not to look upon it as a mere money estimate put upon your services; but as a simple token of esteem, given in the true spirit of brotherly affection. Its intrinsic worth is comparatively speaking trifling; and, if ever you were tempted to realize its money value, it would scarcely serve your need; but you may be sure of this, that, in whatever circumstances of life you are placed, it will always help you at a "pinch." In your intercourse with your numerous friends it will be in daily requisition; and I trust its use will serve to keep the memory of this evening fresh, and give you pleasure in years to come. Take with it the best wishes of your brethren for your future welfare and for the happiness of your wife and family.

Bro. Leith, in returning thanks for the handsome presentation made to him and to Mrs. Leith, took occasion to revert to the chief incidents in his past Masonic career, referring to his initiation eleven years ago, and to the different offices he had filled in the lodge since that time. He also made modest allusion to his connection with the Provincial Lodge; and said he was only too glad to think that his services in the past were appreciated, and if they could be made available in the future for good to the province and to his mother lodge, the brethren had but to command them. In reference to the presents, he said that valuable as these handsome articles were in themselves, they possessed a value to him beyond price—a value that in his eyes would not diminish; but that would increase with his growing years, and be greatest at that period of his life when the recollection of past events would become most sacred. For himself, and on behalf of Mrs. Leith, he thanked them cordially for their good wishes; and hoped that the lodge would continue to prosper as she had done in years gone by.

At short intervals in the course of the evening several articles of value were presented to the lodge.

Bro. M. Nee, D.M., in a few choice sentences, presented a silver square and a pair of silver compasses, and, in conclusion, expressed a hope that the moral significance of these instruments would never be lost sight of in the working of the lodge.

Bro. Henderson, S.M., presented a beautiful banneret—the gift of Bro. Paton, R.W.M., and designed by Bro. Leggatt; and in doing so made a few appropriate remarks on its beauty, its uses, and the necessity of the brethren on all occasions rallying round it, with the steady purpose of doing the best they could for the lodge.

Bro. Smith, in the name of Bro. Grieve, presented two handsome pillars, representing strength and beauty, and three water bottles, profusely adorned with Masonic emblems.

Bro. Potts, P.G.S., presented a handsome silver bell, the tones of which he hoped would never fail to remind the brethren of their duty, and especially when the hour of “high twelve!” sounded in their ears.

Bro. Cowan, P.M., returned thanks for the lodge for the presentations above enumerated; and said it was with very great pleasure he did so, inasmuch as the proceedings of the evening proved that the members of the Thistle Lodge were influenced by true Masonic principles. The brethren who have added to the property of the lodge to-night have shown great taste in the choice of their gifts. Before us lie the square and compasses, a gift worthy of our acceptance, and one which I hope will be the means of guiding many brethren in the path of moral rectitude. The bell, he had no doubt, would be duly appreciated, when in the hands and under the command of the J.W. It hung in the centre of a triangle, and could scarcely ever fail to remind a Master Mason of the leading virtues of Masonry—Faith, Hope, and Charity. They could not forget Bro. Grieve’s present, or the lessons which the pillars were designed to teach. The symbols on the water bottles would be a constant source of instruction, representing as they did some of the finest moral truths which it was the purpose of Freemasonry to teach and enforce. He referred to the banneret presented by Bro. Paton as a great acquisition, as on all festive occasions, when carried in procession, it would bear evidence to the antiquity of the lodge. It was something to say that their charter bore the date of 1762, but he was proud to add that notwithstanding her great age, the lodge was flourishing, and waxing stronger every year—that she was in a better position now than at any former time—and that at present she stood as high on the roll of fame as any lodge holding of the Grand Lodge of Scotland. Bro. Cowan concluded with the hope that the proceedings of the evening would lead the brethren to still greater exertions in the good cause, and renewed his thanks to the donors of the several gifts.

During the evening Bro. Albion, of the Shamrock and Thistle Lodge, 275, presided at the harmonium, and the proceedings were agreeably varied by a number of toasts and comic songs, excellently rendered by members of the lodge.

Deputations were received from various daughter lodges, and duly honoured.

Bro. McTaggart and Bro. Albion were elected honorary affiliated members of the lodge, and received the right hand of fellowship.

Thereafter the brethren, having expressed themselves satisfied, the lodge was closed in due and ancient form.

It is worthy of remark that the articles presented to Bro. Leith, the square and compasses, and the bell, were manufactured by Bro. Potter, member of the Thistle lodge.

TURKEY.

CONSTANTINOPLE.

LEINSTER LODGE (No. 166, I.C.)—This flourishing lodge celebrated the St. John’s Festival on the 27th Dec., at Buyukdere, when Bro. James Harris was again placed in the chair as W.M. The following elected officers were duly invested:—Bro. G. Mears, S.W.; W. George, J.W.; Calujerovich, Treas.; J. Machray, Sec.; Bearen, S.D.; Dr. Demarchi, J.D.; A. Cleland, I.G.; Michael, Tyler. Bro. P. W. Smorftt, in his usual able manner, directed the ceremonies. During the business of the lodge had been disposed of, the brethren adjourned to a sumptuous banquet at the Hotel Croissant, served in M. Francesco’s best style. The W.M. presided. After the toasts of “The Queen,” “The Sultan,” the Masonic toast of the “M.W.G.M.,

the Duke of Leinster, G.M. of Ireland,” was drunk with all the honours, followed by the “District Grand Master,” and the “Grand Officers.” Bro. Smorftt, in appropriate terms, proposed the health of the “Worshipful Master,” congratulating him on his re-election, and auguring continued success to the now most prosperous Leinster Lodge. The W.M. returned thanks, and proposed the “P.M.’s,” responded to by Bro. Smorftt. After the “Officers,” acknowledged by Bro. Mears, S.W., “The Visitors,” “The other Lodges of the Empire,” the Tyler’s toast was given, and the brethren separated, after passing a very agreeable evening. It may be stated that this lodge, although located a few miles on the Bosphorus distant from the city of Constantinople, now numbers more members than any of the lodges of any nationality of that famed capital, thanks to the great zeal and efficiency with which it is conducted.

ROYAL ARCH.

DURHAM.

DURHAM.—*Chapter of Concord* (No. 124).—On Thursday evening, the 28th ult., a regular convocation of this chapter was held in the Freemasons’ Hall, Old Elvet. The chapter was opened at seven o’clock by E. Comps. J. Fawcett, G. Supt. of the province, as Z.; W. R. Fitz-Gerald, H.; and Brignall, P.Z., as J.; after which the companions were admitted. The minutes of the last convocation having been read and confirmed, the ballot was taken with a satisfactory result in each case, for the following brethren, who were candidates for exaltation, viz.:—Bro. the Rev. G. Pearson Wilkinson, M.A., of No. 375 and 1,121; H. J. Baker, 124 and 375; W. Pawson, 1,121; and John James Leigh, 1,121. The four candidates, who were in attendance, were severally introduced and exalted in due form, the ceremony being performed by the Superintendent of the province in a faultless manner. The lectures were then given by the respective chairs, after which the M.E.Z. proceeded to the election of the officers for the ensuing year, with the following result, viz.:—Comps. Fitz Gerald, Z.; Jones, H.; W. A. Malcolm, J.; T. W. Hearon, S.E.; Ebdy, S.N.; W. Brignall, jun., P.S. No Treasurer or Janitor were appointed. Two candidates were proposed for exaltation at the next meeting, and the chapter was then closed according to ancient form.

GATESHEAD.—*Chapter de Burgh* (No. 424).—On Thursday evening, the 23rd ult., the companions of this chapter held their usual meeting at their chapter room, the principals’ chairs being occupied by Comps. R. J. Banning, Z.; Ludwig, P.Z., as H.; and Alexander, P.Z., as J., when there was a fair attendance of officers and companions, including Comps. Hugill, E.; Clapham, P.Z., as N.; Stokoe, P.S.; Cooke, A.S.; Lotings Smaile, P.Z. Bro. J. H. Kendall was in attendance and admitted and exalted as a companion of the Order by the M.E.C. Banning, Z.; the mystical lecture being ably given by M.E.C. R. Smaile, P.Z. There was no further business of importance during the evening, and after closing the chapter the brethren adjourned to refreshment.

LANCASHIRE (EAST).

GARSTON.—*Chapter of Harmony* (No. 220).—The usual monthly meeting of this chapter was held at the Wellington Hotel, on the 2nd ult. Present:—Comps. C. Leedham, Z.; B. Pearson, H.; G. Ladmore, J.; Bunting, E.; Burrows, N.; Sarsen, Prin. Soj.; Pepper, P.Z. and Treas., and a full assembly of the companions. The minutes of the previous meeting were read and confirmed, after which the following candidates were exalted, Bro. W. Bird, 823; Littlefield, 667; Garrett and J. Jones, 594; Nuttall, 667; and W. Bird, 823. We notice that this chapter although some miles distant from Liverpool, receives a large accession to its members from that district, though many other chapters are more conveniently situated. This we presume arises from the fact that the working of this chapter has always held a high repute in the province. After the refreshments which, considering the period of the year, were hardly of the quality which usually characterises Comp. Wood’s table, the companions separated at an early hour.

YORKSHIRE (NORTH AND EAST).

HULL.—*Humber Chapter* (No. 57).—A convocation of this chapter was held in the Humber Lodge, on the 30th ult., when

a large number of the companions were present. Comp. J. P. Bell, M.D., Prov. G. Supt. of Works, installed the following Principals for the ensuing year, Comps. M. Kemp, M.E.Z.; T. Hewson, M.E.J.; and J. Walker, M.E.H.; and the M.E.Z. the officers as follows:—Comps. B. G. Oates, S.E.; R. T. Vivian, S.N.; W. Tesseymen, P.S.; J. Fountain, Treas.; J. Chappel, Dir. of Cers.; J. W. Stephenson, Org.; T. Isle, S.B.; Johnson, Janitor; and W. H. Bee, Steward. A vote of thanks was unanimously accorded to Comp. Bell for his great kindness, and the able manner in which he discharged the duty of Installing Master on this occasion; to which he suitably responded. After the closing of the chapter the companions retired to the banquet hall, where a very agreeable and pleasant evening was spent.

SCARBOROUGH.—*Old Globe Chapter* (No. 200).—A regular convocation of this chapter took place at the Freemasons' Hall, Scarborough, on the 5th inst., and was opened at seven o'clock in the evening by Comps. James F. Spurr, Z., John W. Woodall, H., and Dr. W. Foster Rooke, J. There was a large attendance of members and visitors, amongst whom was Comp. J. O. Surtees, P.J., 204, Manchester, to witness the exaltation of Bro. Henry A. Williamson, P.M., to the rank of a Royal Arch Mason; after which the election of the three principals, and other officers of the chapter, for the ensuing year took place, and the M.E.Z. signified his intention to hold a chapter for their installation and investiture next ember day, the 4th of March. The chapter was then closed in due form.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE (No. 22).—On Monday, the 3rd inst., at the Bridge House Hotel, Wellington-street, Southwark, this lodge was held. Bro. C. Swan, Prov. G.S.B., acted as W.M. He installed Bro. Alfred Avery, P.M. and Treas. Beaden Lodge, 619, into the chair of Adonlinam. Bro. A. Avery, W.M., was pleased to appoint and invest the following brethren as his officers, viz.:—Bros. M. A. Loewenstark, S.W.; H. Massey, J.W.; Rev. F. Besant, Chap.; R. Ord, M.O.; W. Noak, S.O.; T. H. Meredith, J.O.; A. D. Loewenstark, P.M., Treas.; E. Harris, Reg. of Marks; F. Walters, P.M., Sec.; T. J. Sabine, S.D.; G. Schuck, J.D.; J. Trickett, I.G.; J. H. H. Doughney, Dir. of Cers.; A. Thompson, W.S.; W. J. Laing, Tyler; and A. Leonard, I.P.M. Five guineas were voted from the Charity Fund to the Boys' School, and was ordered to be put on Bro. J. Hawker's list. A vote of thanks was given, and to be entered on the minute book to Bro. C. Swan for his kindness in doing the ceremony of the installation, which was most ably done. The lodge was closed. Visitors:—Bros. C. Swan and R. Watts, P.M.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Cumberland Lodge.*—The usual quarterly meeting was held on the 4th inst., when Bro. G. G. Hayward occupied the chair, supported by Bro. F. W. Hayward, P.M. and Treas., Prov. S.G.D., as S.W.; H. Fleming, J.W.; A. Woodhouse, Sec. and acting J.O.; W. Court, M.O.; G. Turnbull, S.D.; Thomas Cockburn, I.G.; J. Barnes, Tyler, and others. The lodge was opened with prayer, and the minutes of the last meeting read and confirmed, after which the ballot took place for the W.M. for the ensuing year, which proved almost unanimous in favour of Bro. Thomas Blacklock. Bro. Woodhouse made a motion to the effect that the Master and his Wardens have their jewels bought in silver, but in consequence of so small a meeting, it was deferred until the annual meeting which takes place on the first Tuesday in May, when the W.M. will be installed and the officers invested. No other business being before the lodge it was closed, and the brethren returned to the refreshment room to spend an hour, after which all parted in harmony.

YORKSHIRE (NORTH AND EAST).

HULL.—*Minerva Lodge of Mark Masters* (No. 12).—The installation meeting of this old and flourishing lodge was held on Monday evening, the 3rd inst., in the Masonic Hall, Prince street. The lodge was opened at seven o'clock by the W.M., Bro. Walter Reynolds, G. Dir. of Cers., assisted by his officers, viz.:—Bros. J. N. Scherling, S.W.; J. Linwood, J.W.; J. F. Holden, Treas.; J. Thompson, Sec.; W. R. Brown, M.O.; H. Haigh, S.O.; J. Walker, J.O.; S. R. Hensen, S.D.; R. I.

Vivian, J.D.; W. H. North, Org.; J. Burn, Steward; W. Tesseymen, J.G.; T. Sanderson and J. Falkner, Tylers; S. Moseley, P.M.; Charles Wells, P.M.; W. D. Keyworth, B. Norton, W. Johnson, J. Cuzner, C. Pool, G. Hardy, J. S. Oates, C. F. Smithson, A. Herschell, etc., etc. The lodge having been opened in ancient form, four brethren were ballotted for and unanimously accepted, two of whom, Bros. Allen and Stephenson, being in attendance, were then admitted and advanced to this honourable degree by the W.M. Bro. Moseley, P.M., then presented the W.M. elect, Bro. J. F. Holden to the W.M. to receive the benefit of installation in the Master's chair. The necessary forms according to ancient custom having been gone through, the brethren below the rank of Installed Masters retired. A board of Installed Masters was then opened, when Bro. Holden was placed in the chair of Adonlinam with the proper ceremony. The brethren were then re-admitted, and saluted the W.M. according to custom. The W.M. appointed and invested his officers as follows: Bros. Thomas Dale, S.W.; John Walker, J.W.; H. Haigh, Treas.; W. Reynolds, P.M., P.G.D.C., Sec.; John Thompson, M.O.; S. B. Henson, S.O.; R. T. Vivian, J.O.; J. G. W. Willows, Reg.; W. H. North, S.D.; J. H. Emes, J.D.; G. Hardy, D.C.; J. W. Stephenson, Org.; J. Burn, Steward; W. Tesseymen, I.G.; Thomas Sanderson and J. Faulkner, Tylers. The retiring W.M. performed the ceremony of installation in his usually excellent style. Four brethren were then proposed for ballot at the next meeting, which the W.M. announced he should hold at an early date, in order to make the necessary arrangements for the meeting of Grand Lodge at this place in March next. During the course of the evening Bro. W. D. Heyworth presented to the lodge a very handsome keystone and cube, for which the W.M. thanked him in appropriate terms. The lodge was then closed in ancient form.

Obituary.

DEATH OF BRO. ISAAC HAWKER BEDFORD.

The funeral of Bro. Isaac Hawker Bedford, who died suddenly on the 5th ult., in his seventy-fourth year, took place at St. Mary's Church, Handsworth, near Birmingham, on Tuesday, the 11th inst.

From the estimation in which the deceased brother was held by the members of the ancient body of Free and Accepted Masons, it was anticipated that a Masonic funeral would take place, numerously attended, and with all the display and ceremony of which the rites are capable; but it was eventually determined that it should be strictly of a private character. Still every respect to the memory of their departed friend and brother was paid by the few members of the Craft who assembled on the occasion.

Amongst those present were Bros. Rev. W. B. Bramwell Smith, P. Prov. G.C.; T. Bragg, P.M. 74, Prov. G.S.D.; J. Bragg, P.M. 739, Prov. G.O.; Alex. McCracken, P.M. 74; J. Cohen, E. C. Swinden, 473; Charles Lee, P.M. 74; Captain Salt, P.M. 887; Alfred Gaul, 938; W. H. Beaumont, 938; Thomas Partridge, P.M. 1,031; J. T. Nalder, Sec. 739; Weiss, P. Prov. G.S.W.; S. Lloyd Foster, P. Prov. G.J.W.; Lingard Pursall P. Prov. G.D.C.; Goode, Fenn, W.M. 74; John Stainton, 74; Beresford, P.M. 925; Barwell, P.M. 43; Benjamin Purnell, W.M. 1,031; G. Hudson, P.M. 74; Swinden, Joseph Page, 739; J. A. Harris, 739; S. H. Needham, 204; Genever, W.M. 794; H. Sanderson, 925, &c.

The funeral cortege having arrived, the body was met by Bro. W. B. Smith and the officiating curate of St. Mary's (the members of the Craft being drawn up in two lines), and then proceeded to the church, followed by two chief mourners and the members of the Craft two and two, the pall being supported by Bros. T. Bragg, P.M. of the Athol Lodge; A. McCracken, P.M. of the Athol Lodge; J. Bragg, P.M. of the Temperance Lodge; Cohen, S.W., Forward; and Bro. T. Hall.

The commencement of the service was then sung by a portion of the choir from St. John's, Ladywood, under

the direction of Bro. Alfred Gaul: "I am the resurrection and the life," and "I know that my Redeemer liveth," being rendered very effectively.

On the entrance to the church, Bro. Beaumont played a voluntary on the organ.

Psalms xxxix. and xc. having been sung by the choir, Bro. Rev. W.B. Bramwell Smith read, in a very impressive manner, the lesson from the fifteenth chapter of the first Epistle of Paul to the Corinthians.

The procession having been re-formed, the body of the deceased was then borne from the edifice (Bro. Beaumont playing Handell's "Dead March" on the organ), and deposited in a deep grave, on the south-west side of the church, the members of the Craft forming a circle round the place of interment.

The concluding portion of the service was performed by Bro. Smith, and the responses were given by the choir.

The funeral arrangements, which were satisfactory, were under the immediate superintendence of Mr. Fulford; and the musical portion of the service under that of Bros. J. A. Beaumont and Alfred Gaul.

Rarely does it fall to the lot of any one to record a course in Freemasonry so remarkable as that of the lamented brother over whom the grave has now closed, and whose loss is deplored, not only by the fraternity in the town and province in which he laboured, but by more distant members of the Order extending over a wide circle, for, regular as he was for some years in daily attendance at the principal Masonic rooms in Birmingham, perhaps no brethren resident elsewhere visited any of the several lodges assembling there without becoming acquainted with him, and appreciating his zeal, his extensive knowledge, his readiness to assist in any capacity, whether in discharging the higher official duties in the absence of either of the officers, in acting as I.G., or even Tyler in case of necessity, or in promoting the personal comfort and happiness of members and guests. At the social board he was the last to take his place, nor would he do so until ample provision was made for every one present, and even then to the neglect of himself. His care and supervision seemed to be constantly exercised. Moreover he was ever ready to instruct junior members of the fraternity, and to give an opinion on knotty Masonic questions either of ritual, of discipline, or of a constitutional character, which was generally founded on deep thought and sound judgment. His mind was in fact a most extensive repertory of Masonic knowledge and experience, for his memory was as extraordinary as his other faculties.

To use the words of another writer, who has in a local publication commented on the recent sad event which has cast a gloom over the whole district:—"By the Masonic body in general throughout the province of Warwickshire, and the provinces adjacent, he will be mainly appreciated for his precise and signal skill in each and every part of the rituals of Craft and Royal Arch Masonry. He was thoroughly conversant with the letter of the ceremonies and lectures; and very many members of the Masonic fraternity will be eager to join in acknowledging gratefully and cordially that they were mainly indebted to the late Bro. Bedford for the knowledge they have acquired of the rites and ceremonies (as also of the didactic and scientific arcana) of Freemasonry. When it is considered that the deceased had to learn after he himself had attained the age of fifty-three years all that he so ably and efficiently taught the junior members of the brotherhood, they should feel in his example a strong provocation to urge them to carry out to its fullest extent their knowledge of our ritual and text-lore, so that in due course the liberal arts and sciences may really receive among us that needful study to which we have, again and again, by solemn charges been directed."

There are other points in the Masonic character of our departed brother which are eminently worthy of notice,

commending themselves as exemplars to such, of whom it is to be hoped there are many, as would desire to follow in his footsteps. Among these characteristics may be mentioned his extreme modesty and freedom from ostentation. While ever ready to communicate knowledge and to give an opinion when called upon, he never intruded an expression of it unless sought, and when once he had definitely made up his mind, he was prepared to argue the matter and to give sound reasons for his decision.

Again, how often do we find cases where, from some imagined slight in being passed over in appointments to office or places of distinction, brethren are loud in their complaints of injustice, and in fits of indignation throw up all connection with the specific bodies at whose hands they conceive themselves to have suffered wrong, steps which in cooler moments they afterwards regret.

It is possible to point out instances in the early portion of the career of our late brother, where his merits were cast into the shade and neglected in favour of others of less distinction; yet he set a bright example of temper, patience, and perseverance, still held on his course undisturbed by petty jealousy, and as a result, in the end reaped all the honours that could be bestowed upon him, obtaining the good-will, sympathy, and respect of all honourable men and Masons.

The preceding observations cannot but lead to a conviction of the truth of the statement with which they commenced, that Bro. J. H. Bedford's career has been specially remarkable, which will be further corroborated by a more complete detail of the labours which he undertook, and of the lodges with which he was connected.

To the junior members of the Craft it affords a most instructive and useful lesson, which should stimulate them to make (as they have been charged) a daily advancement in Masonic knowledge, as he truly did, for either to receive or impart it was his constant delight, the one equally with the other.

The writer of this memoir was on intimate terms with the late brother for some years before either of them were admitted into the Order. Though still actively engaged in Masonic labours in another sphere, he has himself long ceased to be a member of the province to which Bro. Bedford belonged, owing to a change of residence about ten years ago, and removal to a great distance. This renders it difficult for him to obtain specific information; nevertheless, he cannot hesitate or refuse to obey the call which has been made upon him, and thus "to pay this last sad tribute of respect to departed merit," but, under the circumstances alluded to, he must claim indulgence if he fails in any respect "faithfully to discharge the sacred trust" confided to him. Admitted himself as a Mason in January, 1848, he immediately, after having been raised to the third degree, introduced his friend into the Order, and assisted at his initiation in the following April, in St. Paul's Lodge, 43.

He differed in opinion from Bro. Bedford in one respect, considering it desirable for a Mason to confine himself to one lodge, and in every way to advance its interests.

Accordingly we find our late brother joining the Athol Lodge in 1849, probably with a view to extend its efficiency, since it was at that period at rather a low ebb. Before the termination of his first year of connection with the Craft, he and others became anxious to establish a correct form of ritual in the several Birmingham lodges, in which there had hitherto been considerable divergence, and it was very difficult for young Masons to acquire knowledge, owing to an unwillingness to diffuse it too commonly displayed on the part of a few of the leading men of the time.

With this view Bro. Honey, a skilled member of the Emulation Lodge of Instruction in London was invited to Birmingham, there to remain several months, in order to communicate the entire routine of ritual in all departments, and thus was laid the foundation of that exact

and uniform working by which the Birmingham lodges have since been distinguished.

A Local Instruction Lodge was then formed, and existed for some years, of which the writer and his now departed friend were among the most regular attendants.

These two occupied the Master's chair of St. Paul's Lodge in 1851 and 1852 in succession, and with their predecessor in 1850 regularly met once a week for more than two years for mutual instruction, in addition to the regular lodge for that purpose. For several years Bro. Bedford's attendance at St. Paul's Lodge was very regular, and during the term of his Mastership there in 1852 he resigned his connection with the Athol, after having held the rank of S.W. in it. He was also at one period connected with St. James's Lodge at Handsworth.

About this time a strong feeling arose among a few brethren, that the appropriation of any part of the funds of a lodge to banquets and festivities was not in accordance with the principles of Masonry.

A petition had been prepared by other parties for the formation of a lodge on a system equally objectionable in another respect, to which the writer gave his most determined opposition, the result of which was that the non-banqueting brethren, as they were called, joined in the new project, and converted the new warrant to their own purposes, thus removing the objections before urged. Bro. Bedford was among them, and thus became one of the founders of the Howe Lodge, 587, in the year 1851.

As all records of him in the books cease soon after his Mastership, it may be presumed that he very soon resigned membership of 43, to some extent on principle, as inconsistent with his new professions, and partly owing to the absorbing urgency of his duties in the Howe. He was W.M. of the latter lodge in 1854, and also held the appointment of Instructor in the branch Lodge of Instruction connected with it from the date of its formation to the day of his decease.

It may be stated here, as a proof of the uncertainty of human life, and of the change produced in a few years, that of the twelve founders of 587, which has since been so distinguished, only three now survive, and only one of these resides in Birmingham, the other two being so distant as to have virtually ceased connection with it, and there is reason to suppose that they are no longer members.

About this period arose a desire to form a lodge of Mark Masters in Birmingham, and as there was then no regularly constituted body in this branch of Masonry, an authority was sought and obtained from the Newstead Lodge at Nottingham.

A considerable alteration was made in the form of ritual, in which Bro. Bedford took part, and subsequently the workings of the lodge mainly depended upon him.

In the Provincial Grand Lodge of Warwickshire, the eminent services of Bro. Bedford received tardy recognition, owing to circumstances probably unavoidable, and which are capable of explanation, but ultimately he received the highest honour possible, by appointment to the chair of G.S.W.

The members of St. Paul's, his mother lodge, marked their sense of his worth and efficiency by electing him an honorary member, and that rank was subsequently conferred upon him by the Temperance, Leigh, Bedford, Grosvenor, and Fletcher Lodges.

In Royal Arch Masonry he also achieved signal success and distinction, having been for some years Past Z. of the Howe Chapter, of which he was one of the founders in 1855, and holding the same honorary rank in the Athol, Grosvenor, Fletcher, and St. Peter's Chapters.

Of his precise status in what are called the "higher degrees" no very certain record has been found. It is believed that he first obtained admission to them soon after the formation of the Howe Mark Master's Lodge

from the same authority whence that was derived. It is, however, acknowledged that he belonged to the Rose Croix Chapter, and to the Baldwin encampment of Knights Templar.

Long as this account of the lamented brother is, the writer fears that he has done scanty justice to his Masonic deserts. His heart and soul and time and energies were devoted to the Craft, and in this respect he offers a brilliant pattern for imitation to those in whom his training has excited a love for it, always however with the reservation that they are not to pursue it so far as to be detrimental to themselves or their connections. To the whole Craft the loss is great; to the members of those lodges which have received daily benefit from his guidance and aid, it is irreparable; to the author of this memoir there will be a void on his next periodical visit to Birmingham, for which nothing can compensate.

It only remains to add that Bro. Bedford's departure from this frail and uncertain existence was as calm and quiet as his life had been. He had taken tea with an ardent brother and esteemed friend, apparently in his usual health and spirits, and was immediately after occupied in writing a letter, when he suddenly fell, and expired without a struggle. Let us indulge in the fond hope that his spirit was thus summoned to the mansions of eternal bliss and glory in the Grand Lodge above, there to meet again with those founders of the Howe Lodge who had preceded him.

His surviving brethren, while mourning his loss, have much cause for thankfulness to the Great Architect of the Universe, in that he was spared to them some years beyond the three score years and ten allotted to man, and that throughout his whole Masonic career to the very last he continued to be their faithful brother, companion, guide, counsellor, and friend.

DEATH OF BRO. ISAAC SMITH.

Bro. Isaac Smith, whose death is alluded to in the report of the proceedings of the Fletcher Lodge, was initiated in the Bedford Lodge, 925, in the latter part of the year 1862, and continued a member until within a short time of his death in the year 1864. He took an active part in the formation of Lodge 1,031, and accepted the office of Treasurer. To his pecuniary assistance and exertions may in a great measure be ascribed the great success that attended this lodge in the first year of its existence. His numerous engagements prevented him rising higher in the Craft or acquiring a knowledge of the working, but he was always ready to extend a hand to a brother in need, or in any way promote the interests of Freemasonry, and his loss will cause a void not easily filled in the Fletcher Lodge.

Bro. Isaac Smith was a member of the Institution of Mechanical Engineers,—a clever mechanic, and a laborious cultivator of the Sciences. A quiet, unobtrusive man, constantly engaged in good works; he was an active advocate for the introduction of a better system of educating the people, and thoroughly understood the necessity for the creation of technical schools in which youths may be properly trained, and a better class of skilled workmen created, so as to maintain the *prestige* of this country for its manufactures.

SCOTLAND.—Rifle Lodge No. 405 has been celebrated for years for the brilliancy of its annual balls. The annual assembly of the 7th inst. was not only in advance of previous balls, but is likely to prove the meeting of the Edinburgh season. Of course much of the success is attributable to the kind hearted and genial R.W.M., Bro. J. T. Douglas, and the indefatigable endeavours of the Ball Committee, under the governorship of Bro. T. H. Douglas. Without a hitch, with the orchestra filled with the best talent, the ball from commencement to close was a pure success.

Poetry.

TRUST ONE ANOTHER.

By A. J. H. DUGANNE.

Look in your brother's eyes, man !
 And bid him read your own :
 One half the strife of human life,
 Is born of guile alone !
 Deceit creates full half our hates,
 And half our loves it slays ;
 Look in each other's eyes, men !
 And meet each other's gaze !
 Pardon your brother's faults, man !
 And ask that he forgive ;
 Could human sin no pardon win,
 No mortal soul might live.
 No need of heaven, were none forgiven,
 For none would reach its doors ;
 Pardon your brother's faults, man !
 And bid him pardon yours.
 Feel for your brother's grief, man !
 No heart is safe from woe ;
 Though lips and eye, full oft deny
 The sorrowing weight below,
 A gentle wile, a pitying smile,
 May sweetest balm impart ;
 Feel for your brother's grief, man !
 And you may win his heart.
 Stand by your brother's side, man !
 And bid him clasp your hand :
 To him be just, and yield the trust
 That you from him demand.
 How simply wise, with soul and eyes,
 To trust, and still be true—
 Doing to those we love, man,
 What we would have them do !

HER MAJESTY'S THEATRE AND BRO. S. MAY.

The sixth meeting of the committee was held on Friday, the 14th inst., in the saloon of the Drury Lane Theatre (kindly lent for the occasion by Bro. F. B. Chatterton), and was most numerously attended.

Bro. John Udall was voted to the chair, and a variety of suggestions were offered relating to the forthcoming benefit at Drury Lane Theatre on the 4th of March.

Several communications were announced, conveying offers of professional services, all of which were accepted with thanks.

A letter was read from Miss Amy Sedgwick, regretting that her engagement at Birmingham would necessarily prevent her assisting on the occasion.

After sundry matters of detail, the meeting was adjourned to Tuesday, the 18th inst., at the Freemason's Tavern, at four o'clock.

The seventh meeting of the committee was held on Tuesday, the 18th inst., at the Freemason's Tavern, Bro. Udall, P.G.D., in the chair.

The Hon. Sec., Bro. Beard, read the minutes of the last meeting, which were put for confirmation and carried.

It was announced that the benefit, kindly given by the Christy Minstrels at St. James' Hall, on the preceding day, had resulted in the handsome sum of £65 towards the May Testimonial Fund.

The programme of the day performance to take place at Drury Lane Theatre on Wednesday, the 4th of March, was read and approved ; comprising, as it does, the names of nearly all the leading members of the profession at present in London, we feel convinced that so strong a bill of fare (see advertisement) cannot fail to commend itself to the attention of those brethren who may feel disposed to combine the two enjoyments of listening to a first-class intellectual treat, and participating at the

same time in doing honour, and rendering service to a brother who has been the means of effecting so much good to our Masonic charities.

The next meeting of the committee will take place on Monday, the 24th inst., at the Freemason's Tavern, at four o'clock ; meanwhile donations continue to be received by Bros. Frederick Ledger, Treasurer, at the Era office, Catherine-street, Strand ; Thomas Beard, Hon. Sec., 10, Basinghall-street ; and by the committee.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING FEBRUARY 29TH, 1868.

MONDAY, 24th.—Geographical Society, at 8-30. Paper to be read—"Geographical results of the Abyssinian Expedition to Jan. 22nd, 1868," by C. R. Markham, Esq.

TUESDAY, 25th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 26th.—Geological Society, at 8.

WEDNESDAY, 26th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, &c., FOR THE WEEK ENDING FEBRUARY 29TH, 1868.

MONDAY, February 25th.—Lodges :—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms. St. James's. Old King's Arms, 28, Freemasons' Hall. Pythagorean, 79, Lecture Hall, Royal, Greenwich. Unity, 183, London Tavern, Bishopsgate-street. British Oak, 831, Bank of Friendship Tavern, Bancroft-road, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 905, Angel Hotel, Great Ilford. Joppa Chapter, 188, Albion Tavern, Aldersgate-street.

TUESDAY, February 25th.—Lodges :—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Prince of Wales's, 259, Willis's-rooms. St. James's. Southern Star, 1,156, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Chapters :—Royal York Perseverance, 7, Freemasons' Hall. St. Alban's, 29, Albion Tavern, Aldersgate-street. St. James's Union, 180, Freemasons' Hall.

WEDNESDAY, February 26th.—Lodges :—Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns Tavern, Kennington Park. High Cross, 754, Railway Hotel, Northumberland Park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford. Temperance in the East, 898, Newby-place, Poplar. Union Waterloo Chapter, 13, Masonic Hall, William-street, Woolwich.

THURSDAY, February 27th.—General Committee Female School at Freemasons' Hall, at 4. Lodges :—Neptune, 22, Radley's Hotel, Bridge-street, Blackfriars. Prosperity, 65, Masons' Arms Tavern, Masons' avenue, Basinghall-street. Grenadiers, 66, Freemasons' Hall. Shakespeare, 99, Albion Tavern, Aldersgate-street. South Middlesex, 858, Beaufort House, North End, Fulham. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters :—Canonbury, 657, George Hotel, Aldermanbury. Lily of Richmond, 820, Greyhound, Richmond, Surrey.

FRIDAY, February 28th.—House Committee Boys' School, at 3. Lodges :—Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitz-Boy 569, Head Quarters of the Hon. Artillery Company, London. Finsbury, 861, Jolly Anglers, Bath-street, St. Luke's. Belgrave Chapter, 749, Anderton's Hotel, Fleet-street.

ERRATUM.—Masonic Life-Boat Fund.—Instead of "Bradford" read "Skiddaw Lodge, Cockermouth."

LONDON, SATURDAY, FEBRUARY 29, 1868.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 147.)

BOOK II.—CHAPTER IV.

THE CHAPLAINS—SERVING BRETHREN, &c.

By Rule 61, it was declared that the Holy Fathers being aware that many out of divers provinces, as well retainers as esquires, fervently desired, for the salvation of their souls, to be admitted into the order of the Temple for life, it was expedient that they should be admitted to the vows, lest perchance the old enemy should suggest something to them whilst in God's service, by stealth or unbecomingly, and should suddenly drive them from the right path. Hence arose the powerful class of *fratres servientes*, or Serving Brethren, who attended the Knights in the battle-field, both as horsemen and footmen, and who, by their valour and exploits, were not a whit behind in fame their belted brethren.

The armour of these brethren consisted of bow, bill, and sword. It was their duty to attend closely upon the Knights, to supply them with fresh weapons, or a horse at need, to support them in the fight, and to bear them from the field when wounded.

The Serving Brethren were sons of traders, who, being ineligible for the honours of knighthood, yet were glad to join such a famous Order, and act as esquires and servants to the Knights. Some of these, however, were of exalted rank, though of mean birth, such as William d'Arteblay, almoner to the King of France, Radulf de Gisi, collector of the taxes of Champagne, and John de Folkay, an eminent lawyer. Bartholomew Barholet gave property to the amount of 1,000, and William of Liege, 200 Tournois livres a-year, for this honour. A Serving Brother, being ineligible for knighthood, could not arrive at the higher offices of the Order. His reception was similar to that of the two former classes, but he was bound to swear that he was neither slave nor knight, no bondsmen being received into the Order, and the dignity of the accolade liable to be disgraced by the performance of menial offices, for a Knight guilty of grievous sins often abased

himself in this manner as a penance. As the most irksome duties fell to the lot of the Serving Brethren, their obligations were laid most prominently before them.

By Chapter 21 of the Rule, the esquires and retainers were to be clothed in black garments, but if such could not be found, they were to have whatever could be procured in the province where they lived, so that they were of one colour, and of a meaner character, viz., brown. The office of Esquire, though generally held by a Serving Brother, was often, in latter days, given to sons of noble families, who bestowed large sums upon the Order for the privilege of serving under the Knights, and acquiring thereby chivalrous virtues from the most eminent models. These Esquires often joined the Order on receiving the accolade.

Chapter 51 says that, under Divine providence, "this new kind of religion was introduced by you in the holy places, that is to say, the union of warfare with religion, so that religion, being armed, maketh her way by the sword, and smiteth the enemy without sin. Therefore we do rightly adjudge, since ye are called Knights of the Temple, that for your renowned merit, and especial gift of godliness, ye ought to have lands and men, and possess husbandmen, and justly govern them, and the customary services ought to be specially rendered unto you."

Under this the Serving Brethren came to be divided into two classes. The Fighting Brethren (*Frères servons des armes*); and the Handicraft (*Frères servons des mestiers*), which included the masons, gardeners, smiths, bakers, &c. The Serving Brethren were allowed one horse, but the Grand Master, on certain occasions, could lend them another, which was to be returned when the duty for which it was required was performed. Sometimes the Serving Brethren were called upon to discharge important duties, for Michaud, in his *Bibliographie des Croisades*, quoting from an old annalist, says:—"At page 540 is found a letter from Dapiferi, a Serving Brother of the soldiery of the Temple, addressed to the Grand Master, Everard de Barri, who had returned to France with King Louis VII. In that letter he tells of the misfortunes of the Holy Land after the death of the Prince of Antioch. The serving brother prayed the Grand Master to send instant succour to the Christians, who were reduced to the last extremity. That letter is dated 1149 or 1150." This serving brother would

appear to have held a very important position in the Order.

No woman was allowed to belong to the Order, otherwise than as stated in Chapter 55 quoted hereafter, for by Chapter 66 it was considered dangerous to join sisters with the Knights in their holy profession, for the ancient enemy had drawn away many from the right path to Paradise through the society of women. Therefore, that the flower of righteousness might always flourish among them, it was advised that the custom might thenceforth be utterly done away with. The Knights of St. John had women attached to their Order, who were called afterwards, "Nuns of Malta;" and they attended upon the sick, and discharged duties similar to those of the present Sisters of Mercy. Chapter 55 provides for the Affiliated Members, in these words, "We permit you to have married brethren in this manner, if such should seek to participate in the benefit of your fraternity: Let both the man and his wife grant, from and after their death, their respective portions of property, and whatever more they acquire in after life, to the unity of the common Chapter, and in the interim, let them exercise an honest life, and labour to do good to the brethren, but they are not permitted to appear in the white habit and white mantle. If the husband dies first, he must leave his portion of the patrimony to the brethren, and the wife shall have her maintenance out of the residue, and let her depart therewith; for we consider it most improper that such women should remain in one and the same house with the brethren who have promised chastity unto God. The advantages derived by these Affiliated Members were the protection of the Order, no small safeguard in these days, when blood was shed like water, and a man's life of no more account than a dog's, and a participation in its privileges, such as exemption from ecclesiastical interdicts, which secured them the occasional service of the mass, and Christian burial in consecrated ground. These advantages being of the greatest importance, we find men and women, knights and burghers, paying considerable sums into the treasury of the Knights, while alive, for affiliation, and leaving them the residue of their fortunes at their deaths. This came in after times to be abused, as we will describe in a future chapter.

Among the affiliated members are the names of Fulk, King of Jerusalem, Henry I. and Henry II.

of England, several kings of European states, several popes, and Pope Innocent III., one of the ablest successors of St. Peter, acknowledges with much pride such a position in the body.

Another class consisted of the Donates and Oblates, who were generally youths destined to the service of the Order, and when of mature age they were received into it—or they were youths who gratuitously aided and assisted the Order in admiration of its sanctity and excellence. Among these were princes and priests, as well as other persons. These persons, however, were attached to the Order without taking any vows.

According to the custom of the Barons of the Holy Land, the Templars employed a vast number of retainers and mercenaries, both cavalry and foot, which were commanded by the Knights. According to the rule, they were habited in black or brown dresses, to distinguish them from the *professed*. This was a wise provision, for it protected the Templars from the effects of any excesses committed by these hirelings, who, fighting for their pay, were cursed with the worst vices of the camp.

(To be continued.)

ORATION

Delivered by BRO. L. P. METHAM, D. Prov. G.M., G. Deacon of England, at the Consecration of the Metham and the Elms Lodge, at Plymouth, on Tuesday, 18th inst.

To-day two more are added to the long roll of lodges which adorn our province; a subject of congratulation this to all who believe that Freemasonry tends to enlarge the mind, to bind the nations of the earth, however distant or however differing from each other, in the bonds of universal brotherhood, to banish strife and dissension between communities and between individuals, and, in short, to fulfil the God-like mission of "Peace on earth and goodwill to man." It is by such accessions that the cosmopolitan character of our Institution is best maintained and its influence most firmly established. For what man is there, possessing a rightly constituted mind, who does not share with us an earnest desire for the bettering of humanity, the renovation of society, and the coming of that good time when the social and moral evils under which the earth has groaned so long, shall be entirely removed by the softening influence of a newborn and better nature? Who is there, whether Mason or not, who does not long

for the completion of that new Jerusalem, from whose lofty turrets "joy joy," "peace, peace," shall be proclaimed to the nations, in lieu of the bitter cry of "Woe, woe!" which for a thousand years wailed through the streets of the Old Jerusalem? It is the duty of every man who loves his kind to hasten the coming of this glorious era by promoting the social, moral, intellectual, and religious improvement of all around him. More especially is it the duty of all Masons who have professed so to love their fellow men as to have bound themselves, by voluntarily obligations, to devote themselves to their welfare, to strain every nerve, to turn the whole force of their will, the whole strength of their mind, the whole power of their influence, to assist in forming that deep and broad channel through which must be poured the irresistible flood of public opinion, by which alone the Augean stable of man's old and corrupt nature can be thoroughly cleansed. Therefore it is that we welcome these brethren among us; we put forth the right hand of brotherhood to draw them within our sacred circle, but we warn them, at the same time, that Masonry has duties to be performed as well as privileges to be enjoyed. We are here to-day to invest them with weapons taken from the armoury of Masonry, with which the never-ending battle of good against evil and right against wrong is to be carried on, and which they are commanded to preserve in garnering in the corn waiting for the sickle. Bright and untarnished, we place in their hands the Masonic implements of labour, and invite them to share our work. "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." We welcome them among us, for "the harvest is plenteous, but the labourers are few," but we, at the same time, charge them to guard the landmarks of the Order from encroachment, to obey the moral law, and to maintain in their fullest splendour those truly regal jewels of the Masonic crown, "brotherly love, relief, and truth." Every station of life is surrounded by responsibilities and obligations. More especially does this attach to those who, by entering our Order, not only render themselves amenable to the opinion of their brethren, but put the Order on its trial before the world. which, ever ready to condemn even where censure is not merited, will not wait to particularise, but will judge and condemn our whole body by any act of an individual member which is repugnant to the principles of morality,

temperance, justice, or honesty. Worshipful Masters and brethren of the Metham and Elms Lodges! In granting your warrants, the Grand Master of the Order has confided to your keeping the honour of the Craft at large. I trust that you will repay that confidence by an inviolable adherence to the laws and regulations of the Order. More solemnly still I entreat you, acting on considerations which are of a higher nature than even the principles of Masonry can reach, to live up to your professions. Practice, more than precept, moulds the minds and manners of men and governs the world. Let the bright example of St. John, our patron saint, be ever before you, who exhibited his faith by works and demonstrated the excellence of his principles by acts and by a daily life and conversation, which gave them their soundest and happiest exemplification. Let each brother feel his conduct to be of consequence to all, and live and act as if, in his person, Masonry was reflected before the world as in a mirror. Better that your lodges should not open their portals to a single candidate than that any should be admitted into the Order, who, by their misconduct, would reflect discredit on your choice and on the Craft at large. Let your rivalry with your sister lodges consist, not in the number of your noviciates, but in the formation of your lives on a pure Masonic model, practising every social and moral virtue. Above all, let charity, that greatest of the cardinal virtues, that highest star on the pure front of Masonry, govern your lives. Not only the charity which is limited to almsgiving (essential as that is to Masonry), but the charity which is yet charity everywhere, as in the case of the apostle, where there is no silver to bestow. A glass of cold water given with a kindly look and cheering word to the fainting and despairing is true charity. Practice the "charity that suffereth long and is kind, that envieth not, that vaunteth not itself, that is not puffed up, and that thinketh no evil." Let charity be the most fitting furniture of your lodges, yield not to empty show or self-indulgence, but give freely of your funds, first to those who are of the household of our faith, to our aged, infirm, and destitute brethren, to their widows and their orphans, and then extend the open hand of relief to every one of your fellow creatures in the hour of their need, without distinctions of colour, race, or creed. Brethren of Lodge Metham! On the unsullied colours of the gallant corps to which your Worshipful Master and so many of you belong, is

inscribed the proud motto "Per mare per terram." As you would glory in upholding the honour of that flag, so glory in upholding the principles of Masonry in every part of the world to which your duty calls you. Glory in showing to mankind the lessons which Masonry has taught you, as soldiers, as citizens, as Masons. First, never forget the allegiance due to the Sovereign of your native land, be prompt to obey as to enforce the laws of your country; prove by cheerful submission to the Civil Powers, which govern all alike, the falsity of the charge levelled against our noble Order by foreign priests; show that Masons are to be classed among the foes, not the allies, of rebels, revolutionists, anarchists, and atheists; be conspicuous by your devotion to your country's interests, and be ready to defend her honour with your lives. But oh! in the hour of victory, when her honour has been vindicated, and her cause assured, oh! then remember mercy, turn aside the avenging steel from the vanquished foe, extinguish the infuriate incendiaries' torch, protect the wounded, the suppliant, the innocent, and the helpless; pour oil and wine into the wounds which war has made; be then the missionaries of God-like charity, and you will have fulfilled the noblest teachings of Masonry. Brethren of the Metham and Elms Lodges, my task is ended. Would I could read in the prophetic future that my words were seeds destined to produce the fruits I pray for. I linger still, scarcely knowing how to say what should not, and yet what should, form part of what I have to say to-day. Should not, because it is personal to myself, and, therefore, below "the height of this great argument," and yet should, for it would be unseemly and ungrateful if I closed without an expression of my thanks for the great, the unprecedented honour the brethren have paid me in calling these two lodges, the one after my name, the other after my residence. I fear—I cannot say how much I fear—that some day a more correct and lower estimate of my powers and judgment may lead them to regret the choice they have made. But if I know myself, no power of mine will be abated from want of will, no judgment will be faulty from want of thought or consideration for the feelings of others. Each fresh proof of my brethren's kindly feelings, each new honour conferred, come from where it may, will but make me take the greater heed lest I fall from self-esteem or presumption; instead of beguiling me to repose on honours already won, will but stimulate me to

fresh exertions on behalf of the cause I love so well.

The delivery of this admirable oration was interrupted and closed amidst the cheering of the brethren.

MASONIC NOTES AND QUERIES.

THE OLD LECTURES AND CHARGES.

Christianity dictated the old lectures; but natural religion dictated the old charges.—From a manuscript volume in Bro. Purton Cooper's collection, indorsed "Freemason's Table Talk."

MASONIC INFORMATION.

My answer to a London correspondent is that the sixteen volumes of *THE* or *OUR Magazine* (expressions that I find in his letter, and which have latterly been used by myself, although certainly not for brevity sake), are full of Masonic information under all the heads that he enumerates. But my correspondent must read and study the sixteen volumes as he would read and study a work not of temporary utility only. At an age exceeding that which we are told is allotted to man, Masonic information has been gathered by me from those volumes, which has sufficed to fill more than one Common-place Book.—From Bro. Purton Cooper's Masonic Letter-book, July, 1867.

BRO. H. B. WHITE AND THE ROYAL ARCH, &C.

It appears to me that Finch is scarcely a safe guide to take as to the teachings or the Rituals of Masonry, although your able correspondent, Bro. H. B. White, gives some cogent reasons why many of that noted charlatan's statements may be relied upon. However, his works relate to the 19th century, and although no one can read them without interest, the real question at issue is whether the Royal Arch of England was known to exist in this country before A.D. 1740.

Can any one refer us to any authority whatever that mentions this Royal Arch degree before the date stated? I quite agree with Bro. White as to the Christian nature of ancient Freemasonry from the beginning down to A.D. 1813, but think that since then a man can become a true Mason even if he is not a Christian. Bro. Findel's observation was, I am sure, not meant offensively, as that learned brother is too good a Mason to act contrary to the principles of the Craft. Let us bear in mind that Bro. Findel is a German, and that his thoughts suffer from being translated into our language.—W. J. HUGHAN.

LOST THE NUMBER OF HIS MESS.

Can you tell me the name of the lodge in London that gives horse banquets and does not inform its guests until after the dinner has been eaten? In the course of the evening a toast is given, "Our Departed Guests."—A COUNTRY MEMBER.

CENTENARIES.

What lodges will celebrate centenaries in 1868?—X.

REHABILITATION.

You write, Bro. "J. P.," that an English Freemason at the time of his initiation was a Christian; that a few years afterwards he became a disciple of Monsieur * * * and a Pantheist, and very properly withdrew from English Freemasonry; but that now, having recently thrown off Pantheism, and having again become a Christian, he desires to be re-admitted to his lodge. This is plainly a case for *Rehabilitation*; allow the sheep that, after having gone astray, returns, at once to re-enter the fold.—C. P. COOPER.

W.S.

I have been a little puzzled of late with the initials of W.S. attached to the names of officials, and as the personages were P.M.'s, I supposed they might designate some higher degree. I was not aware they were connected with the 4th degree, and meant Wine Steward, an office for which a P.M. should have fitting experience if he have any taste. But this I note, that while the W.S. is a P.M., the D.C. seldom is, but the youngest of the brethren, knowing nothing of the duties. Now I would urge that one P.M. should be spared for the responsible office of D.C. before dinner, leaving one for the agreeable after-dinner duties.—P.M.

THE ROYAL ARCH DEGREE.

Allow me to take this opportunity to again recommend the able and exhaustive work on the "Origin of the Royal Arch," by the late Rev. Bro. Dr. George Oliver.

It is published by Bro. R. Spencer, Great Queen-street, London, and is an invaluable history of the degree, and to Masonic students will prove most interesting.

The same well-known publisher having reprinted Halliwell's "Ancient MS.," affords an excellent chance for the brethren who want copies of that curious manuscript. Whilst on the subject of Masonic works, I have been much gratified to receive the two volumes of the "British and Irish Masonic Calendar," from 1859 to 1868 inclusive, nicely bound, for the sum of ten shillings.

As there are only a few such volumes to be had, I hope such brethren who are forming Masonic libraries will not be slow in availing themselves of so useful a publication, embracing as it does a series of ten years, which have been a most eventful period in the annals of Freemasonry.—W. J. HUGHAN.

ATHEISTIC CHRISTIANS.

My answer to the inquiry of a brother who writes from a distinguished college at Cambridge, is that Atheistic Christians follow the ethical teachings of the Holy Jesus; but ascribing to Nature all the phenomena of the universe, they admit not the existence of God. Atheistic Christians are, I am told, very numerous in certain foreign lodges. A learned correspondent calls them disciples of Strato, the physicist, a degenerate Peripatetic, and he cites the following passage from the "Dictionnaire des Sciences Philosophiques":—"Straton ne reconnaît d'autre Dieu que la nature, à qui il ôte l'intelligence, pour en faire une force aveuglement et nécessairement productrice et motrice."—C. P. COOPER.

LODGE MUSIC AND "R. Y."

Although I am as anxious as "R. Y." that the musical part of our lodge ceremonies should be duly attended to, and that organists should be attached to every lodge, I cannot agree with his suggestion that "a by-law should be made in each lodge that the Organist, like the Secretary, should be exempt from subscription," as such a course would be contrary to the Book of Constitutions, which does not permit of any officer being exempt from subscription but the Secretary; and as no brother could be appointed to office unless he were a member, it is clear that the Organist must pay his subscription.

I am not aware, however, of any law to prevent a lodge from retaining the services of a professional brother (who is a member) as Organist, at such fee as the brethren may decide on.—W. J. HUGHAN, W.M. 131, &c.

A DECEASED BROTHER.

In Freemasonry there are two rules in relation to a deceased brother. The one enjoins us to remember his virtues. The other enjoins us to forget his faults.—From a bundle of Masonic memoranda in Bro. Purton Cooper's manuscript collections.

THE SCAFFOLDING.—THE HOUSE.

Dear Bro. "N. M." In the case you put, it will, I think, be somewhat more correct to call our ceremonies the scaffolding, and our doctrines the house.—C. P. COOPER.

A SOCRATIC SCHOOL.—AN ELEATIC SCHOOL.

Bro. "W. M.," by the addition of certain ceremonies a Socratic school might have been converted into a Freemasons' lodge. Not so, an Eleatic school.—C. P. COOPER.

CORRESPONDENCE.

**The Editor is not responsible for the opinions expressed by Correspondents.*

MASONIC LIFEBOAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Although our subscription goes on, and receives some good additions, I see with some regret that the members of Lloyd's have presented £500 to the National Committee for a lifeboat. We must go on faster.

Yours fraternally,

VIATOR.

[We hope the appeal made to our readers in the *Freemasons' Magazine* of Feb. 15, and the publication of the various letters received from correspondents, will spur the members of the order to greater activity.—Ed. F. M.]

MASONIC ARCHÆOLOGICAL INSTITUTE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In consequence of the appeal inserted in the *Free-masons' Magazine*, I have received several promises of support, and I believe there is little doubt of a successful issue. We do

not want many members to begin, in so far we are not dependent on numbers, but the ultimate benefit to individuals will of course depend on their being such a body of supporters as will give a fair volume of transactions. Under all circumstances, the members will, as in all such institutions, receive a very good return for their small subscriptions.

Yours fraternally,
HYDE CLARKE.

32, St. George's-square, S.W., Feb. 24.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It will interest many members interested in Masonry to know whether the proposed Masonic Archæological Institute will confine its operations and organisation to English Craft Masonry; Scotch, Irish, York, Ancient and Accepted, and foreign degrees, so far as they can be legitimately dealt with will afford a fund of illustrative matter.

Yours fraternally,
I. P. M.

ROYAL ARCH AND SOME OTHER DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I beg to note two misprints in my letter at p. 152.

Cornelius de Bruges should be Cornelius de Bruyn. The work is found in Netherlandish and in French.

"Nothing depends on the *mission* of Pritchard," should read on the *omission* of Pritchard.

Yours fraternally,
R. Y.

GLASGOW CHARTER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. W. P. Buchan, writing in your last number, at p. 150, is under a mistake. He suggests that I should add my name to my next communication, so as to make it more worthy of attention under the circumstances. It is not for me to add my name, as my observations are simple comments, matters of opinion, while it is right he should give his name, as he asserts matters as facts derived from his own observation. I am so far within the due limits of the anonymous; but there is something more. I may be an obscure man, and my statements may meet with little notice on my obscure name being appended to them, or I may be a man having authority, and my authority may overbear Bro. Buchan. The readers of the *Freemasons' Magazine* are, however, quite competent to judge on this controversy.

Bro. Buchan's postscripts fully justify my observations. The charter, according to his own account, is in Latin. The English translation is incorrect; it contains an interpolation; there are words in the charter not in the translation; there is no No. 3 after Malcolm's name; and he does not know whether Malcolm is III. or IV. So far *cadit questio*; the question falls to the ground. The English translation presented to your readers as an original charter is a forgery, as I said. The Latin charter, which

Bro. Buchan has now seen, we have to learn something more about before we can clear it from the same charge. Bro. Buchan's reference to King David's charter about *quadraginta solidos* and *decem libras* only suggests his own incompetency to deal with the question. We knew there were *librae* and *solidi* in King David's time; but that has nothing to do with the modern term of pounds Scots in King Malcolm's time.

As to Bro. Buchan's opinion about the antiquated look of the charter, I place little reliance upon that, for I fear from his observations Bro. Buchan has not been brought up in the Ecole des Chartes or devoted himself to palæography. He is no expert, or he expresses himself ill. The charter may be old and doctored, the parchment may be old, and the writing a palimpsest; or the parchment may be new, and the writing new, and smoked up to the required age. For the present we shall be contented with the internal evidence, which is the main thing.

King Malcolm's charter would be interesting if true; but interesting documents are not necessarily true. Those interesting works, Richard of Cirencester, and the Chronicle of Ingulph, have been unluckily relegated to the limbo of forgeries, and it is much to be feared that the charter of King Malcolm will follow thither the Dialogue with King Henry the VIIth and other interesting Masonic documents of the last century.

Meanwhile Bro. Buchan can give us further information; and we, having discarded the English translation and all the comments upon it, will suspend our judgments as readers of the *Freemasons' Magazine* as to the date of the bodily or partial forgeries in the Latin parchment.

Yours fraternally,
R. Y.

AN EARNEST PROPOSITION FOR THE FURTHER PROPAGATION OF TOMFOOLERY AMONG MASONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I notice with great regret that although such extension has been given to the chivalrous orders, Christian Masonry and Masonic Knighthood, one grand opportunity has been lost. It is a reflection on Masonry in its present state that no Mason can make himself or be made a Knight of the Garter. I should not like to say what he can make himself, for the list would be very long, and I should most likely omit something; but this I am quite sure of, there is no Sir Knight of the Garter. Can the Masonic circle be said to be complete under such circumstances? Echo answers "No." I say 'Ditto,' and propose to supply the deficiency.

The Order shall be held in the usual places of Masonic resort. The number of members in each Chapter shall be limited to twenty-four Sir Knights, or such further number as the Chapter may chose to admit from time to time.

A preference shall be given to such houses as have a room for the performance of the imposing ceremonies, containing small boxes or compartments, which may represent the stalls of the Sir Knights, and having access to the bar parlour. Each Sir Knight

shall be authorised at his own expense to have his own banner and coat of arms placed over his stall, there to remain by night and by day, and when frequenting the house he shall be entitled to sit in his own stall at all times, unless private customers object.

The Sovereign of each Chapter shall be mine host of the house, unless she be a hostess; and it shall not be necessary for the Sovereign to be a Mason. The Sovereign shall be called Your Majesty, and shall represent King Edward I. or King Edward III., whoever it was who was the founder of the Garter. I have not at hand my school catechism of the History of England, and my eldest boy, who is learning the History of England, does not know. I think King Edward the Black Prince was a Knight of the Garter, and he was the son of King Edward the 1st or 3rd, or of King Richard the 2nd. The Sovereign shall sit on the throne of King Edward. A stone may be introduced in his seat to represent the coronation stone of Scone in Westminster Abbey; but if the Sovereign find it cold, he may place over it a covering of cloth of gold or other material.

The Sovereign shall be bound to find a suitable barmaid to represent the Countess of Salisbury; and the candidate shall take off her garter and drop it on the ground, and afterwards replace it. This may take place in the Grand Hall of the Chapter, or in the bar parlour. If mine hostess be a widow, she may be the Countess of Salisbury.

There shall be Sir Knightesses as well as Sir Knights; but no Sir Knightess, the wife of a Sir Knight, shall be allowed to be present at the mystic rite of dropping the garter, even if it be performed in the bar parlour. There shall be a Garter Queen at Arms, as well as a Garter King of Arms, and she shall sit on a throne at the right or left hand of the Sovereign King Edward whenever Sir Knightesses are invited. The Sovereign shall take a solemn vow never to admit the Knightesses to the most solemn rites.

The fee for initiation shall be fifteen shillings, exclusive of the certificate, which shall be beautifully printed and illuminated on paper.

The Sovereigns of the Order shall constitute a Grand Chapter of Sovereigns, to which Knights of the Order, not keeping public-houses, shall be eligible. Over every three Chapters shall be a Chief Sovereign, with a College of Chief Sovereigns, to which members shall likewise be eligible on paying the sum of five shillings. The whole Order shall be governed by some nobleman as Grand Sovereign, with a conclave of Grand Sovereigns. Each Grand Sovereign shall have assigned to him some empire or kingdom in Europe or Asia from which to take his title. District Chief Sovereigns shall be appointed for the counties and leading towns, and also for the colonies.

There shall be a Grand Referendary of the Order, who shall receive the several fees. He shall give an account once a year of the charity fund. I propose that I shall be the Grand Referendary.

Each Knight of the Garter shall be entitled to be made a Knight of the Bath on payment of an extra sum of five shillings, and of beer and pipes for the officiating Grand Officers. He shall make a declaration that in honour of the Bath he will never drink

water, hot or cold, by itself; but that he will put gin or other spirit in it. On payment to me of another sum of five shillings he will receive a suitable certificate of K.B. Sovereigns will be entitled to be ex-officio Knights of St. Patrick; Chief Sovereigns shall be Knights of the Thistle; and Grand Sovereigns shall be Knights of the Guelphic Order. Any member may, by permission of the Grand Chapter of Sovereigns, the College of Chief Sovereigns, or the Conclave of Grand Sovereigns be admitted to the respective Knighthoods on payment of five shillings for each successively.

The Knights of the Garter shall wear a suitable apoon, with a garter emblazoned upon it.

There shall be a Masonic jeweller attached to the Order, and he shall supply the Sovereigns gratis.

The grand word is "Honi soit qui mal y pense," and the watchword is "Dew et mon Droit." The word of the Order of the Bath is "Trio juncti in unum," with suitable words for the other orders, "ik dean," &c.

The Order allows Queen Victoria and the Sovereign of these realms for the time being to bestow this decoration, but reserves to itself the genuine ritual of the Garter. The manner of its institution are as follows: King Arthur instituted the Order of the Garter at the Round Table, but fearing it should be forgotten by his successors, as it turned out, had the precaution to send for the Grand Master Mason of England, in succession to St. Alban, and intrusted him with the secret, authorising him and his successors to keep up the Order.

This was confirmed by a charter of the Kings of Scotland, and communicated by them to the Knights Templars and Knights of St. John; but by the persecution of Pope Clement, the Order of the Garter was, as a means of precaution, kept quiet. It would not be a bad measure to send to Scotland, or advertise in the *Freemasons' Magazine*, for the charter of King Macbeth, or King Banquo, constituting operative Masons Knights of the Garter.

King Edward I. and Queen Eleanor, having been initiated in the Order of the Garter by Saladin and the Knights Templars in the Holy Land, made a vow on being poisoned to restore it to its ancient lustre; but this remained unfulfilled by him and his successors until the casual circumstance of the Countess of Salisbury dropping her garter at a State ball forcibly recalled the circumstances.

The Order of the Garter in its genuine state has always been preserved as an inheritance of Masonry, and a striking confirmation of this is that the late Duke of Wellington being driven by tempestuous weather into a public-house, and finding that a chapter of the Order of the Garter was held there, sought admittance until the gale abated. He was so much struck by what he saw that he acknowledged never to have fully understood to what extent the Order might be carried until that time, and promised to mention it to King George IV., which it is supposed he did, as he was known to have seen the king soon afterwards.

All Knights of the Garter, belonging to the Windsor Chapter, may be regularised on paying half fees, and Knights Commanders of the Bath of the ordinary creation may be made Knights Grand Crosses of the Bath on the payment of five shillings, receiving a

certificate to that effect, authenticated by the Grand Referendary, and Grand Prothonotary.

No Sir Knight of this Order shall touch the garter or garters of any Sir Knightess, the wife of another Sir Knight, above or below her knees, without her or his permission previously obtained, on the pain of expulsion and having his banner taken down if he have one, and he shall not be restored until after a period of three months and on the payment of five shillings, besides what he may put in the charity box, but if he is in arrears of his subscriptions and banquet fees and does not pay up, he shall be finally expelled for his offence. On his submission of the money at any future time the College of Grand Sovereigns may have authority to readmit him at his request.

The Sovereigns shall pay no subscriptions unless they feel fit.

The Grand Sovereigns for the time being shall be allowed to entertain the Sovereigns at a banquet.

No individual member shall be called upon to pay more than two shillings and sixpence for a banquet at his own expense, but banquets given out of the chapter funds, or treats to the Sir Knights, may be unlimited, and should be of the best quality.

In case H.R.H. the Prince of Wales, or H.R.H. the Duke of Edinburgh shall be elevated to the dignity of this Order, he may be created Chief High Sovereign, and shall enjoy all the prerogatives attaining to the office. German Princes of the Royal Family may be admitted in form gratis. A state fire engine shall be kept for the Prince of Wales.

As the Knights Templars were once connected with this order, all members shall be entitled to be created Knights of St. John of Jerusalem on payment of five shillings, so that his Order may be under no disadvantage in comparison.

There shall be colleges or Orders of Bishops of Oxford, Prelates of the Order, Kings at Arms, Ushers of the Black Rod, Lord Chancellors, &c. Any young gentleman of Oxford or Cambridge under age may receive a dispensation to be created a Bishop of Oxford on payment of half a crown.

The Bishops of Oxford shall wear a black apron with shovels in their hats.

As it is necessary in order to maintain the respectability of this ancient Order to draw the line somewhere, the line will be drawn at those who can't or won't pay, and consequently no reflection shall be allowed on the handicrafts of those who constitute the majority of the members. If it be necessary to allude to the occupation of a Sir Knight of the Garter he shall be referred to by his ancient or chivalrous designation as Sir Knight of the Needle, of St. Crispin, &c.

That Anstis's History of the Order of the Garter be adopted as the standard history of the Order, and that it be reprinted with suitable alterations.

The vital distinction between the legitimate Order and the Windsor Chapter, is that the Knights of the latter forgetting even the legend of their restoration, are initiated with a dead garter, while the legitimate and genuine Knights are invested as King Edward the First was with a real live Garter from a living Countess of Salisbury, so that the vaccine matter is always fresh; and there are also other distinctions, and a Masonic translation of the mottos communicated by

the Knights Templars, who escaped from France to Scotland.

There shall be yearly celebrated at the Crystal Palace at some suitable epoch in the beginning of the year, the annual festival of the Order, when the Sir Knights and Sir Knightesses shall attend in their robes and aprons with the banners of the Order. There shall likewise be balls of the Order in clothing, in order that members may show their paraphernalia.

Any member in distress may be created a Poor Knight of Windsor, but the relief to be given to a distressed Sir Knight shall not be more than two and sixpence at any one time, nor at more than one time, and five shillings to a Sir Knightess from the Board of Benevolence of the Order. The Poor Knights have a claim on the vacant houses at Windsor.

Yours fraternally,

WM. HARRIS

THE A. AND A. RITE IN ENGLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The present state of the A. and A. Rite in England has long excited dissatisfaction among its members, and there is a growing feeling that some change is required.

It is not necessary to go into the individual details of complaint; but it is quite sufficient to compare the A. and A. Rite here with its condition in other countries to see that our organisation is not favourable.

It is possible that as such a state of affairs has been allowed to go on for years, discussion upon it may produce no practical results, and I content myself, therefore, with the suggestion of one practical measure. We have a learned and zealous M.P.S., and we have a learned and zealous Secretary. Now cannot the M.P.S. so use his influence and prerogative with his colleagues as to enable the Secretary to be of some use to us? Cannot a room be taken in London, and cannot the Secretary be guaranteed a modest salary out of the funds of the Order? Funds, it is supposed, there are, though the S.C. of England is the only Masonic body in the world that does not render a yearly account to its constituents. Let these funds be thus applied, and they will be reproductive. There will be some place and some person to be found, and a member may get that information and instruction the want of which is now so much matter of complaint. There will be the nucleus of a library and reading-room; and there will be some vitality. A member who goes to the G. Secretary's offices in Great Queen-street, Rue de la Victoire, or Rue Cadet, can have a record found for him at once in well-kept registers. Let it be the same for the A. and A. Rite. We have the man; let us be allowed to profit by him.

Yours fraternally,

A MEMBER OF THE A. AND A. RITE.

FATHER SUFFIELD AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have read the correspondence republished in your pages concerning Free-

masonry, and what the Rev. Mr. Suffield thinks of Freemasonry, and his objections to it as a secret society, and to all secret societies. Really, Sir, the reverend gentleman is very inconsistent; he ought to know something about that most dangerous of all secret organisations, "The Society of Jesus"—the Jesuits, in fact. Why, Sir, they stand so high in favour with the Holy Father in Rome, and the body is so thoroughly esteemed and venerated by so large a portion of those professing the Roman Catholic religion, that it is surprising that the Rev. Mr. Suffield should attack Freemasonry, which, although a secret society, is in this country specially recognised and protected by Act of Parliament.

Yours fraternally,

A TRUE CATHOLIC.

Leeds, Feb. 17, 1868.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—What is the good purpose to be served by Bro. Tweddell reopening the question "Freemasonry v. Roman Catholicism." Every educated man knows why bigots amongst professional teachers of religion and churchmen of all denominations dislike—nay, hate—Freemasonry, just as they hate any enlightenment or education amongst the people; but whilst those who are bigots and trade in religion cannot understand why men should think and act for themselves, the educated men, not only amongst those professing the Roman Catholic faith, but of every creed and religion practised in the civilised countries of Europe, Asia, Africa, and America, have voluntarily sought admission into Freemasonry, and that in tens of thousands, continue to practise in the Order those principles they have been taught by it, and whereby they are not only forcibly impressed with the important duties they owe to God, to their neighbour, and to themselves, but also with their duties as good citizens; and none are more loyal and law-abiding than Freemasons.

I began by asking a question; Sir, I feel tempted to answer that question myself from my own point of view; but I know the amount of intelligence possessed by your readers as a body, so I forbear.

Yours fraternally,

A FREEMASON AND A ROMAN CATHOLIC.

Newcastle-on-Tyne, Feb. 18, 1868.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The following additional correspondence on this controversy appeared last Saturday in the *South Durham and Cleveland Mercury*. In my last communication to the *Magazine* the compositor has inserted an *n* more than is needed in the name of Professor Robison, thus making it Robinson. The work I alluded to is entitled, "Proofs of a Conspiracy against all Religions and Governments in Europe," was written by Professor Robison, of Edinburgh, consists of 466 pages, and was published at Dublin in 1798. Professor Robertson's Lecture on Freemasonry, delivered May 26th, 1862, and to which Father Suffield refers me, I have in my humble collection of Masonic and anti-Masonic works. The French work, I regret to state, I can only read

through the medium of a translation, and I know of none in my mother tongue.

Yours fraternally,

G. M. TWEDDELL.

Stokesley, Feb. 17, 1868.

Dear Sir,—I have read with much interest Bro. Tweddell's able letters to Father Suffield, defending Freemasonry from that rev. gentleman's unwarrantable attack. As a member of the ancient Craft, I can bear testimony to the truth of what Bro. Tweddell advances in favour of the institution, and I can reiterate that, so far from the brethren of the "mystic tie" being either revolutionists or revilers of religion, they are in all parts of the world distinguished alike by their loyalty and adherence to the institutions of their respective countries. I am at the same time well aware that there are many true men belonging the Masonic lodge whom Father Suffield would designate and denounce as Anarchists and Infidels; but then anathemas of that kind have always been hurled by Papal authority at the "devoted heads" of the great and good; such has always appeared to me to be the peculiar province of the Catholic Church, and I have no doubt will continue to be until there is freedom of thought throughout the world, which is "a consummation devoutly to be wished." Look how the noble and generous hearted Garibaldi, himself a "Brother amongst us," has been prosecuted and slandered by the same agency: but despite their calumnies,

"His strengthening fame can never die
While truth or freedom liveth."

I have no desire to enter into a religious controversy with Father Suffield, as we are as wide apart in our theological views as the poles of the earth; therefore no possible good could accrue from such a course, I, at the same time, do not for one moment impugn the rev. gentleman's sincerity in the views which he holds; but, as Pope (himself a good Catholic) wrote,

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

I cannot, however, shut my eyes to the fact, that the church to which he belongs exerts a slavish and powerful influence over the minds and consciences of its votaries; so much so, that, notwithstanding the sublime tenets which Masonry teaches, there are members of the Romish persuasion, well known to myself, who are Masons, whose lives are in every sense (save in moral courage) worthy of imitation, but who are afraid to visit a lodge for fear of incurring the displeasure of the church. This is a benighted state of things, but, nevertheless, true. Well may one exclaim with the poet,

"O God of mercy, justice, love, and peace,
How long must we despair? when wilt thou make
This part of thy creation like the rest?
Thy universe is wonderful, and vast,
And beautiful, and pure—sustained and kept
By Thee in perfect harmony for ever!
Then why should man, thy image, still remain
The jarring string of thine eternal harp?
Bright essence of all good! Oh, deign to give
To human hearts a portion of thy bliss
Which thou hast promised in thy written word!
Give to the nations liberty, and love,
And plenty of the fruits of thy fair earth,
And charity, and knowledge, and a thirst
For truth's bright fountains, and a trusting hope
To share, at last, thine immortality!"

What then is so calculated to hasten the coming of this glorious time, "foretold and sung by prophets hoary," as the great principles which Masonry teaches, the practising of every moral and social virtue, and the carrying out in our every day intercourse with the world, the divine precepts of "Brotherly love, relief, and truth,"

and so silencing such detractors as know us not. These brethren, we all know, are the genuine tenets and principles of our Order. May we endeavour to exemplify them in our lives, and transmit them pure and unsullied to all generations!

I am, Sir, faithfully yours,

THOMAS NELSON, P.M., P.S.G.D.

Stockton-on-Tees, Feb. 12th, 1868.

Sir,—Supposing 250 millions of people believed Hartlepool to be a thousand miles from the sea, and supposing five millions believed it to be on the sea, and suppose some one referred me to a collection of statistical documents from multitudinous sources, including a considerable number of letters from leading men at Hartlepool, asserting the former, I should attach considerable weight to such a testimony. I refer Mr. Markham Tweddell to a published collection of documentary evidence compiled from Freemason publications. My remarks on the effectual and esoteric teaching and objects of Freemasonry are in accordance with the sentiments of 250 millions of mankind who accept the instructions and warnings of the Holy See. Mgr. de Ségur, a man of European fame, still living, and only hindered by loss of sight from occupying one of the highest offices for which he was destined, has written a brochure, entitled "*Francs Maçons*," which can be purchased for threepence. He declares that persons of social rank and unblemished character are kept in grades in which they are ignorant of any ulterior designs, and thus only regard the society as a means of innocent and kindly sympathy and amusement. Mr. Tweddell is in one of those grades; and of what passes in some other grades, he, as he tells us, knows nothing. Nay, as Barruel declares, those in such grades are bound by oath not to reveal their ulterior designs and mode of action to the less initiated grades. All human evidence necessarily comes through others; and evidence does not lessen in weight because it is published with full references, challenging investigation, and by men of high social and literary position, writing with the calmness of historians and moralists. Mr. Gyr declares his willingness to reply to any communications or inquiries from Freemasons. Will Mr. Tweddell kindly mention some of the answers to which he alludes? for I should like to read one of the fullest and most approved replies. And, as it is very likely that some of the statements made by Barruel, Robison, Gyr, Robertson, and Ségur, may be incorrect, I would like to know these, so as not to repeat their errors. I take it as a compliment, Mr. Tweddell attaching more importance to my personal assertions of private knowledge, than to statements of a similar character, made and published by men of European celebrity. But I think that most of your readers will prefer the latter to the former; but that Mr. Tweddell's gentlemanly and kindly request may not be disregarded, I will add that about twenty-one years ago, I received singular information as to the esoteric or inner objects and workings of Freemasonry, from a Roman citizen of distinguished character. And there have been communications occasionally made to me since, conveying to me the knowledge of transactions in London, Brussels, Lisbon, and St. Petersburg, similar to those stated explicitly in Barruel, Gyr, Robertson, and Ségur; and showing how well founded in results have been the assertions of the Protestant Professor Robison sixty years since. A secret society hides often the most important of its proceedings both from Church and State, and from its own members; it moreover fortifies such secrecy by a rash oath. The ignorance of evil amongst an immense preponderance of its members becomes rather an injury than a benefit. My apology for the length of this letter must be that there can be no reason for my troubling you on this subject again.

Your obedient servant,

R. RODOLPH SUFFIELD, O.S.D.

Sir,—Permit me to answer Father Suffield's last letter on the above subject, and to correct him upon a matter of which, it is clear, he knows about as much as any well-informed gentleman can be expected to acquire without becoming one of us. My accomplished brother, Markham Tweddell, who is an ardent Freemason and in every way qualified to answer the reverend gentleman, calls upon Father Suffield to retract what he stated about Freemasonry, which, he said, was rooted (mark the term!) upon revolution and infidelity. The Roman Catholic clergyman replies by reasserting what cannot fail to give offence to a body of men equal in intelligence, loyalty, and social standing to any society of like numbers in the kingdom. Is there any man of sense in England who will believe that Freemasonry, either in its exoteric or esoteric teaching, is founded upon infidelity and revolution? What the mysteries of Freemasonry are, must ever remain a secret, revealed only to those who seek initiation into the Fraternity; but I am persuaded that neither the Government nor the country will believe that there is anything inimical to the wellbeing of the State in that Order of which I confess myself proud to be a member. Father Suffield quotes Professor Robison's "*Proofs of a Conspiracy*"—written about 1793, I believe—in proof of his assertions as to the dangerous character of the Freemasons' Society. Well, sir, that book is full of misstatements, calumnies, and errors, and is so thoroughly unworthy of credit that one might as well cite Murphy's "*Confessional Unmasked*," as the exponent of the teaching of Rome, as Professor Robison on Freemasonry. Now, sir, let us take the logic of facts. If Freemasonry is so bad a thing as the Dominican friar suggests, how is it that in the United Kingdom at this moment there are about 150,000, and something like 3,000 are initiated every year? How is that George IV. was Grand Master of England; that, subsequently, William IV. became patron of the order; that the late Duke of Sussex was one of the most eminent and most learned amongst our brethren; and the Duke of Kent, our beloved Queen's father, was almost equally distinguished for his zeal as a brother of the mystic tie. The Duke of York and the Duke of Gloucester were also Freemasons, and showed a warm attachment to the Order. I suppose there never existed more patriotic men than the late Duke of Wellington and Lord Palmerston; yet they were both Freemasons. Lord Brougham will hardly be looked upon as a revolutionist; yet he is a Freemason. The Earl of Carnarvon is generally supposed to be warmly attached to the Church of England (which to be sure is not yet identical with the Church of Rome), and to be a statesman of some rank; yet he is a Freemason, and a member of the 30th degree. I am certainly not aware that we number among us any members of the Episcopal Bench, but there are numberless clergymen within our ranks, who, I believe (though it will hardly be credited), are as estimable in their lives as any member of the Roman communion. Father Suffield says that his sentiments are in accordance with those of 250 millions of mankind who accept the warnings and instructions of the Holy See. Well, sir, the sentiments of 300 millions of mankind are in favour of the system of Confucius; but I am not aware that numbers, either in the one case or the other, are guarantees of truth, which is, after all, what we seek. Mgr. de Ségur is quoted as the author of a brochure entitled "*Francs Maçons*," in which he declares that persons of social rank and unblemished character are kept in grades in which they are ignorant of any ulterior designs, and that, as Brother Markham Tweddell is in one of those grades, he is ignorant of course of what goes on in the other degrees. I have the honour to be a member of what are called the higher degrees in Masonry, and I emphatically deny that there is anything inconsistent in those degrees with my honour as a gentleman, my loyalty as an Englishman, or my faith as a Christian. I have no doubt that Father Suffield

field speaks in perfect good faith when he gives his views upon the inner teaching of Masonry; but he would scarcely thank me to tell him that I knew more of the Order of the Dominicans than he did. Yet he does not scruple to inform Mr. Tweddell (courteously, I admit), who has been a well-known contributor of many years' standing to the *Freemasons' Magazine*, the recognised organ of the Fraternity, that he knows nothing of the subject. As to rash oaths, I believe they are not wholly unknown in the Roman Church. To couple Freemasonry with Fenianism is an insult to the former, unmerited praise to the latter; and I am afraid, sir, that Father Suffield's lecture on the "Wrongs of Ireland" will not redound to the credit or discretion of the well-meaning and intellectual teacher. As he calls attention to works issued against the Freemasons by ecclesiastics of his own Church, let me ask him to read the works of Dr. Oliver, the most distinguished Masonic author of our day, and a member of the Church of England. If Father Suffield is only searching after truth, and not seeking to destroy an institution older than the Church of which he is now a member, he will find much in the works of Dr. Oliver which will tend to alter his views of Freemasonry. One of our leading tenets is Charity, and if the members of all communions practised that Christian virtue, we should none of us be farther from that home which we all hope to reach, where the Great Architect of the Universe lives and reigns for ever.

I am, Sir, yours fraternally,

EMMA HOLMES, 30th

W.M. of the St. Helen's Lodge of Freemasons,
Hartlepool, K.C. of the Royal Order of
Scotland, &c., &c.

PRIORITY OF THE LODGE OF GLASGOW ST. JOHN, TO THE MOTHER KILWIN- NING.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—It is with diffidence that I take up a portion of your paper again, after the long letter you put in your last number; however as our knowledge of Masonry in the 12th century is very limited I hope I will be excused

There is a small though important mistake in your last number, in my postscript, viz, you have it "may be deciphered with ease" (I wish it could be), I said "may be deciphered with care."

I wish that I had seen our old Charter itself sooner, as the translation has made us look rather foolish when one comes to consider it closely, and taking it for granted to be correct (seeing it seems to have always been held as such by the members) I acted accordingly; but having now seen the old Charter "In propria persona," I can speak upon my own responsibility, and consider it to be of Malcolm IV., and while saying so I feel that I may not only have those still against me who would rather make it out to be no charter at all, but also many of our own members may be down upon me for taking 100 years off the age of the Charter, and also upsetting their preconceived ideas, but be that as it may, I trust that the truth will reign paramount, and to my fellow members of St. John's I would say, that if, while throwing down the mythical Charter of Malcolm III. I can set up upon a firm and sure basis the Charter of Malcolm IV., I am sure it will prove better in the end. The charter of Malcolm IV. is a bridge over which the brethren of St. John's Lodge may

walk into the first position in the Grand Lodge of Scotland. The imaginary Charter of Malcolm III., has been a shadow, which, when they attempted to use, they tumbled into the hole of No. 3 bis.

On reading over our Charter from the Grand Lodge of Scotland, I find it to be admitted that St. John's is a very old lodge; but the G. L. decidedly refuses to acknowledge our old Charter "as being granted by Malcolm III. (Canmore)." Now when one comes to look at the Charter critically, as given in the translation, one part of it contradicts the other; so to Malcolm III., although in sorrow, we must now say "Requiescat in pace," and although I do not suppose that the great grandson could write* any better than his great grandfather, I must even bring Malcolm IV. on the scene, and make him speak through the work he authorised. The more I consider our charter, I find that it opens up the wider field of inquiry, and that of a very interesting nature; and I would only hope that I may be able to throw out a ray of light, even should it only prove a feeble one. If it be a true one, it will do good, and may cause other brethren to follow up the matter more fully.

A successful search has been made for old documents connected with the Glasgow Incorporation and Lodge; amongst other things an old minute-book has been found, containing the names of the brethren who signed St. Clair of Roslyn's Charter. So, between one thing and another, I hope to be able to give something further soon.

Yours fraternally,

W. P. BUCHAN.

FOR ADMIRAL FARRAGUT AND GARIBALDI to exchange courtesies was natural and proper, from the positions occupied by either in his own country; from the sympathy always existing among heroes and men of expanded hearts, from their common sympathy for the whole people, from their mutual detestation of tyranny, and from their Masonic relations. As an officer, we do not see that Bro. the Admiral Farragut, in any wise compromised himself or our Government. We are satisfied that the admiral agrees with our Masonic view that any reform movement, ecclesiastical or civil, must be kept strictly within the Italian Church and nation, and must avoid every form and feature of foreign intervention. Our Italian brethren must work out (we would say patiently and peacefully) their own reformation—do their own thinking, writing, and printing, and suffer their own persecutions, if they wished to be crowned with final success. As Freemasons we have nothing directly to do with Italian regeneration; but we may and must sympathise individually with all real progress, and with such noble brethren as Garibaldi. It is our duty to give careful and guarded sympathy, aiding judiciously the persecuted when in distress, and especially when persecuted for their Freemasonry, and encouraging such publications as teach religious toleration, and beyond this leaving the policy, the mistakes, the sufferings, the triumphs of our Italian brethren, as entirely as possible to the Italians. We have never doubted of their success. We have never doubted of the triumph of the principles of religious toleration and civil freedom. It may not be this year, nor next, when Masons will have their lodges at Rome, publicly known and advertised; but it will come.—*National Freemason*.

* Amongst other things I have heard it stated that Malcolm Canmore was a great blockhead and could not write, therefore the old Charter could not be his.

THE TRUE MASON.

Dedicated to the Rt. Hon. the MARQUIS OF CARNARVON, M.W.G.M.

Words by Frater J. BANKS.

Music by C. VINCENT

Genius of Mason - ry des - cend In mystic numbers while we

sing, Enlarge our souls the [Craft, de - fend, And hither all thy

influence bring; With social thought our bosoms fill, And give thy

turn to ev - ry will

Immortal Science, too, be near!
 (We own thy empire o'er the mind)
 Dress'd in thy radiant robes appear,
 With all thy beauteous train behind:
 Invention, young and blooming there,
 Here Geometry, with Rule and Square.

United thus and for these ends,
 Let scorn deride and envy rail;
 From age to age the Craft descends:
 And what we build shall never fail,
 Nor shall the world our works survey,
 But ev'ry brother keeps the key.

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

ROYAL ARCH.—WARRINGTON.—*Elias Ashmole Chapter* (No. 148).—We would remind companions that the installation of Principals and the investiture of other officers will take place on Tuesday, March 11th, at six p.m.

We learn from a correspondent that Bro. J. J. Hammond, the Prov. G.M. of Guernsey and Jersey, has resigned office. His successor has not yet been nominated, and pending the appointment the meeting of Prov. Grand Lodge has been indefinitely postponed.

We are much pleased to see that one lodge in West Lancashire is becoming sensible of its duty. There are, we believe, no less than forty lodges in the province, and this large number can only claim eleven votes for the Boys' School. W. Bro. Wylie, Prov. G. Reg., forcibly pointed this out in a circular, and we trust the next published report will afford a striking contrast in this respect.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The last meeting of this lodge took place on the 14th inst., in the Freemasons' Hall, Great Queen-street. There were present Bros. W. Strapp, C.E., W.M.; Glegg, S.W.; W. Smith, C.E., as J.W.; Crombie, P.M. Treas.; T. A. Chubb, Sec.; A. Church, S.D.; Jas. Glaisher, F.R.S. J.D.; Ohren, I.G.; R. Galloway, I.P.M.; H. Bridges, J. S. Pearce, H. Grissell, Mansell, Parker, Cope, Browning, Finch, Langley, Paddon, Young, J. Church, Ridley, Muriel, Robertson, Tyer, Hodge, Turner, Craig, Webb, Saunders, Hicks, Fergusson, Clouston, Roohussen, Spacks, Banister, Wallis, England jun., Stent, Sharp, Stockman, Pawley, Wood, Voite, Davis, Furness, C. Horsley, Finley, Harrington, Stephenson Clarke, Rob. Clarke, Middleton, Ashcroft, and Burke. The following visitors were also present:—Bros. Patten, invited by the lodge; Syret, by Bro. Chubb; E. L. Morgan, by Bro. Smith; C. W. Spencer Stanhope, by the lodge; Fermell, by Robertson, Thompson, by Hodge; H. Clarke, by W. Smith; Kicks, by Sharp; Wendon, by Ohren; Battye, by Pawley; Walters, by Galloway; Z. Colburn, by Fairlie; Doughney, by Bridges; Parkinson, by Crombie; Stuart, by Saunders. The lodge having been opened and the minutes read and confirmed, the ballot was taken for Mr. Paget, C.E., and as it was favourable and the candidate being in waiting, he was prepared and admitted. The ceremony of initiation was performed by the W.M., Bro. J. Strapp, C.E., and after the newly initiated brother had retired the lodge was opened in the second degree, when Bro. Browning, who had been previously examined, was then passed to the degree of F.C. The next business being that of raising Bro. Cope to the third degree. He was then examined and retired, and on the lodge being opened in the third degree, he was admitted and raised to the sublime degree of a Master Mason. The lodge was then resumed in the first degree, and various business matters were discussed. The lodge was afterwards closed with solemn prayer, and the whole of the members and visitors adjourned to dinner, served à la Russe in the grand dining room of the Freemasons' Hotel. The dinner was excellent and admirably served. The musical arrangements embraced Bros. Farquharson and Carter, and Miss Mabel Brent.

LODGE OF HONOUR AND GENEROSITY (No. 165).—The brethren of this lodge held their usual monthly meeting on Tuesday, the 18th inst., at the London Tavern. R.W. Bro. W. W. Aldridge was duly installed as W.M. for the ensuing year. The members afterwards adjourned to the banquetting room to a most recherché repast.

PHENIX LODGE (No. 173).—This lodge assembled on the 8th inst. In the unavoidable absence of Bro. Simon Cald-

cleuch, the W.M., Bro. G. Wilson, the I.P.M., presided. After the usual business, Bros. Ernest Joachim, and L. Ch. Mehlen-gracht, were passed to the second degree. The W.M., *pro tem*, then initiated Mr. T. E. Smale, treasurer of the Princess's Theatre. This ceremony having been completed, Bro. Wilson resigned the chair to Bro. W. Watson, P.M., to whom was introduced Bros. J. Goodried, S. Cotterell, and T. Collyer, soliciting further favours, showing they were fully instructed in the previous degrees so to enable them to receive the degree of M.M. Being found worthy, Bro. Watson impressively raised the brothers to the sublime degree. Bro. Watson afterwards gave a lecture on the degree, which was much appreciated by all present. There being no further business the lodge was closed, and the brethren adjourned to banquet, which was highly satisfactory. The visitors were Bros. H. A. Stacey, P.M. 180; W. Gawthorpe, 993; and R. J. Mure, 328. A pleasant evening followed, several songs being well sung by Bros. Cotterell Wilson, and Matthews.

ROYAL OAK LODGE (No. 871).—The brethren and their friends of this prosperous lodge met at an emergency meeting on Friday, the 21st inst., at the Royal Oak Tavern, High-street, Deptford. Bro. Wm. Andrews presided, and there were present Bros. J. Hawker, S.W., and W.M. elect; W. Jeffrey, J.W.; H. A. Collington, P.M., Treas.; F. Walters, P.M., Sec.; J. Truelove, S.D.; J. Killner, J.D.; J. W. T. Barrett, I.G.; G. Ellis, W. H. Truelove, R. E. Turner, and very many others. The visitors were Bros. E. Harris, P.M., Treas. 73; S. Frankenberg, 73; W. Judge, 73; J. J. Silversides, 73; C. Nash, J.D. 79; J. Lightfoot, P.M., Treas. 147; D. Davis, 147; J. Terry, P.M. 228; R. Wilson, 840. Bro. R. A. Watson was raised, and Bros. Reed and Funge were passed. Messrs. G. Andrews, and W. H. Tuson were initiated. The whole of the work was well and ably done, and reflected very great credit upon the presiding officer. The lodge was closed and the brethren immediately separated. The audit committee was held on Monday the 24th inst., and the report showed a large balance in hand, being more pounds than number of members in the lodge. There are now more than forty.

DORIC LODGE (No. 933).—The installation meeting of this lodge was held at the Mason's Hall, Mason's Avenue, Coleman-street, City, on Wednesday, the 12th instant. The lodge was duly opened by Bro. J. Robottom, the W.M., assisted by his Wardens, Bros. T. J. Barnes and J. Bowron, and a large muster of the brethren and visitors. After the W.M. had passed Bro. Bridgland to the F.C. degree, Bro. P.M. Daniel Scurr, the Treas. of the lodge occupied the chair, and installed Bro. T. J. Barnes as the W.M. for the ensuing year. The ceremony of installation was performed in the usual and perfect manner for which Bro. Scurr is justly celebrated, in the presence of a large number of the brethren and visitors who had assembled to do honour to the incoming W.M. The ceremony of installation having been completed the W.M. appointed and invested the following brethren as the officers of the lodge viz:—Bros. Bowron, S.W.; W. Wainwright, J.W.; Scurr, P.M. Treas. (re-elected); J. G. Stevens, Sec. (re-elected); Yetton, S.D.; Griffen, J.D.; Austin, I.G.; Shenton Steward and Oakley, Dir. of Cers. The addresses were then delivered in Bro. Scurr's inimitable style. The W.M. then presented Bro. Robottom with a P.M.'s jewel. The lodge being duly closed the brethren and visitors, to the number of fifty, adjourned to the banquetting hall, where a repast was served worthy the resources of the establishment. After the removal of the cloth the usual toasts were given and responded to with masonic honors. Bro. Robottom, the immediate P.M., then proposed "The health of the W.M.," and held him up as an example to the younger members of the lodge, as one who had by constant and diligent application mastered the whole of the degrees of craft masonry as well as the sections, and who was known throughout the craft as a zealous, hard working mason; he was proud to say The Doric had a master who was an honour to the craft, and they must be assured they had the right man in the right place, and he hoped he might be spared for many years to come. The W.M., in returning thanks, said he heartily thanked the brethren for the honour they had done him that evening. So long as he had been connected with masonry, between five and six years, he had determined to become thoroughly acquainted with the ritual and sections, with a view of obtaining the position he had that evening attained. So far he had been successful, and he could only say that he should endeavour to do his duty to the Doric Lodge. The health of the immediate

P.M., Bro. Robottom, was then given, also the healths of the visitors and officers of the lodge, which were severally responded to. The W.M., in giving the toast of "The Charities," added the fact of the distress at the East-end of London, and observed that at a festive meeting it was a proper time to bring the fact to the notice of the brethren, especially upon the present occasion, he thought it a proper subject to notice, although not a lodge question, but he could not pass from the meeting that evening without informing the brethren of the dire distress then prevailing, and he sincerely hoped that the brethren would answer his appeal, and hand over to Bro. Marsh (who was a zealous worker among the poor), the amount of their subscriptions. It is very gratifying for us to be able to report that the appeal to the brethren produced the sum of £12 5s. which was duly given to Bro. Marsh to be distributed. Bro. Marsh thanked the brethren for the handsome contribution, and stated several instances within his knowledge of extreme poverty. The business of the evening was enlivened by the vocal abilities of Bros. Scurr, Wainwright, Hudson, Stevens, &c. Among the visitors were Bros. Hamilton, P.M. 554 and 275; Dyer, P.M. 45; Scotcher, P.M. 55; Foulger, W.M. 193; Hudson, P.M. 554; Harris, W.M. 141; Levy, P.M. 73 and 507; Gottheil, P.M. 141; Boyd, 206; Chadwick, S.D. 554; Verry, J.D. 554; Brown, 554; Patient, 144; Morris, 109; and Buller, 9.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—On Tuesday evening, the 14th inst., a Lodge of Instruction was held at the Freemasons' Hall, Castle-street, when the respective offices were ably filled by Bros. A. Woodhouse, Steward, as W.M.; W. Court, Treas., as S.W.; J. Atkinson, I.G., as J.W.; T. Cockburn, S.D.; J. Nedall, P.M., as J.D.; J. Gibson, J.D., as I.G. The following members were also present: Bros. F. W. Hayward, P.M., Dir. of Cers.; G. G. Hayward, P.M.; I. Slack, W.M., as Steward; G. Somerville, Sergeant S. Maxwell, 402 (I. C.), W. Forde, both of the 70th Regiment, and R. Martin—the two latter were Fellow Craft. The lodge was opened in form in the first and second degree. The test questions were put round for the benefit of Bros. Forde and Martin. Bro. G. G. Hayward was asked to give the lecture on the second tracing board; he not being prepared, desired to withdraw for a short time, and in the meantime Bro. Woodhouse performed the ceremony of initiation, and when nearly completed, Bro. G. G. Hayward was announced, and gave the required lecture in a most praiseworthy manner. Bro. J. Nedall next favoured the brethren with the lecture on the six days of creation, which won him the applause of all present. The lodge was then closed down, and at 10-20 was finally closed, all the brethren highly delighted with the evening's entertainment, and all parted in peace and harmony.

DEVONSHIRE.

PLYMOUTH.

Consecration of the Metham and the Elms Lodges.

If anything were necessary to prove the great activity of Freemasonry in the south-west of England, we should find ample proof of it in the fact that two new lodges were consecrated in one day, and the lodges bear the names of the Metham and the Elms—the first in honour of Bro. L. P. Metham, the D. Prov. G.M. of Devon, and the second also to his honour, it being named after his place of residence. This is a very great honour to the V.W. brother, whose Masonic excellence, abilities, and great energy have long been known to, and valued by the province.

The Metham Lodge is formed chiefly for the benefit of the members of the Craft who belong to the united services, and who find it difficult in the older civilian lodges to make those advances towards the chair to which all Freemasons desire to attain.

The Elms is only another of those ordinary swarmings off which ever and anon take place when Masoury is active and prosperous.

Bro. Lieut.-Col. Elliott, P.M., is at the head of the Metham Lodge, and Bro. R. Lose, P.M., is at the head of the Elms Lodge.

The consecration took place in the noble assembly room at St. George's Hall, East Stonehouse.

The R.W.P.G.M. of Devon, the Rev. Bro. John Hayshe, was in attendance, and presided in the important and solemn ceremony.

The following Prov. G. Officers were also present:—

The V.W. Bros. L. P. Metham, D. Prov. G.M.; V.W. E. Dowse, P.M., acting Prov. S.G.W.; Rev. J. C. Carwithen, P.M., acting Prov. J.G.W.; Rev. R. Measham, Prov. G. Chap.; S. Jew, Prov. G. Treas.; W. G. Rogers, Prov. G.S.; Isaac Latimer, Prov. A.G.S.; George Glanfield, Prov. S.G.D.; John Cock, Prov. J.G.D.; T. B. Harvey, Prov. G. Dir. of Cers.; J. R. H. Spry, Prov. Assist. G. Dir. of Cers.; Hallett, Prov. Acting G. Org.; Captain Shanks, Prov. G. Sword Bearer; J. B. Witheridge, Prov. G. Purst.; James Gregory, Prov. G. Tyler; John Rogers, Prov. Assist. G. Tyler; W. H. Maddock, P. James, J. Sadler, and G. Nichols, Prov. G. Stewards. There were members of the following lodges also present: Nos. 33, 70, 105, 106, 112, 156, 159, 189, 202, 223, 230, 251, 282, 323, 710, 954, 1,091, 1,099, 1,135, and 1,138. In all there were about 170 brethren present, among whom were the V.W. Bros. Dr. Hopkins, P. Prov. G.S.W. from Warwickshire; I. C. Radford, P. Prov. G.D.; J. Dupre, P. Prov. G. Dir. of Cers.; S. Chapple, P. Prov. G. Dir. of Cers.; W. Matthews, P. Prov. G.D.W.; R. Lose, P. Prov. G. Purst.; Lieut.-Col. J. Elliott, P.M. 1,239; J. Williams, W.M. 70; V. Bird, P.M. 954; J. Ferris, P.M. 70; W. Bell, W.M. 156; J. J. Hambley, P.M. 70; E. Cole, P.M. 105; W. Browning, P.M. 223; J. Austin, W.M. 1,099; G. H. R. Carter, W.M. 159. Bros. Col. Pickard, R.M.; R. B. Oram, C. E. Cleverton, W. Littleton, W. D. Thomas. The organ loft was occupied by a party of musical brethren—Bros. Hallett, Clemens, Goodridge, Goodall, and Murch. The number of Metham Lodge is 1,205, and of Elms Lodge 1,212.

The Grand Lodge having been duly formed, the Secretary read the warrants of the Metham and the Elms Lodges, which the P.G. Master put for confirmation, and declared them valid and constitutional. He then called on the brethren of the new lodges to signify their assent to the officers named in the warrants, and after some other proceedings, declared the Metham and the Elms lodges to be regularly and duly constituted.

The consecration was then proceeded with in a very solemn and beautiful manner.

Bro. Hallett, of Christ Church, Devonport, presided at the organ, and was assisted by an excellent choir of five or six brethren, who sang the responses, the chants, and the anthem admirably. The fine swell of the organ was heard and much appreciated by the brethren. The musical services added much to the beauty of the ceremony. The symbols of the two lodges were placed in the centre of the hall, and covered with white satin; and the D. Prov. G.M., Bro. L. P. Metham, G. Deacon of England, at the request of the G.M., then delivered the oration, which will be found in another page.

The P.G. Chap. next delivered the opening invocation, and afterwards read a portion of Holy Scriptures from 1st Kings vi. 11 to 14.

The P.G.M. then delivered an invocation, all the brethren kneeling, after which the lodges were uncovered, and the P.G.M. offered up a prayer.

Then followed the ceremony of consecrating the lodges with corn, wine, and oil, which was done respectively, with the customary form, by the P.G.M., the D. Prov. G.M., and the P.S.G.W., who were attended by other officers. Solemn music accompanied this portion of the ceremonial, which was very impressive.

The P.G.M. then offered up the consecrating prayer.

After other ceremonies, the P.G.M. sprinkled the lodges with salt, the G. Chap. preceding him with the incense, after which the brethren chanted the Doxology. The choir, accompanied by the organ, then sang Psalm 133, as an anthem.

The P.G.M. gave the final benediction, thus bringing the ceremonies to a close.

The Grand Lodge, which had been opened in the first and second degrees, was then closed in the customary manner.

When the special business had closed, Bro. Colonel Elliott, the W.M. of the Metham Lodge, called a meeting of his lodge, and proceeded at once to the appointment of his officers. These were as follows: W. Browning, I.P.M.; Rev. R. Measham, P.G. Chap., S.W.; Captain Carlyon, R.M., J.W.; Capt. Shanks, R.M., S.D.; J. Montgomery, J.D.; W. Kennedy, P.M., Treas.

H. Miller, P.M., Sec.; W. Glover, I.G.; J. Rogers, Tyler. The lodge was then closed.

THE BANQUET.

At four o'clock many of the brethren assembled at the Globe Hotel, where Bro. Isaac Watts provided a most excellent dinner, as is his custom, and gave to its services that personal attention which is sure to make all things pass off pleasantly. The W.M. of Metham Lodge, Col. Elliott, presided, and was supported on his right by Bros. the Rev. John Huyshe, P.G.M.; R. Lose, the W.M. of the Elms Lodge; G. W. Rogers, P.G.S.; and Isaac Latimer, Assist. P.G.S.; and on his left by Bros. L. P. Metham, D. Prov. G.M.; Rev. J. C. Carwithen, P.G. Chap.; Col. Picard, S. Jew, P.G. Treas., and other brethren high in office.

There were sixty-three brethren at the festive board, amongst whom, besides those already named, were many who held high office in many lodges, whose numbers we have given above. Bro. Murch presided at the piano, and was assisted vocally by Bro. Clemens and other good singers. The proceedings at the festive board were consequently rendered very pleasing by the addition of some choice and excellent Masonic music. A prime dessert having been placed on the table,

The W.M. proceeded with the toasts. We must be necessarily brief in our notice of the remainder of the proceedings. He first proposed "The Queen and the rest of the Royal Family." He next gave "The Sovereign of Freemasons—the Earl of Zetland," both of which toasts were duly honoured with true Masonic fealty.

The W.M. then proposed "The R.W. the Prov. G. Master, the Rev. John Huyshe." Of his high qualities he could tell them nothing with which they were not already acquainted; but whether in the performance of his Masonic duties as G.M. of the province, or in respect to his holy duties, which are to point to Heaven and lead the way, he would give them a practical example in his own life. The support of Masonry he believed to be one of the great objects of his life; but he was sure that much as his R.W. brother would like to see the Craft increase in numbers, he would be sorry to see any unworthy brother introduced. The R.W.G.M.'s good qualities and kindness of heart were not confined only to Masons, but were extended to all amongst whom he moved.

The toast was received with great enthusiasm, and greeted with Masonic honours.

The P.G.M., on rising, was received with renewed applause. No doubt he stood in a very important position, at the head of a province in which there were 35 lodges, and nearly 2,000 members. There were few provinces in England, except Lancashire and West Yorkshire, now to be compared with it. But he feared that he viewed the increase of Freemasons with some alarm. It had been said that in every flock there was a black sheep, and he thought this was so in Masonry. But he would fain hope that in this province there were fewer black sheep than elsewhere. It remains with the Masters of lodges to keep out black sheep, and he put it to the brethren who had been called upon to preside over the new lodges to act with care in this respect. It was of the greatest possible importance not to think of the quantity but of the quality of their members. There was another point to which he would advert. He was sorry to see anything in the by-laws of a lodge permitting the subscriptions of a lodge to be applied to eating and drinking. It was a custom of many lodges to apply a portion of its funds to eating and drinking. He was not a teetotaler. He was going on for seventy years of age, and he enjoyed the good things of this life without abusing them, for he was never drunk in his life. He did not object to social meetings and to eating and drinking, but it ought not to be done out of the lodge's funds, which ought to be applied to other purposes. Whenever they met to enjoy each other's society they should open their own pockets, and then they would be able to say, "We eat and drink what we please, and we pay for it, but all our Masonic proceeds go in charity." He then referred to another matter, on which it was impossible that he should not speak in the presence of his brother, Metham. It was to his great medical skill, and to his kind watchfulness and attention, under a merciful Providence, that his life had been preserved in a most serious illness. He concluded by saying that at all times when the brethren required his services he should be glad to come down and render them.

The P.G.M. again rose, and in a speech of warm eulogy proposed "The health of the D.P.G.M., Bro. Metham. He was high in office, having received honours from the G.M. of England

himself, and that was a rare event, as honours were only given to men who were not only in high repute as Masons, but who were held in more than good repute amongst their fellow men. Bro. Metham lived in the heart of every brother, and he need not say how deeply he had entwined himself around his heart. The R.W. speaker concluded by proposing Bro. Metham's health, which was greeted with enthusiasm, and drank with due honour.

The D.P.G. Master thanked his brethren for the manner in which he had been received, and proceeded to enlarge in eloquent terms upon the important question of the charities. He deprecated the expenditure of the funds of the lodges in personal enjoyments, and advocated with his usual earnestness the cause of the Masonic charities. In the course of this and a subsequent speech, he stated that one of their brethren, who was a worthy man, had fallen into sickness, and it was most desirable that they should elect him on the Fortescue Annuity Fund. Then there were the orphan children of their late respected friend, Bro. Bush, the engineer of the Cornwall Railway, who had been suddenly taken from them. No one could have dreamt six months since that his orphan children would be at that time candidates for admission into their schools. With a proper appropriation of their funds to charitable purposes, and subscriptions from amongst themselves, they ought of themselves to meet every case in which they felt interested.

The D.P.G. Master then proposed "The W. Masters of the Metham and Elms Lodges, Bros. Colonel Elliott, and R. Lose, and the other officers of those lodges."

Bros. Elliotts, Lose, Measham, Down, Captain Carlyon, and Tremain responded in suitable speeches.

The toast of "Our Visiting Brethren and sister lodges" was coupled with the health of Bro. Murch and his musical assistants, who were warmly thanked for their services both then and in the morning.

The toast "To all distressed Masons, wherever dispersed, and speedy relief to them," concluded a well spent and agreeable day.

DURHAM.

GATESHEAD.—*Borough Lodge* (No. 424).—This lodge, which has been under a cloud, is now rising into importance, a large number assembling on Monday last, the 24th inst., to witness the installation of Bro. Noach S. Lotinga as W.M. for the ensuing year, he having been elected to fill that office at the last regular monthly meeting. The Installing Master was Bro. James Roden, of St. Bede's Lodge, 1,119, Jarrow. The way in which the ceremony was performed reflected the highest credit on that talented brother, and elicited marks of approbation from all present. Bro. Lotinga having been placed in the Solomonian chair, and having received the usual, salutes proceeded to appoint and invest his assistant officers; they were as follows: Bros. R. Stephenson, S.W.; W. Harrison, J.W.; Howdon, S.D.; Laurend, J.D.; J. Davidson, I.G.; Curry, Tyler. Bro. Wivegang, P.M., was invested as Treas., re-elected at the previous meeting. Lodge business ended, the brethren sat down to an elegant dinner, which was thoroughly appreciated—as it fully deserved to be—much credit being due to Mrs. Neilson, the worthy hostess of the Grey Horse Inn, Gateshead, where the lodge is held. Upwards of fifty were present—including some of the most influential members of the Durham and Northumberland Craft, among whom we observed Bros. G. Tullock, P.M. 431, Prov. S.W. for Northumberland; J. Oliver, P.M. 240; Simpson, P.M. 991; George Thompson, P. Prov. G.W. of Northumberland; M. Robson, P.M. 431; George Lawson, P.M. 240; Menser, 431, P. Prov. G. Chap.; J. Robertson, W.M. 240; G. F. Taylor, 25, London, and many others, whose names we did not learn. Several good speeches and songs followed the banquet, and a happy evening was brought to a close about ten o'clock. From what we know of the newly installed Master, we predict one of the most prosperous sessions ever recorded of this or any other lodge in the province. Bro. Lotinga is sparing no exertions to render the Borough Lodge A 1. An emergency meeting was announced for the 25th inst., when several candidates for initiation are expected to be present.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—A Masters' Lodge was held on Thursday, the 20th inst. Present: Bros. Emra Holmes, W.M.; W. J. Siwewright, I.P.M.; S. Armstrong, P.M.; Forbes, S.W.; J. Armstrong, J.W.; J. H. Bell, Sec.; R. Ropner, Treas.; E. Alexander, J.D., &c. The lodge being opened with solemn prayer, was raised to the third degree, but

there being no business, it was brought down to the first degree, when the W.M. gave the beautiful explanation of the Entered Apprentice tracing-board, which was listened to with great attention by the brethren. The lodge was then finally closed, and the brethren retired for refreshment.

KENT.

DOVER.—*Corinthian Lodge* (No. 1,208).—The consecration and installation of the W.M., Bro. Adamson, of this lodge, took place on Monday, the 17th inst., at the Marine Assembly Rooms, about sixty brethren being present. The lodge was opened at two o'clock, p.m., by Bro. Lord Holmesdale, M.P., M.W. Prov. G.M., Bro. Dobson D. Prov. G.M., being on the right of the chair, Bros. Snow, Prov. G.S.W. as S.W.; Cruttenden, P. Prov. G.W., as J.W. The lodge was duly opened in the first degree. His lordship then vacated the chair of K.S. in favour of the veteran, Bro. Muggeridge, who performed the ceremony of consecration to the admiration of all present, when the lodge was reopened in the second degree. Bro. Bates, Prov. G. Sec., then presented Bro. Adamson, P.M. 199, P. Prov. G. Assist. Dir. of Cers., as the first W.M. The lodge was then opened in the third degree, when Bro. Muggeridge in his usual style, placed Bro. Adamson in the chair of K.S. Bro. Pratt, P.M. 22, as Dir. of Cers., called on the brethren to salute the R.W. Prov. G.M., Bros. Lord Holmesdale, with seven, Dobson, D. Prov. G.M., with five, and Adamson, W.M., with three. The lodge was then resumed to the second and first degrees, the usual salutations in each degree being given. The W.M. then appointed his officers as follows: Bros. B. P. Tomsou, P.M. 192, S.W.; E. N. C. Laforest, J.W.; G. Neall, J. D.; G. T. Tyler, J.D.; J. Prebble, I.G.; Rose, Tyler. A vote of thanks was ordered to be recorded on the minutes of this lodge to the R.W. Prov. G.M. for the kindness which he at all times displays to the brethren of his province; also a vote of thanks to the old veteran, Bro. Muggeridge, for the admirable manner in carrying out the duties of consecrating and installing the Master. The lodge was closed, and the brethren adjourned to Bro. Adamson's, the Royal Hotel, where the lodge is to be held the third Monday in every month. A splendid banquet was provided by the W.M. and worthy host, at which Bro. Lord Holmesdale, P.M., Prov. G.M., presided. The usual loyal and Masonic toasts were duly given, and severally responded to, and the brethren separated at an early hour, hailing with joy the formation of a new lodge at Dover. The splendid furniture was designed and manufactured by Messrs. Flesham, Cabinet Makers, and Upholsterers, Market-square, and elicited the admiration of all the brethren present.

LANCASHIRE (WEST.)

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on the 24th inst. Present: Bros. James Heperd, W.M.; D. W. Finney, S.W.; W. Mossop, J.W.; W. Richardson, S.D.; James Jackson as J.D.; Rev. H. P. Stedman, Chap.; John Bowes, P.M., Prov. G. Reg. of Cumberland and Westmoreland; H. B. White, P.M., Prov. G. Assist. Dir. of Cers.; Josiah Robinson, I.G.; J. E. Goodried, W. S. Hawkins, Horatio Syred, P. Pearce, J. G. Hughes, W. Savage, John Laithwaite, Rev. J. N. Porter, Thomas Morris, John Pierpont, Thomas Domville, Josiah Bancroft, H. Cunningham, Robert Gibbons, J. Plinston, T. W. Nelson, W. Woods, and J. Johnson, Tyler. Visitors: Bros. Cooper, W.M. 484; W. Yates, S.W., 484; I. G. Tetley, 484. The lodge was opened with the usual solemnities according to ancient custom, when the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Thomas Mee Pattison and the Rev. Thomas L. Beddoes as candidates for the mysteries and secrets of the Order, and each case was in favour. The two gentlemen, being were duly initiated by Bro. John Bowes, at the request of the W.M.; the charge being delivered by Bro. H. B. White. The receipt of several communications were announced by the Sec., and two gentlemen were proposed as candidates for admission. On the motion of Bro. John Bowes, £21 was voted for the boys' school, which was supplemented by £5 5s. from the W.M. Much interest was manifested in the charity, as Bro. Gilbert Greenall, M.P., P.M. 148, P.G.S.W., and Prov. G.S.W. of West Lancashire, had consented to act as Steward at the forthcoming festival, at which the Prov. G.M., Sir Thomas G. Fermor Heaketh, Bart., M.P., would preside. There being no further business, the lodge was duly closed.

LIVERPOOL.—*Walton Lodge* (No. 1,086).—The regular meeting of the above lodge was held at the Queen's Arms Hotel, Walton, on the evening of Wednesday, the 19th inst. The ordinary business of the lodge having been gone through, including two initiations, the ceremony of which was throughout conducted in an admirable and most effective manner, Bro. Lunt, the W.M., proceeded to the more particular part of the evening's proceedings, namely, the presentation to Bro. A. C. Mott, P.M.E.Z., Prov. G.S.B. West Lancashire, of a beautifully illuminated and elegantly bound address on vellum; also to Mrs. Mott, through Bro. Mott, a valuable and very handsome tea-urn. Bro. Lunt, in making the presentation, referred briefly, but in very appropriate terms, to the services Bro. Mott had rendered to the Walton Lodge, both at its establishment and since that time, and remarked that as his frequent and regular attendance to the duties of the lodge, and for the advancement of its interests, must have often deprived his family of his company, which they would otherwise have had, the lodge begged he would on behalf of Mrs. Mott, accept the above named present as a token of esteem and regard from the brethren. Bro. Mott, in accepting the gift and the address, expressed his deep sense of the kindness and good feeling of the brethren towards Mrs. Mott and himself, and assured them that nothing could be more gratifying to him than the fact that they had chosen in the expression of that good feeling to make Mrs. Mott and himself joint recipients of their very handsome present. The following is a copy of the address:—"Dear Brother Mott—We, the brethren of the Walton Lodge, No. 1086, of Ancient Free and Accepted Masons, hereby request you, on behalf of your wife, to accept this testimonial of our affection and regard. We desire to give expression to our gratitude for the kind and untiring solicitude at all times shown by you towards this lodge, and we hope that you will believe, by this mark of our esteem and friendship, how sincere and grateful we feel. We trust that all the blessings of this life will be shed over you and your family, and that you may be many years spared to them and to us, and that your children may grow up worthy of the name they bear, and be inheritors of the good will that men and brethren entertain towards you. And finally, when we are summoned from this sublunary abode, may we all meet in that Grand Lodge above where the World's Great Architect lives and reigns for ever.—Liverpool, February 19th, 1869." The lodge having been closed in due form, the brethren sat down to a very excellent repast, prepared for them by Bro. Vines, of the Queen's Arms Hotel.

LEICESTERSHIRE.

LEICESTER.—*John of Gawnt Lodge* (No. 523).—A monthly meeting of this lodge was held on Thursday, the 20th inst., when, in addition to the W.M., Bro. G. H. Hodges, who presided, the following brethren were present: Bros. Kelly, P.M. and D. Prov. G.M.; A. M. Duff, P.M.; T. Sheppard, P.M. and Treas.; W. B. Smith, P.M.; C. Johnson, P.M., as S.W., in the absence of the S.W. in Ireland; G. Toller, J.W.; Sculthorpe, Sec.; Buzzard, S.D.; J. C. Clarke, J.D.; Atkins, Steward; Sergeant, I.G.; Bainbridge, Tyler, and several others. Visitors: Bros. L. A. Clarke, I.P.M.; Gosling, S.W.; and E. Stratton, Sec. 279; Attwood, Chicago, United States of America; and W. White Goode, 1,007. The lodge having been opened in the first degree, the minutes of the last meeting were read and confirmed. The candidates for passing and raising not being in attendance, and there being no further business, the brethren formed themselves into a Lodge of Instruction, when the J.W., Bro. G. Toller, went through the ceremony of passing in a very efficient manner, Bro. Duff, P.M., taking the candidate's place, and Bro. J. C. Clarke performing the duty of S.D. The brethren afterwards adjourned to refreshment.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Lodge de Lorraine* (No. 541).—On the evening of the 21st inst. the brethren of this lodge held their usual monthly meeting at the Freemasons' Hall, Blackett-street, which for attendance, both of officers and members, was a complete success, and we trust will be an augury of the continued prosperity of the lodge, and also of the good fellowship and fraternal feeling of the members to each other. The hour of meeting was seven o'clock p.m., and very shortly after that hour every officer was present in his place, and the lodge was duly opened by Bro. John Stokoe, W.M. The ballot having been taken for Mr. John James Bell, Chemist, he was declared,

duly elected, admitted, and initiated with the usual ceremonies by the W.M. The lodge was then raised, and Bro. Paul O. Smith passed to the F.C. degree also by the W.M. On resuming in the first degree, Bro. Thomas Anderson, Prov. G. Treas., and also Treas. of Lodge de Lorraine, in accordance with his notice of motion at the previous meeting, proposed "That the lodge contribute 21 guineas to the Royal Masonic Institution for Girls." This proposition, seconded by Bro. Winter, P.M., and supplemented by the W.M., was unanimously voted. Bro. T. Y. Strachan, P.M., 24, 406, P. Prov. G.S.D., who has accepted the office of Steward for the girls' school at the approaching festival, thanked the members of the lodge for the handsome donation, and also for the individual subscriptions of brethren of the lodge towards his list. Bro. Strachan was glad to know that the Lodge de Lorraine held the right view as to the mode of employing their surplus funds in supporting their noble Masonic charities, instead of hoarding money, with no ulterior aim in view. He had no doubt that the lodge would occupy the same prominent position this year as last upon the subscription list for the charities. Notice of a motion ament lodge jewels was given by Bro. Thomas Anderson, Treas., and the lodge was closed. The brethren then sat down to refreshment; the usual loyal and Masonic toasts were given. "The Visiting Lodges," proposed by the W.M. bringing forward again Bro. Strachan to respond for Lodge 24, when he complimented the W.M., Bro. John Stokoe, as the worthy and able Master of one of the best if not the best worked and most successful lodge in the provinces. Bro. R. Cooke, J.D. 48, responded feelingly for that lodge, and also Bro. Reedsdale, S.W. 406, and Bro. Broadhurst, 178, for their respective lodges. Bro. B. Smaile, I.P.M., proposed "The health of the W.M., Bro. Stokoe, in highly eulogistic terms, and the W.M., in replying, expressed his pride in the high honour he had attained in being called upon so early to rule his mother lodge, and as practice makes perfect, he hoped in a little time to perform the whole of the duties of his office to their satisfaction as well as his own. The enjoyment of the evening was much enhanced by the vocal displays of the members of the lodge, both in song and glee. Prominent amongst the vocalists of the evening may be mentioned Bros. Donnison, Penman, Watson, and the W.M. Bro. Nixon also delighted the company with a couple of highly humorous local ditties—altogether a most pleasant and harmonious evening was passed, and the Tyler's toast, about half-past eleven, brought the proceedings to a conclusion.

OXFORDSHIRE.

OXFORD.—*Apollo University Lodge* (No. 357).—The anniversary festival of this lodge was held on Wednesday the 19th inst., at the University Masonic Hall. The lodge was opened in the afternoon at 3.30, Bro. the Rev. W. F. Short, W.M., in the chair of K.S., when twelve gentlemen were initiated into the mysteries and privileges of Ancient Freemasonry. The lodge was then opened in the second degree, when Bro. the Rev. C. W. Spencer Stanhope, P.M. 478, presented the W.M. elect, Bro. T. F. Dallin, of Queen's Coll., to the W.M. for installation. The ceremony of installation was then performed very impressively by Bro. the Rev. W. F. Short, in the presence of twenty Past Masters and nearly seventy brethren, amongst whom were the R.W. Prov. G.M. of Oxfordshire; the R.W. Past Dis. G.M. China; the deputy Prov. G.M. of Oxfordshire; Bros. the Rev. R. Simpson, G. Chap. Eng.; Chas. Gooden; Jackson, P.M. 5, &c. The lodge was then raised to the third degree, and after the customary salutes in the three degrees, was opened again in the first degree, when the W.M. appointed and invested his officers for the ensuing year. Bros. Rev. C. Eddy, Queen's Coll. S.W.; G. F. Lamert, W.M. 26, J.W.; Rev. C. W. Spencer Stanhope, P.M. 78, Merton Coll. Chap.; Rev. L. J. Lee, New Coll. Treas.; Frederick St. McCalmont, Oriel Coll. Sec.; E. Wason, Wadham Coll. S.D.; J. Wilkinson, Queen's Coll. J.D.; F. W. Thoyts, Oriel Coll. S.M. of Cer.; S. D. Darbishire, Balliol Coll. J.M. of Cer.; W. H. Arkwright, Oriel Coll. Organist; Earl of Donoughmore, Balliol Coll. I.G.; W. Stephens and T. Norwood, Tylers; Earl Percy, Ch. Ch. Coll., C. A. James, Oriel Coll., T. H. Cardwell, Ch. Ch. Coll., J. E. Mason, Worc. Coll., J. Walter, Merton Coll., R. Lewis, Merton Coll., J. Rivington, Ch. Ch. Coll., C. H. Bowly, Exeter Coll., H. Lindsell, Trinity Coll., Jules Brie, and A. de Tivoli, Stewards. The lodge was then closed in due form and order, and the brethren adjourned for refreshment to the hotel adjoining, when about 110 brethren sat down to a splendid banquet. The usual loyal and masonic

toasts followed the removal of the cloth, Bro. the Grand Chaplain of England responding in a very eloquent Masonic speech to the toast of the Deputy G.M. and Grand Officers, and the R.W. Bro. the Past G.M. of China, to that of the visitors. Bros. Fielding and Wilkinson of the Orpheus Glee Union were present, and the musical arrangements were under their direction and gave great and general satisfaction. After the Tylers toast the brethren separated at about twelve o'clock.

SCOTLAND.

GLASGOW.

AIRDRIE.—*St. John's Lodge* (No. 166).—A meeting of this flourishing lodge was held on the 5th inst., when the chair of K.S. was occupied by Bro. James McComb, R.W.M., supported by Bros. Robert Edwards, P.M.; Peter Mackinnon, D.M.; William Henderson, S.W.; Matthew Hart, J.W.; John Waddell, Treas.; Robert Doig, Sec.; John Paisley, Chap.; William Duncan, S.D.; Alexander M'Farlane, J.D.; James Shaw, J.S.; James Hart, J.S.; Alexander Henderson, I.G.; James Hart, Tyler. There was a numerous attendance of the members, and amongst the visiting brethren were Bros. James Wallace, G.S.; James Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow; and Alexander. The ceremony of initiation having to be worked, the R.W.M. took advantage of the presence of their eminent visiting brother, James Wallace, of Glasgow, to request the favour of his performing that impressive ceremonial, for the instruction and edification of the brethren. Mr. William Corner, landlord of the house in which the lodge meetings are held, was then introduced as a fit and proper candidate for admission into the Order; and received the privilege of initiation in a most masterly manner at the hands of Bro. Wallace; who also delivered most impressively the customary charge, and was warmly complimented upon the efficient manner in which he had discharged the work allotted to him. The lodge having adjourned to refreshment, the brethren partook of a substantial supper, served up in excellent style by Bro. Corner. The cloth being drawn, the usual loyal and Masonic toasts followed, and were heartily received and responded to. In giving the toast of "The Visiting Brethren," a well deserved eulogium was passed upon Bro. Wallace for his services, extending over a very lengthened period, rendered in the cause of Masonry in general, and in that of Scottish Masonry in particular. Bro. Wallace appropriately replied, as did Bro. Stevenson, in acknowledgment of the toast of "The Masonic Press," represented in Great Britain by the FREEMASONS' MAGAZINE AND MASONIC MIRROR, with which Bro. Stevenson's name had been identified. The brethren having spent some time "harmonising in the light," the lodge was closed according to ancient custom and with solemn prayer. Altogether a most happy and enjoyable evening was spent.

IRELAND.

MASONIC ORPHAN BOYS' SCHOOL.

The first meeting of the executive committee of this most interesting institution appointed at the general meeting of the governors on the 30th ult., took place on Monday, the 10th inst., Bro. the Hon. and Rev. W. C. Plunket, G. Chap., in the chair. Amongst the other members present were: Bros. Hon. Henry Westby, P.G.S.; Robert Warren, G.M.L.; J. V. Mackey, P.M. 50; Dr. Smyly, G.M.D.; H. O. Barker, P.M. 148; S. H. Bolton, P.M. 125; and Captain Harte, P.M. 620. It was resolved that a portion of the subscriptions received and acknowledged since the 30th ult., should be invested in the purchase of a further amount of Government Stock, which would then amount to upwards of £1,000. It was also arranged that the executive committee should henceforward meet on the first Monday in each month at the Freemasons' Hall at four o'clock p.m. The honorary secretaries were empowered to issue the report of the provisional committee, and the code of rules as adopted at the general meeting, together with a list of those brethren who have already qualified either as life or annual governors, as the committee feel confident that their Masonic brethren will respond to the appeal in such a liberal manner as to warrant them in proceeding before long to the election of two or more deserving orphans.

MARK MASONRY.

LEICESTERSHIRE.

LEICESTER.—The working of the Mark degree having for some few years been in abeyance in this province, a meeting of the Masonic brethren was held at the Freemasons' Hall, on Thursday, the 20th inst., under the presidency of Bro. Kelly, P. Prov. G. Mark Master, to consider the expediency of reviving it, and which was numerously attended. Bro. Kelly read a sketch of the history of the Mark degree and of its position with respect to the other Masonic degrees, as well as the circumstances attending its re-introduction, and its again falling into abeyance in the province, which will be published in our next. It was unanimously resolved, on the motion of Bro. Duff, and seconded by Bro. G. H. Hodges, that the best thanks of the meeting be given to Bro. Kelly, for his kindness in preparing so able and interesting an address on the subject. It was also unanimously resolved, on the motion of Bro. W. Beaumont Smith, and seconded by Bro. Charles Johnson, that steps be immediately taken for re-opening the Mark Lodges in the town. Sixteen brethren having given in their names as candidates for the degree, the brethren separated.

DURHAM.

WEST HARTLEPOOL.—*The Eclectic Lodge of Mark Masters* (No. 39).—The annual meeting of this lodge was held in the Freemason's Hall, on Tuesday, the 23th ult. The brethren assembled at two p.m., and the lodge was opened by Bro. Geo. Moore, M.D., W.M. Bro. W. W. Brunton was installed the W.M. for the ensuing year. The ceremony of installation was performed in a masterly style by Bro. C. J. Banister, P.G.M.O., 31°, and the following officers appointed by the W.M. Bros. Geo. Kirk, M.D., S.W.; R. B. Harpley, J.W.; S. Gourley, M.D., M.O.; W. C. Ward Jackson, 30°, S.O.; Emma Holmes, 30°, J.O.; Rev. H. B. Tristram, M.A., Chap.; M. Rickinson, Treas.; Edwd. Hudson, Sec. and Registr.; J. W. Cameron, S.D.; Geo. Carter, J.D.; J. Miller, I.G. and Strd.; James Mowbray, Tyler. The appointment of officers being completed, the lodge was then closed, and the brethren retired to Bro. Gallon's, the Royal Hotel, and partook of a most sumptuous dinner, complete in all its appointments, and served in Bro. Gallon's very best style, at the conclusion of which the usual loyal and Masonic toasts were ably given.

KNIGHTS TEMPLAR.

SURREY.

PROVINCIAL GRAND CONCLAVE.

The Provincial Grand Conclave was numerously attended by the Prov. G. Officers and Knights of the various encampments of the province under the banner of the V.E. Sir Knt. George Harcourt, M.D., Prov. G. Commander, at the Horns' Tavern, Kennington, on Monday, the 27th ult.

The Temple Cressing Encampment having been opened by the C.E. Sir Knt. F. W. Mitchell and his officers, the Prov. G. Commander and his G. Officers demanded admission, entered the encampment in procession, and were saluted with the usual honours.

The Prov. G.M. then ascended the throne, and opened the Prov. G. Conclave; the customary ceremonies took place, and the business of the province transacted, when the E. Sir Knt., Blenkin, D. Prov. G.M., was elected. Sir Knts. Prince, Prov. G. Treas.; Lilley, Prov. G. Prior; Mitchell, Sub Prior; Leman, Prelate; Biron, 1st Captain; Rudge, 2nd Captain; Harrison, Chancellor; Farran, Registrar; Greenwood, Dir. of Cers.; Prince, Prov. G. Almoner; Smith, Expert; Gower, Standard Bearer; Rosenthal, Captain of Lines; Stuart, Herald; and Vesper, Prov. G. Equerry.

Various matters of moment were discussed, and the alms collected, when the Prov. G. Conclave was closed in form. The Temple Cressing Encampment was then adjourned to the second Thursday in February, and the numerous Knts. present retired to the splendid banquet-room of the Temple Cressing.

NONE are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift covets money, for the purpose of circulation.

MASONIC FESTIVITIES.

GUILDFORD.

On Wednesday evening the 29th January, a bright and festive scene was presented in this ancient borough, in its fine handsome Western Hall, and the adjacent capacious rooms. Many a time before had the same building witnessed a Ball, and all its attendant attractions; many a time had it re-echoed to the voice of mirth and pleasure; but never perhaps since it arose to look over the charming scenery of the Wey, and to take its place by the pleasant Surrey Hills, had it seen so bright a gathering, or wore so good and attractive an air as it did at the ball given by the Royal Alfred Lodge.

The room was conveniently and well filled; the dresses of the ladies, one and all, were handsome, rich, and in fine taste, and were highly admired. Many rare jewels glistened amongst the brethren present, one in particular being noticeable, worn by Bro. W. Wells, P.M., a magnificent jewel, value £300, presented by a lady to the Royal Alfred Lodge.

Many of the grand officers, who had signified their intention of being present, were prevented by their attendance at a Grand Festival held in the Freemason's Hall, London, the same evening.

The general arrangements were carried out by a committee, of which Bro. Henry Botting was hon. sec. The following is a list of the ball stewards—: Bros. G. Harcourt, P. Prov. G.M., Surrey, P.M., &c.; W. E. Elkins, W.M., P. Prov. G.S.W. Surrey, &c.; E. Drewitt, P.M., P. Prov. G.S.W., &c.; W. Wells, P.M., P. Prov. G.J.D., J. Brown, W.M., 723, R. Eve, P.M., 723, P.G.P., S. Wales, J. Nealds, T. and S. P.W., T. White, S.W., &c.; J. W. M. Piggott, J.W., W. Vine, S.W., 1046, J. T. Maybank, P.G.S., G. M. E. Onslow, M.P., E. Burge, W. Cutbush, H. Jeffries, R. Mason, and H. Botting. It is a difficult thing to particularise any gentleman among those who actively aided the arrangements, but Bros. Wells, Piggott, Burge, Jeffries, and Botting appear to have thrown all their energies towards making the affair the brilliant success it was.

At half-past twelve the company sat down to a splendid supper, provided by Bro. Michan, of the Angel Hotel; after which they adjourned to the ball-room.

This ball will long be remembered as one of the most successful undertakings of the sort ever witnessed in Guildford.

WILTSHIRE.

MASONIC BALL AT SWINDON.

The much talked of Masonic Ball took place at Swindon, on Thursday the 6th inst., in the spacious Corn Exchange, and must be characterised as a decided success. The spacious hall, which usually wears a somewhat dull aspect, had been completely metamorphosed, and a stranger, not knowing the building, on would never have believed that not many days before it was a kind of Rialto in which corn "merchants most do congregate."

The decorations of the building had been entrusted to the experienced hand of Bro. G. T. Dicks. If Bro. Dicks' ability as a decorator was well known before, it must decidedly be better known now. What was before a room made for business, was, through the taste displayed by Bro. Dicks, converted into an Elysium. The only regret is, that such a transformation should be but for the once. Everyone in Swindon is, or ought to be, well acquainted with the interior of their Corn Exchange, but certain we are, if they had been taken into it on Thursday night, the result would have been that they would have thought themselves suddenly transferred to, perhaps, Aladdin's palace. Entering in the usual way to the Corn Exchange, but under a corridor, the scene was at once beautiful in the extreme. At the upper end of the room was erected a grand masonic trophy. It looked what it professed to be—a trophy, and if one trophy on such occasions is more beautiful than another, surely the taste displayed by Bro. Dicks had rendered this trophy far more imposing than many we have seen. The base of the trophy represented the four steps of Masonry, the pillars represented the Royal Arch. The summit of the trophy itself was adorned with bannerets, each displaying a symbol of the various degrees of the order. Over the Arch were suspended the most elaborate emblazonments, peculiar to the order of Masonry, while above was the emblem by which Masons are known as loyal men—the "Queen and the Craft." The back ground of the trophy was formed of drapery of different colors, and a large number of

flags. On the steps of the altar were the collars of the order of crimson and gold. With these emblems of the fraternity of masonry was the furniture of the order judiciously laid out. The walls of the building were draped in white calicoes with pink cross bars. The effect of the manner in which Bro. Dicks had arranged the colors was to form masonic designs the whole length of the walls of the building. In the centre of the bays or panels of the walls were shields, emblazoned in gold and colored tinsel, each shield bearing a distinctive mark of masonry of some kind or other. On the pillars were banners, masonic devices, and masonic emblems. The centre of the room was profusely decorated with devices of every description. The whole of the ceiling was festooned, but festooned in a manner somewhat unique and original. Immediately in the centre of the room was suspended from the ceiling what one would suppose to be a monster flower basket, but the idea attaching to the same was quite another thing. A masonic idea was at the bottom of it, for from this flower basket—as we call it for want of a better name—shot forth festoons and evergreens of flowers to the remotest corner of the room. The flower basket itself was a piece of workmanship. Its base was encircled in blue, crimson, and white. At intervals there were masonic devices, neatly worked, and being composed of gold on a blue ground, the effect was beautiful. From the basket were suspended stalactites of gold and silver and blue. The idea was a novel one, and Bro. Dicks' ingenuity was remarked on in the course of the evening a great many times. The orchestra was erected immediately over the entrance, and was a little *chef-d'œuvre* of workmanship. It was in excellent keeping with the decorations of the other parts of the building, and was constructed after the fashion of a royal opera box. In front were the royal arms, while the orchestra itself was draped in white calico with bars of crimson at intervals. The gallery of the exchange was occupied by ladies who, although not dancing, appeared to take interest in the brilliant scene immediately before them. The room when lighted up presented a very beautiful appearance, and later in the evening, when filled by gaily dressed ladies, the brilliant hues of feminine attire being judiciously relieved by the sombre evening dress of gentlemen, and the whole scene enlivened by the magic power of the sweet music of the band of the First Life Guards, it was most heart-stirring, and must have satisfied all that were in any way connected with affair. The *tout ensemble* was of a description rarely to be seen in any provincial town. On every hand was to be heard commendation in praise of the manner in which Bro. Dicks had decorated the room, and we must say Bro. Dicks is entitled to the thanks of those who attended such a splendid re-union as that of Thursday night for the patience and skill displayed in the decorations. The stewards of the ball were indefatigable in providing for the comfort of those present, and the Hon. Sec. (Dr. Griffith), was almost ubiquitous, so earnest was he in his endeavours to make the gathering a happy one. Nor must we forget the valuable services rendered by Bros. J. E. G. Bradford, and R. S. Edmonds, who performed the duties of Masters of the Ceremonies. The company began to arrive shortly before ten o'clock, dancing commenced soon after, and was carried on with spirit up to a late hour.

MASONIC ASSEMBLY AT AYR, SCOTLAND.

The Town-hall of Ayr was, on Friday night, the 14th inst., the scene of another of those annual Masonic reunions for which the Ayr St. Paul Lodge has long been famed.

The party numbered about forty couples, and all being in full dress, an arrangement highly favourable for an effective display of Masonic regalia, the assembly presented a gay aspect, especially so during the promenade which preceded the dancing. While the crimson and dark blue of St. Paul were the predominating hues of the livery worn on this occasion, the Board of Grand Stewards in the Grand Lodge of Scotland, and the sister lodges in town, were also represented by individual members of these bodies respectively.

The decoration of the rooms, a work that for the second time had been entrusted to Bros. Wood, David Alexander, Neil Murchie, William Morton, and W. Shearer, was at once chaste and effective—the disposition of the illumi-

nated cube and other purely Masonic furniture being such as to render their appearance all the more attractive.

As on former occasions under the present rule, the whole proceedings of the evening were under the direction of the Master, Bro. William D. Chambers, whose long experience in such matters, coupled with the unanimity and sociability of his colleagues, ensured the success of the present ball.

At a little before high twelve, and while the mazes of the dance were being threaded by the happy throng, preparations were made for firing a Masonic salute in honour of the fair participants in the night's enjoyment; and all having retired to the tea-room, the lodge guns were brought into request, much to the astonishment of those to whom a sight of the mystic ordnance was a novelty.

"The health of the R.W.M. and the ball committee" was proposed by Bro. Glass, P.M., who, besides complimenting the brethren charged with the arrangements for the assembly upon the success which had crowned their efforts, paid a eulogistic tribute to the tact and ability which Bro. Chambers continued to exhibit in filling the highest office in the lodge—sentiments that were heartily endorsed by the brethren.

It is more than half a century since the well-known antiquarian and former Master of Ayr St. Paul's, Joseph Train, wrote the once popular song, "Ayrshire Lasses," to which music was composed by Hugh, Earl of Eglinton; and to show that the sons of St. Paul had not ceased to hold in admiration the subjects of their deceased laureate's muse, the brethren gave a most enthusiastic response to the toast which, on the invitation of Bro. D. Murray Lyon, they were called on to dedicate to their fair guests—the compliment being, on the part of the ladies, gracefully acknowledged by Bro. James Houston.

Resuming the dance, the brethren prolonged their celebration of this, the sixty-ninth anniversary of the lodge, till the silvery orb had well nigh pierced the western horizon, when with wishes for the success of "our next assembly," the gratified company separated.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

It will be in the recollection of our readers that Bro. May, the well-known costumier, was one of the greatest sufferers by the conflagration at Her Majesty's Theatre, having had the whole of his magnificent wardrobe, estimated at several thousand pounds, utterly destroyed. We have on a previous occasion borne testimony to the eminent services rendered by Bro. May to our Masonic charities, whereby the three institutions benefited to the extent of eight hundred pounds; and if we advert again to the subject, it is simply for the purpose of reminding the brethren that an appropriate opportunity is now unhappily afforded of doing honour to so worthy a brother. Recognising the worth, kindness, and many excellent qualities of Bro. May, more especially the readiness invariably evinced by him in the relief of distress when brought to his notice, and in rendering assistance in every case of calamity or misfortune, a committee has been formed for the purpose of evidencing substantially the estimation and regard in which he is held by the various classes of the community amongst whom he has so long and so worthily laboured. To this end the leading members of the theatrical profession at present in London have proffered their assistance at a morning performance to take place on Wednesday next, the 4th March, at Drury-lane Theatre. The bill of fare (see advertisement) is certainly one of the strongest that could have been devised, and cannot fail to commend itself to the attention of the public, amongst whom we hope to see our Masonic friends muster numerously on the occasion.

An adjourned meeting of the committee was held at

Freemasons' Tavern on Monday, the 24th inst., Bro. John Udall, P.G.D., in the chair. Several communications were read and suggestions made relative to the day performance at Drury-lane Theatre on Wednesday next, the 4th March, and other business of a general nature having been completed, the meeting was adjourned to Monday next, at Freemason's Tavern. Donations continue to be received by Bro. Ledger, treasurer, *Era* office, Catherine-street, Strand; Bro. Beard, hon. sec., 10, Basinghall-street; and by the committee.

Poetry.

STRIKE FOR THE JUST AND TRUE.

(REPRINTED FROM THE *Royal Cornwall Gazette*.)

Strike for the just and true,
Though with the weak and few,
Not with the sabre, the sword, or the dart,
Helmet, shield, coat of mail;
All are but weak and frail.
Truth like a light'ning flash pierces the heart.

What though the cannon roar,
Drenching the field with gore;
Love is the power will govern the world:
Strike with thy sympathy,
Thought that is pure and free
Laughs at the thunders that despots have hurl'd.

Falsehood shall fade and die,
Falsehood shall shrivel'd lie,
Scorched by the radiance that darts from the truth;
Truth shall mount up on high,
Eagle-like pierce the sky,
Ever renewing her beauty and youth.

Cold is expediency;
Virtue is heavenly,
She drinks the nectar that seraphims quaff,
What though the world may rail,
Let not thy courage fail
Earth's frowns and favours are light as its chaff.

Fickle as Fancy's child,
By every toy beguil'd,
Heaven gives justice, and mercy, and love;
But earth's "Hosanna cry,"
Changes to "Crucify,"
"Well done ye righteous," comes down from above.

God is the Holy One,
Strive that His will be done,
Vain are the malice and craft of the foe;
Onward the truth must run;
On like the radiant sun,
Vainly the storm-clouds are muster'd below.

Up o'er the mountain path;
Up spite of scoff and wrath.
Virtue must labour, though Vice sit supine;
Up where the orb of day,
Darts its refulgent ray,
Vice is seductive, but Truth is Divine.

See! at the pearly gate
Angels of glory wait!
Beck'ning the spirits that strive for the true;
Mark where the golden crown
Flashes resplendence down!
Heaven is open, and waiting for you!

F. B. MICHELL, Fortitude Lodge, 131

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 7TH, 1868.

TUESDAY, 3rd.—Institution of Civil Engineers, at 8.
WEDNESDAY, 4th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MARCH 7TH, 1868.

MONDAY, March 2nd.—Lodges:—Robert Burns, 25, Freemasons' Hall. Royal Jubilee, 72, Anderton's Hotel, Fleet-street. United Lodge of Prudence, 83, Albion Tavern. Aldersgate-street. St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne-walk, Chelsea. Amity, 171, Albion Tavern, Aldersgate-street. Joppa, 188, Albion Tavern, Aldersgate-street. Union, 256, Freemasons' Hall. Chapter:—Victoria, George Hotel, Aldermanbury.

TUESDAY, March 3rd.—Lodges:—Albion, 9, Freemasons' Hall. Old Dundee, 18, London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle, Leadenhall-street. Old Concord, 172, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapters:—St. John's, Radley's Hotel, Bridge-street, Blackfriars. Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, March 4th.—Quarterly communication at 7 for 8 p.m. Lodge:—Stability, 217, George Hotel, Aldermanbury.

THURSDAY, March 5th.—Lodges:—Westminster and Keystone, 10, Freemasons' Hall. Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 227, Ship and Turtle, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarrowborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,115, Sydney Arms, Lewisham road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters:—St. James's, 2, Freemasons' Hall. Sincerity, 174, Cheshire Cheese, Crutched Friars. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, March 6th.—Lodges:—Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderton's Hotel, Fleet-street. Chapters:—Fidelity, 3, London Tavern, Bishopsgate-street. British, 8, Freemasons' Hall.

SATURDAY, March 7th.—Gen. Committee Boys' School, Freemasons' Hall, at 4. Lodges:—St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars. Leigh, 957, Freemasons' Hall. Chapter:—Rose of Denmark, 975, Star and Garter, Kew-bridge.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

G. M. T. (Yorkshire).—We hope to be able to publish the whole of the correspondence in our next.

BRITISH BURMAH M. Q. RECORD.—No 2 only to hand—thanks.

W. H. J.—Apply to some intimate friend who is a Freemason to propose you. We cannot further reply to an anonymous writer.

PRINCE SCANDERBEG.—We have received several letters relative to the above subject, but as they are anonymous we cannot insert them. In every case we require the correct name and address of the writer, not necessarily for publication. We have published one signed by Messrs. Lowenstark and Son.

J. S. G., Guernsey.—We do not insist, but find it very convenient if the reports are written only on one side.

LONDON, SATURDAY, MARCH 7, 1868.

EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, A.M., *Masonic University of Kentucky, U.S.*; *Corresponding Member of the Union of German Freemasons, Leipzig*; *one of the Grand Stewards in the Grand Lodge of Scotland*; *author of the "History of Mother Kilwinning," &c.*

(Continued from vol. xvi. page 382.)

LODGE SEALS.

The "Cosmopolitan" is the pioneer of Scottish Freemasonry in the Celestial Empire. It was chartered in March, 1864, on the petition of certain brethren then resident in Shanghai, its chief promoter being Bro. C. Melville Donaldson, who was also its first Master. Bro. Donaldson is possessed of rare Masonic talent and zeal, and is widely known and respected not only in China but also in this country, particularly in the western metropolis, where the recollection of his Masonic services is still fresh in the memory of its Craftsmen, who, on Bro. Donaldson's return to the East in 1861, gave public expression to their sense of his distinguished merit as a Mason and as an officebearer in the Provincial Grand Lodge of Glasgow. The design of the seal of No. 428 is in



strict harmony with the name of the lodge. It is noteworthy—as showing the catholicity of feeling by which in their efforts to advance Freemasonry the brethren in China are characterised—that at the consecration of the "Cosmopolitan" there were present representatives of the English and American lodges at work within the district, and that the installation of the Master elect was performed by an English Past Master.

The seal of "Ayr Kilwinning" forms the subject of our next illustration. The dove with olive branch, though not a recognised emblem in St. John's Masonry, may be viewed as indicative of the peaceful mission of the Order. The columns depicted on this seal, which are not those of

Craft Masonry, may, along with the arch by which they are united, have been introduced less perhaps with the view of conveying any emblematic meaning than from a desire on the part of the draughtsman to give graceful proportion to the design. The Lodge Ayr Kilwinning came into existence at



the instance of a number of "domatique" Masons, members of the Ayr Squaremen Incorporation holding under Royal Charter granted in 1555-6, who being desirous of practising Speculative Masonry applied for and obtained from Mother Kilwinning, in 1765, a charter of erection under the designation of the "Air Squaremen Kilwinning" Lodge. It joined the Grand Lodge of Scotland in 1771, when "Squaremen" was dropped from its title, and No. 163 assigned to it, subsequently altered to 123, and again to 124. It is the oldest of the Ayr lodges, and ranks seventh on the Provincial Grand Lodge roll. As has already been shown in these pages, Ayr Kilwinning was at several periods of its existence governed by brethren whose names are embalmed in the writings of Coila's Bard; its mallet was wielded too by Macadam the famed roadmaker; and the late Lord Alloway, whose sarcophagus will be remembered by those of our readers who have visited Alloway's auld haunted kirk, was for many years a leading member of Ayr Kilwinning. This lodge still occupies a respectable position among the sister lodges, and its fame seems to have reached the neutral world; for on the occasion of a recent visit to its hall we were witness to the raising of seven Welshmen, whose petition for admission had been granted on the recommendation of the Master of the ship to which they belonged.

"MOTHER" KILWINNING.

Our excellent friend Bro. Buchan wishes for information as to the date at which the appellation of "Mother" came to be associated with the Lodge of Kilwinning. Various are the names by

which this famous lodge has been called ; but that by which it is best known to the present generation of Craftsmen, and by which for ninety consecutive years it has chosen to designate itself, accords with the almost universally believed tradition of its being in point of antiquity the premier lodge of Scotland. The discovery among the Eglinton papers some few years ago of an Ordinance of the time of James VI. bearing upon the privileges of the Mason Craft in this realm, was accepted by some as an overwhelming argument against the pretensions of Kilwinning as the seat of the first-established Scottish Masonic Court ; but the document in question, while clearly promulgating an official decree confirmatory of a previous one assigning to the Lodge of Kilwinning a secondary position among the Masonic courts of the time, bears testimony also to Mother Kilwinning's traditionary supremacy over all other Scottish lodges. The Ordinance to which we refer, and which is dated Dec. 28, 1599, is embodied in our papers on Mother Kilwinning which have already appeared in the MAGAZINE. The "items" having special reference to the subject in hand are these :—

"First, It is ordanit that the wardene within the boundis of Kilwynning, and utheris places subject to thair ludge, salbe chosen and electit zeirlie be mony of the maisteris voites of the said ludge, upon the twentie day of December, and that within the kirk at Kilwynning, as the HEID and second ludge of Scotland. . ."

"Item, It is thoct needfull and expedient be my lord warden generall, that Edinburgh salbe in all tyme cuming, as of befor,* the first and principall ludge in Scotland ; and that Kilwynning be the second ludge, as of befoire is notourlie manifest in our awld antient writtis. . ."

"Item, It is ordanit be my lord generall, that the hale antient actis and statutis maid of befor be the predecessouris of the masounis of Kilwynning, be kept be the Crafts in all tymes cuminge. . ."

From the foregoing allusion to the Lodge of Kilwinning as the "*Heid* and second Ludge of Scotland," taken in conjunction with the other quotations which we have given, it is quite apparent that some such system of centralisation as is in our own day practised in the administration o

public offices, had many years previous to the date of this ordinance been powerful enough to cause the removal of the supreme court of the building fraternity from an obscure village in Ayrshire to the acknowledged metropolis of the country, where the interests of the Craft could be directed under the eye of the sovereign himself, or of his Masonic proxy ; and that the regulations ordained by authority of "my lord warden general" were, as has already been remarked, but reiterative of the arrangements consequent upon the permanent establishment at Edinburgh of the principal Masonic Court—an act which His Majesty's representatives did not scruple to characterise as one of pure convenience, and by which we find the lodges of Glasgow and other parts in the West of Scotland, placed anew under the immediate superintendence of the Ancient Lodge of Kilwinning. Again, if one point of the Ordinance more than another establishes the former priority of Mother Kilwinning, it is that which commands the obedience of the Crafts to "the hale auld antient actis and statutis" which had been made by "the predecessouris of the Masounis of Kilwinning.

Here then we have the Lodge of Kilwinning's claim to be the Head Lodge of Scotland acknowledged, and its ancient enactments homologated, by the highest competent authority. Half a century afterwards we find Mother Kilwinning designating itself "The Antient Ludge of Scotland." In 1731 it is called "The Antient Mother Lodge of Kilwinning ;" in 1735, "The Lodge of Free and Accepted Masons of Kilwinning ;" and in 1736, "Mother Kilwinning," a title which in 1779 was permanently adopted upon the lodge procuring its first seal.

We are aware of the scepticism of Bro. Findel upon the Kilwinning Masonic tradition ; but our learned brother is equally sceptical upon a point of transcendent importance as compared with any other historical event, and does not hesitate to affirm that "the history of the world begins with a legend." It were a hopeless task, therefore, to attempt to move him from the position he has assumed respecting the so-called "fables" upon which the history of the first established Scottish lodge of Masons is based. While deprecating a blind belief in tradition, we at the same time demur to the dogma which rejects as unreliable a country's traditions with regard to events of his-

* As of befor" is an expression common to old Acts of the Scottish Parliament, and ordinarily conveys the idea of the thing which it refers having been of long standing.

torical interest happening at a period too remote to be fully testified to by documentary evidence. We maintain, therefore, that the tradition regarding the priority of the Kilwinning Lodge is worthy of belief from the strong and long-continued hold it has (to the exclusion of all other aspirants to the honour) had on the public mind, and from the total absence of evidence by which it can be controverted, as well as from the fact that there is nothing incredible in the story. What is it that we are called on to believe in regard to Kilwinning's connection with Masonry? It is not that foreign Masons found in Kilwinning alone an asylum from the persecution of the Pope in the twelfth century, or that there exclusively continental architects and artificers sought refuge from the wars of the middle ages; neither is it that Freemasonry was practised nowhere else in Scotland prior to the building of the Kilwinning Abbey. All that in a Masonic point of view can be claimed for Kilwinning is that it was there that the first Scottish lodge was formed, and that that branch of the mediæval fraternity rose to, and for a time held, the position of head lodge of the Mason Craft in Scotland. That it did occupy such a position is placed beyond question by the Masonic ordinance of 1599, framed by one who from his official status must have exercised caution in giving currency to a tradition in connection with the history of any body of Craftsmen that was not in its essential parts believed to be in unison with the truth;—and, further, although this Ordinance was unknown to Laurie when writing his History of the Grand Lodge of Scotland, he in that work states unhesitatingly, that, when in 1743 the Grand Lodge declined to give Mother Kilwinning precedence over the Lodge St. Mary's Chapel, on the ground of the production by the latter of the oldest records, "it was well known and admitted that Kilwinning was the birthplace of Scottish Masonry," or, rather, the place where the first Scottish lodge was set up. There is also the evidence afforded by the charter (1658), of the Lodge Scoon and Perth, whose existence is therein set down as having been derived from Kilwinning in the twelfth century. But evidence of this kind is superabundant—charters having been issued from Kilwinning to lodges in all parts of the country, not even excepting Glasgow, that of St. Mungo having been granted on the petition of members of an incorporation without whose permission, it has been alleged, no

lodge could be erected in any part of the Scottish dominions.

The Malcolm Canmore charter, upon the strength of which it had been proposed to dispute with Mother Kilwinning its right of priority, having wisely been re-entombed, it is for the present unnecessary to reopen the question of its genuineness.

The champions of the antiquity of Lodge No. 3 *bis.* have, it must be admitted, been somewhat precipitate in their conclusions as to the grand results that were to accrue to the Masonic province of Glasgow through the simple production of a parchment which, after all that has been advanced in its favour, they are now candid enough to acknowledge to be the "shadow," by the use of which they, in 1850, secured for Glasgow St. John precedence over its neighbour, Glasgow Kilwinning, and by the aid of which they expected to have been able to "walk into the first position in the Grand Lodge."

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 162.)

BOOK II.—CHAPTER V.

THE GRAND MASTER.

At the head of the Order stood the Grand Master. At first, this dignitary was simply styled the Master, and so St. Bernard calls him in his epistle in praise of the Order, addressed to "Hugo, Knight of Christ, and Master of the Knight-hood of Christ." However when other Masters came to be appointed in the various states, the head of the Order was called the *Great* or *Grand* Master. The election of this officer took place in the following manner. Upon the death of the preceding Grand Master, the Marshal of the Order exercised the duties of the office, under the title of Regent, until the election of Grand Prior, if the Grand Master should have died at Jerusalem; but, on the other hand, if he died at Tripolis or Antioch, the Prior of such province then directed the affairs of the Order till the Grand Prior was elected. The election of a Grand Master did not take place till after the funeral of his predecessor, and an interregnum of considerable duration often

elapsed between the death of one Grand Master and the election of another, owing to the troubles of the Holy Land. During this interregnum the Order was governed by the Grand Prior, who bore the Master's seal.

On the morning of the day preceding the election of the Grand Master, all the brethren congregated in the chapel, where a solemn mass was sung for the repose of the soul of the deceased Grand Master. After this, the Grand Prior took several of the most eminent brethren aside, and, on consultation, three or four of the worthiest Knights were directed to retire. The merits of these brethren for the office of Electing Prior were then fully discussed, the votes of the assembly taken, and the brother who had the most votes was appointed to the office. Another brother, of equal worth and piety, was assigned him for a colleague. The whole assembly then withdrew from the chapel, and the Electing Prior and his assistant spent the remainder of the day and the following night in prayer before the High Altar.

Early next morning, the Knights again assembled in the chapel, where, after performing their usual devotions, the mass of the Holy Ghost was offered up. The Grand Prior then addressed the Electing Prior and his companion, pointing out to them the serious duty that had devolved upon them, and charged them to proceed warily, and ever to invoke the aid of the Holy Spirit and the Blessed Virgin, to their councils. The Electing Prior and his assistant then retired, either to the sacristy or a side chapel, while the brethren implored the blessing of the Holy Spirit upon their deliberations. The two brethren, after mature consideration, chose other two; these four other two, and so on, till the council numbered twelve. These twelve, from among the Chaplains, chose one to represent the person of our Lord Jesus Christ, and to maintain peace and harmony in their councils, should they be led away into dispute. The twelve, who required to belong to different provinces, and consisted of eight Knights and four serving brethren, typified the twelve Apostles. The number being complete, the electors returned to the chapel, and the Electing Prior, kneeling at the feet of the Grand Prior, implored the prayers of the brethren and himself upon their deliberations. The Chaplain then offered up a prayer, the Grand Prior again reminded them of the charge committed to their care,

and the electors retired. Should they be unanimous in fixing upon a Knight, their resolution was communicated at once to the assembled brethren; but, as was too often the case, a division ensued, and the Electing Prior, returning to the chapel, implored the prayers of the brethren to the Holy Ghost that He might send them unanimity of council. The Prior then returned to his companions, while the brethren engaged in earnest prayer.

When the electors had finally agreed upon the brother to be appointed to the vacant Grand Mastership, they returned to the chapel, and the Electing Prior intimated that they had fixed upon a brother to rule and direct the Order, in these words:—"Beloved Sirs, give praise and thanks to our Lord Jesus Christ, and to our dear Lady Mary, and to all the Saints, that we are agreed, and have, according to your command, chosen, in the name of God, and under the Divine guidance of the Holy Ghost, a Master for our Order. Are ye content with what we have done?" All then answered, "In the name of God, we are." The Electing Prior then asked, "Do you promise to yield him obedience so long as he lives?" "Yea, with the aid of God," replied the brethren. The Electing Prior, turning to the Grand Prior, said, "Prior, if God and we have chosen thee for the Master, wilt thou promise to obey the chapter so long as thou shalt live, and to maintain the good morals and good usages of the Order?" The Prior made answer, "Yea, with the aid of God." The same questions were put, and similar replies elicited from others of the Knights; and then the Electing Prior, turning to the brother they had chosen, said, "In the name of the Father and of the Son and of the Holy Ghost, we have chosen you, brother, for our Master, and do choose." Then, presenting him to the Grand Prior and the other brethren, he said, "Beloved Sirs and brethren, give thanks unto God. Behold our Master!"

The Chaplains, advancing towards the altar, chanted the "*Te Deum*," while the brethren, with every demonstration of respect and gladness, bore him in their arms to the sanctuary, and placed him before the altar, where he knelt, with the brethren around him, while the Chaplains intoned *Kyrie Eleison*, *Pater Noster*, and other devotions. The election of the Grand Master required no ratification from the Pope, as was the case in the other Orders, the choice of the chapter being conclusive.

(To be continued.)

A SKETCH OF THE HISTORY OF THE MARK MASTERS' DEGREE, &c.

Read at a meeting of the Masonic brethren at Leicester, on the 20th February, 1868, by Bro. William Kelly, P.M., and P. Prov. G.M.M. for Leicestershire.

Brethren,—We are now assembled to consider and decide whether the degree of Mark Master, which was practised in this town formerly, and was again introduced here about ten years ago, under authority of the warrants constituting the Fowke and Howe Lodges of Mark Masters, Nos. 19 and 21, but which has since fallen again into abeyance, shall be revived, whilst the opportunity remains of retaining our warrants, or whether these shall be surrendered, the working of the degree lost, so far as we are concerned, and the continuity of the chain of ancient Freemasonry still remain broken amongst us.

To enable you to come to a decision it is, of course, essential that you should be acquainted, at least cursorily, with the history of the degree, and with its true position amongst the other degrees of the Order, in this country and elsewhere.

Those brethren who have not been advanced to the rank of Mark Master may naturally be supposed to be entirely ignorant on these points, but I will venture to assert that nine out of ten of those brethren who have taken the degree here are but very imperfectly acquainted with the facts of the case.

It is therefore necessary that the nature and position of the degree should be explained, which I shall endeavour to do, so far as the very brief time at my disposal, and my own knowledge will enable me to accomplish.

First, as regards the origin and history of the degree. That (as a constituent part of the second degree) it is at least as ancient as the Master Mason's degree I firmly believe, and that the interesting tradition which it embodies is no less worthy of attention than that of the third degree.

At the period of what is usually termed the "Revival of Masonry," a century and a half ago, great modifications were made in the practice of our rites. Before that time, the lodges of Freemasons were banded together almost solely for the practice of *operative* Masonry; for although it appears to have been customary in all ages to admit into the fraternity men of high rank and great abilities, like the eminent ecclesiastics and powerful nobles, who, from time to time, were

elected to rule over the Craft; or like Elias Ashmole and others, of whose initiation at a later date we have undoubted record, still their number was comparatively few.

The only degrees conferred in the ordinary lodges were those of E.A. and F.C. The degree of Master Mason was restricted to a small body of superior brethren, and is said to have been conferred only in the Grand Lodge.

Every F.C. had his peculiar mark, which he was required to cut upon the stones wrought by him, and by which distinctive mark his work was known to his overseer, or Master of the lodge—a practice which had prevailed from the most remote period, and it is a highly interesting and curious fact in connection with the Mark Masters' degree, that on the Pyramids, and other buildings of ancient Egypt, on the ruins of Persepolis, on the temples of classic Greece, on the remains of Roman architecture, both in the eternal city itself, at Herculaneum, Carthage, &c., and in Great Britain, France, and other countries where Roman colonies were founded, on the temples and forts of Central India and elsewhere, the same identical marks of the Craftsmen occur, as may be seen on the magnificent cathedrals and other ecclesiastical structures which are known, by documentary evidence, to have been erected under the patronage of the Church, by travelling lodges of Freemasons, throughout Europe in the Middle Ages; and many examples of which marks have been found in our own town and county. I may instance St. Mary's Church, the vaulted cellar under the Castle, and the south aisle of Gaddesby Church, erected by the Knights Templars of Rothley, almost every stone of which still bears the Masonic mark of the Craftsman who wrought it.

Of the general nature of these symbolical characters you will be enabled to judge by these copies of Masons' marks at Canterbury cathedral, with which I was favoured some years ago by Mr. George Goodwin, F.S.A., the eminent architect, and the author of two very interesting papers on Masons' Marks printed in the "Archæologia."

In illustration of this subject, I may add that Mr. Godwin states that in a conversation in September, 1844, with a Mason at work at Canterbury Cathedral, he found that many Masons (*all* who were Freemasons) had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather. Mr. Godwin is not him-

self a member of the Craft. He adds that the wall of the north aisle of Canterbury Cathedral (as well as the crypt, &c.), is covered with Masons' marks, "and here the stones are seen in many cases to have *two* marks, perhaps that of the overseer, in addition to that of the Mason, as the former appears in connection with various other marks in other places."

Double marks of a similar character have also been found in Strasburgh Cathedral and elsewhere, and those who are Mark Masters will know why it should be so—and how accurate was Mr. Godwin's supposition. Some years ago I paid a good deal of attention to the subject of Masons' marks, and collected some hundreds of them.

To resume however: such being the position of the degrees of Freemasonry 150 years ago, and the Master of an ordinary lodge being simply a F.C., although of a superior class, a *Menatzchim* or overseer, or, in reality, a Mark Master; the second degree was, in fact, although not in name, divided into two parts, the ordinary one of F.C., and that conferred on the superior class of F.C.'s—the Mark Master's.

In like manner the degree of Master Mason (which, as I have already stated, was conferred only in Grand Lodge), was, it is said, also divided into two portions—that of the ordinary third degree, and that now known as the Order of the Holy Royal Arch, which was then in reality, as it is still stated to be, the completion of the third degree; and which was not known under its present designation and form until about thirty years later, and it is believed that the master builders only had this part of the degree conferred upon them; and, indeed, up to a comparatively recent period, no one was eligible for admission to the Royal Arch degree unless he had actually ruled a Craft lodge as W.M., or at least had gone through a preliminary ceremony, sometimes termed the degree of Master of Arts and Sciences, and analagous to that of installation, termed "Passing the Chair," but which did not, of course, confer the rank of a P.M. There is, however, much in the early history of the Order, and the changes effected in the practice of its rites at the revival of Masonry, which requires further elucidation. From that period Masonry became *speculative* instead of *operative*; and this movement so progressed, and the ranks were swelled by the admission of so many not connected with architecture and building that the original object of the lodges

has, in the present day, been entirely superseded, with the exception, I believe, of Scotland, where many of the old operative lodges still flourish under the Grand Lodge of that country, and have existed for several centuries, one of them, that of St. John's Lodge at Glasgow, it is asserted had a royal charter granted to it as early as the year 1057. The authenticity of this charter is, however, disputed by some writers, whilst its genuineness is as boldly maintained by others.

Up to the commencement of the last century we hear of no Grand Lodge in London, and only of the old Grand Lodge at York, which is said to have been established there by a charter from King Athelstane, A.D. 926 (whether susceptible of proof I cannot say), but in the year 1717 an independent Grand Lodge was established by a small body of Masons in London—the Mark degree continuing, it is believed, to be worked under both jurisdictions; at all events, in all lodges working under the old York rite. Some years afterwards a schism occurred amongst the London Masons; those who seceded from the authority of the Grand Lodge there, termed themselves "Ancient Masons," in contradistinction to those who remained faithful in their allegiance, whom they designated "Modern Masons."

The so-called ancient Masons were for many years ruled by the Duke of Athole as G.M., and were hence known also as "Athole Masons," and their lodges as "Athole Lodges," and many of the oldest lodges now on the register of the Grand Lodge of England were of this origin. Among these may be mentioned the Newstead Lodge, No. 47, at Nottingham, which from time immemorial has continued uninterruptedly to the present day to confer the Mark degree, and in which I and the other founders of the Fowke and Howe Lodges were advanced; and in our own province the Knights of Malta Lodge, No. 50, Hinckley, in which it was regularly conferred up to a few years ago, several of the present Past Masters of the lodge having received it; but since the death of Bro. Needham the working of the degree has been lost. The marks of the old members are registered in the volume of the Sacred Law. It was also conferred in the old Athole lodge, No. 90, in this town, the seals of which for Craft, Royal Arch, and Templar Masonry are in my possession, including one for the degree of Ark Mariner, not now worked in England; and after my initiation in St. John's Lodge thirty years ago,

some portions of the Mark degree were communicated to me in connection with the F.C.'s degree.

In the year 1813, when the Athole Masons were ruled by H.R.H. the Duke of Kent (the Queen's Father), as G.M., and the other Grand Lodge by H.R.H. the Duke of Sussex, happily a union of the two Orders was effected, under the present title of the United Grand Lodge of England—at which time the whole of the ceremonies of the Order were revised by a mixed body called "The Lodge of Reconciliation."

The Royal Arch, which hitherto had been only worked as a separate degree by the Athole Masons, was recognised as part of "pure ancient Masonry," but the Mark Masters' degree was discarded as a separate degree, such portion as was deemed of importance being, as stated, retained, but incorporated partly in the degree of Master Mason, and partly in the ceremony of the H.R.A. The latter has, however, since that time been again revised, as we now have it, and no traces of the Mark degree are now to be found in it. Notwithstanding this decision, the Mark degree has never ceased to be practised, more or less, in various parts of England in connection with lodges under the jurisdiction of the United Grand Lodge of England, as already shown, although this fact was probably unknown to the Grand Lodge, and, although thus ignored by our English Grand Lodge, the Mark degree has ever been recognised and regarded as an integral and essential portion of Ancient Freemasonry by the Grand Lodges or Grand Chapters exercising supreme Masonic jurisdiction in Scotland, Ireland, and America—indeed no English R.A. Mason can be admitted into a chapter in those countries unless he be either a Mark Mason, or be obligated as such before his admission into the chapter.

Bro. Laurie, the Secretary to the Grand Lodge of Scotland, has given much information on the Mark degree in his History of Freemasonry. It appears that the minute books of many of the lodges in that country contain the Masons' marks of the members for a considerable period—some of them engraved in the work dating from the year 1637 (page 451), and the Supreme Grand Chapter of Scotland, a comparatively modern body, having claimed sole authority over the Mark degree as appertaining to the chapter, the Grand Lodge, amongst other resolutions, passed one to the effect that it had been proved to the satisfaction of Grand Lodge that certain lodges have wrought

the Mark since their foundation, and previous to the existence of the Grand Lodge itself, and have continued to do so till the present time (1853), any interference with the rights and privileges of lodges so situated was an invasion of the privileges of those lodges which the Grand Lodge was bound to protect; and that the Lodge of Glasgow St. John was in order in continuing to practise a ritual to which their ancient privileges entitled them (p. 347).

Under the unsatisfactory position of the Mark degree in this country, an attempt was made about 1855 to restore it to its former position in Masonry by obtaining its recognition by the United Grand Lodge of England, and a committee of that body and of the Supreme Grand Chapter reported in favour of its recognition, not as a separate degree, but as a graceful adjunct to the second degree, to which it really belongs, although in the present arrangement of the degrees it is placed as an intermediate link between the third degree and the R.A.

I happened to be present in Grand Lodge when this report was presented, the recommendation of which was unanimously adopted, and thus the Mark degree was agreed to be recognised. At the next quarterly communication, however, that portion of the minutes relating to the recognition of the Mark degree was not confirmed, although it had been passed unanimously, and thus all that had been done was again undone.

Upon this an independent Grand Lodge of the Mark degree for England and the colonies was established in London, under Lord Leigh as the first Grand Master, in order to remove the anomaly then existing of Mark lodges being worked in this country, under warrants from the Grand Chapter of Scotland, and it was under the authority of this Grand Lodge of Mark Masters that the Fowke and Howe Lodges were established in this town and Leicestershire constituted a province for Mark Masonry in the year 1858.

It appears that most of the old time immemorial lodges, as well as the lodges originally holding warrants from Scotland have acknowledged the supremacy of the Mark Grand Lodge, which has also issued many warrants for new lodges in England and the colonies, and in many cases the Provincial Grand Masters in the Craft also hold the same office under the Grand Lodge of Mark Masters.

For about two years after our local Mark lodges

were opened, the degree was worked with a considerable amount of spirit, most of the active Masons, both in the St. John's and the John of Gaunt Lodges taking the degree, as did also our R.W. Prov. G.M., Earl Howe and the late Earl Ferrers, and with the interesting and beautiful nature of which several brethren expressed themselves highly gratified, especially the Rev. Bro. Picton, who preferred it to either of the other degrees of Craft Masonry, illustrating as it does the mode of regulating the proceedings of the workmen at the building of King Solomon's Temple. After a time, however, a feeling of lukewarmness set in, owing in part I fear to the fact that whilst several brethren in both lodges had got up efficiently the ceremonies of the inferior offices in the lodge, none but myself had worked the ceremonies appertaining to the chair, which are lengthy and difficult.

Bro. Underwood and I held office for two years, and our successors were elected and installed, but since that time no meetings have been summoned, no subscriptions collected, and the degree has been in abeyance, although each lodge had about twenty-five or thirty subscribing members.

You are now, brethren, as far as I have the time and opportunity made acquainted with the history and position of the Mark degree, and with the circumstances under which it was introduced again and fell into abeyance in this town, and it is now for you to decide whether it shall be once more revived, or continue in abeyance amongst us.

For myself I should desire to remain entirely neutral, and I should not have moved at all in the matter but for the urgent desire manifested by several brethren to obtain the degree—here if possible, but if not elsewhere. After the many years I have been actively connected with Masonry in the province, I should prefer leaving the work in younger hands, but if the brethren desire to resuscitate and work permanently what to my mind is really a beautiful and interesting degree, without which, as a link, the chain of Masonry is incomplete, I have still so much zeal in the cause as to promise you every assistance in my power in promoting that end.

PORTUGAL has a weekly Masonic journal published at Lisbon.

MASONIC NOTES AND QUERIES.

MYSTERIES OF ANCIENT NATIONS.

See the communication "Eleusinian Mysteries," *Freemasons' Magazine*, No. 406, April 13th, 1867. None of the communications relating to the mysteries of ancient nations there mentioned have yet appeared in the columns of that periodical. The ten ensuing communications made no part of them. 1. The Druses, *Freemasons' Magazine*, vol. 16, page 328. 2. Ancient Mysteries.—*Ibid*, page 366. 3. Ancient Mysteries, Soul's Immortality.—*Ibid*, page 405. 4. Allegorical Writings.—*Ibid*, page 446. 5. Pythagoricians.—*Ibid*, page 486. 6. An Antient Initiation.—*Ibid*, page 504. 7. Ancient Mysteries.—*Ibid*, vol. 17, page 106. 8. Secret Societies, Freemasonry.—*Ibid*. 9. The Dionysian Architects.—*Ibid*, page 189. 10. The Essenians, Pythagoricians.—*Ibid*, page 210. Answers to the questions of an Oxford Bachelor of Laws on the subject of the mysteries of ancient nations would necessitate labour of which age and feeble health render me quite incapable.—C. P. COOPER.

QUARTERLY COMMUNICATIONS.

How is it that the Lodge of Stability, No. 217, meets at the George Hotel, Aldermanbury, the same Wednesday evening as the Grand Lodge of England for Quarterly Communication? Can this interfere with the attendance of W.M., Wardens, and P.M.'s at Grand Lodge?—P.M.

BRITISH AND AMERICAN LODGES.

Be assured, Bro. "F. B.," that intelligible discourses, founded on our legends, are altogether better suited to British and American lodges than metaphysical disquisitions upon the true, the beautiful, the good.—C. P. COOPER.

TAKING WINE.

Ought the W.M. of a lodge to take wine with a visitor, a P.M. for instance, sitting near him, to whom he has not been introduced, and whom he does not know to move in the same sphere of society, say on the Corn Exchange or the Tallow Market? Might not the guest possibly prove to be a rogue and a vagabond, or be detected in not keeping his waggonette, though he might not be known to the W.M. from moving in a very different class of society? What does fraternity dictate?—P.M.

CRITICISM.

Beware, Bro. "E. G. C.," lest in eagerness to detect faults your criticism be raised upon a phrase which is nought but an error of the press.—C. P. COOPER.

KLOSS'S HISTORIES.

My correspondent, "J. H.," will find the titles of Kloss's two histories of Freemasonry, and a statement of the conviction to which the learned author has been brought, *Freemasons' Magazine*, vol. vii., p. 402.—C. P. COOPER.

A TREE.

Dear Monsieur "C. R.," the tree respecting which you inquire was planted at . . . some years ago, but producing thorns instead of the promised fruit, it has lately been cut down and used as firewood.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

LIFE GOVERNORSHIPS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I beg to hand you an abstract of the receipts and payments of the South-Eastern Masonic Association, established in February, 1866. The object of its members was to obtain Life Governorships of our excellent institutions by the contribution of one shilling per week; which object I think you will say has been worthily obtained.

RECEIPTS, 1866 AND 1867.

| | |
|-----------------|-----------|
| Receipts | £263 14 6 |
|-----------------|-----------|

PAYMENTS, 1867 AND 1868.

| | |
|---|---------|
| Nine Life Governorships, aged... | £90 0 0 |
| Seven and a Half Life Governorships, Girls | 78 15 0 |
| Five and a Half Life Governorships, Boys | 57 15 0 |
| Expenses... | 3 15 0 |
| Balance in Hand | 33 9 6 |

£263 14 6

With the balance and the receipts on Friday the members were enabled to ballot for five additional Life Governorships.

Yours fraternally,

W. WINGFIELD, President.

12, Hambly-place, Lower-road, Deptford, S.E.,

Feb. 24, 1868.

PRIORITY OF LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—My friend, Bro. Buchan, shows more zeal than discretion in his answer to Bro. Lyon and myself. In the first place, I do not hold my friend, Bro. Findel, to be an authority on the antiquity of Scots lodges—by this I mean the *operative*—and on several other points I decidedly disagree with him; while, on Germany, I hold his information to be perfect. In the second place, Bro. Buchan evidently misunderstands Mordo's inscription. Mordo does not pretend to be the builder, but the "keeper" of the different cathedrals named, and Bro. Buchan conveniently ignores "Sanctandroys," the church of the Primate of Scotland. I knew Wade, the author of "Melrose," and I know Currie, the sculptor at Darnick, who gave Wade all the information necessary to compile his book. The word "Grand Master," or "Magnus Magister," was unknown to the operative masons, till many years after Mordo lived.

Bro. Buchan is fully answered by Bro. Lyon as to the connection between the Mother and the Canon-gate Kilwinning. Supposing 3^d proves her antiquity, it will only be as a body of workmen hired by a corporation to do certain work, not as an independent lodge, possessing a charter of so much importance as that of Malcolm. It is on this ground, that I deny the antiquity of Mary's Chapel as an *independent* lodge.

I must decline showing Bro. Buchan the cards I intend to play. The first lead off came off from Glasgow, and I want to know Glasgow's case. For this purpose would Bro. Buchan kindly give us (1) An exact copy, word for word, so far as possible, with all the contractions, of the charter; (2) tell us when did the charter first become known and to the public; and (3) what proof has 3^d that it is the Lodge of Glasgow referred to in the charter.

These questions narrow the subject; but I have no objections, if the charter can be seen, to go through to Glasgow and see it with an expert.

I thank R. Y. for his hint as to the Anglo Saxon, which has not fallen on arid ground. Let him look at Mabillon's "De Re Diplomatica."

Yours fraternally,

ANTHONY ONEAL HAYE,
P.L., C.K.L.

FATHER SUFFIELD AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A great deal too much fuss has been made about Father Suffield. Why should not Father Suffield have his fling against Freemasonry, as well as other institutions of his native land? A word further, why should not Father Suffield have some justification for what he says about Freemasonry?

Bro. Ezra Holmes, although a member of the 30th degree in England, may not know everything about Masonry everywhere else, and he is rather hasty in his protestations. Bro. Holmes is able to attest as to English Masons and Masonry in these islands, and every Mason here can bear testimony to the truthfulness of his words. It is quite sufficient for us to bear testimony to the integrity of Masonry in this its mother and orthodox country. If Father Suffield knows anything different about Masonry in those Roman Catholic countries where his brethren have the direction of education and the sway of consciences, by all means let him have the full benefit of it; we have nothing to do with that, and do not hold ourselves responsible for it, any more than he would acknowledge himself accountable to a Mussulman or Jewish doctor in controversy for the vagaries of his brother Christians, the Mormons, the Taepings, the Hau-haus, and the Peculiar Brethren. All these are fellow Christians with Father Suffield just as much as Robison's and Suffield's alleged Masons are brother Masons with the Masons in England.

Professor Robison published his revelations as to the Masonry of the French Encyclopædists and Jacobins. At that time the King of England, who had great power and a great horror of Jacobinism, was no other than George III.; nevertheless he and his Parliament passed judgment on the loyalty and morality of English Masons by enacting the 39th Geo. III., granting the protection of the law to the accused society, which he had already chartered. Even Father Suffield does not believe that the King and Queen Charlotte were guillotined by the Freemasons in consequence.

If Father Suffield at this crisis wishes to bring the loyalty of Roman Catholic priests into doubt by coupling Freemasonry and Fenianism, because they begin with F, let him do so as much and as often as

he likes. In former troublous times, in the days of Robison, for instance, Roman Catholic bishops and priests in England were loyal Englishmen, and did not attack Freemasonry. They knew bishops and priests enough who were Freemasons and honest men, as there still are such.

If Father Suffield can show anything wrong about Freemasonry anywhere, let him be welcome to state it and expose what is wrong. On the other hand, let English and American Freemasons be wary for accepting the responsibility of what Freemasons may have done in the lands of the Inquisition.

One of the great evidences of the Roman Catholic priests is that notorious impostor and scoundrel, Joseph Balsamo, the sham Count Cagliostro, who tried to impose on English Freemasons, did not succeed, resorted to the Roman Catholic countries of the Continent, where he found dupes, and came to an untimely end in the dungeons of the Inquisition at Rome. What have we more to do with Joseph Balsamo than with Prof. Robinson, Father Suffield, or any other enemies of Masonry.

Yours fraternally,
A STUDENT.

THE TENDENCY OF SOME CORRESPONDENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have been a "constant reader" of your *Magazine* for years, and during those years have read well nigh every letter and article that has appeared in it. I regret exceedingly to see so much written of late on the *origin* of this, that, and the other. I think one great charm of Masonry is, that it has existed from time immemorial, and the labours of those who are anxious to fix *dates* do little, in my opinion, but "sow seeds of infidelity among the million." Personally, I care little about such discussions. It is enough for me to know, yea, and feel, that our noble Order is a beautiful system of morality, veiled in allegory and illustrated by symbols, that all its teachings are calculated to make its members better men, and that in every age the great and good have been promoters of the art.

Let our erudite brethren direct their thoughts to some more profitable study, and then we shall not have a brother called by one "a pious Mason," while another compares his pride to that of a Pharisee.

Yours fraternally,
"A LOVER OF THE CRAFT."

FATHER SUFFIELD AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A courteous P.M. of the province of Bristol, who is pleased to express his approval of my letter to you on the above subject, informs me, with reference to my expressed doubt as to there being any members of the Upper House of Convocation in the Fraternity; that the present Bishop of Bath and Wells (Lord Auckland) is a Freemason; and that upon a recent occasion when the Provincial Grand Lodge of Bristol paid a visit to Wells, to meet their brethren of Somerset, his Lordship invited his brethren to the palace and gave them a right hearty welcome.

The late Dr. Howley, Archbishop of Canterbury, was, it appears, also a Freemason, having been initiated at Bristol in the Jehoshaphat Lodge which held its meetings at the Old Bush Inn, but is now extinct.

Thinking this information may be of interest to your readers, I beg your insertion of the within.

Yours fraternally,
* EXTRA HOMER, 30

BRO. METHAM'S ORATION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—There are very many Masons who believe "that as in Adam all die, even so in Christ shall all be made alive." They also believe with the late Dr. Oliver, "that Masonry is a beautiful system of morality," and they do not believe it to be anything more. It was only on reading Bro. Metham's oration, as reported in last week's *Magazine*, that they became aware that he claimed for public opinion (whether in its broadest sense or in its limited application to Masons does not appear), "the power to thoroughly cleanse the Augean stable of man's old and corrupted nature. His deservedly high social and Masonic position gives weight to his utterances, and makes them powerful for good or evil. I believe the assertion to have been made without due consideration, and that on mature reflection he will supply the antidote required, now that his attention is called to it. Another passage in his oration warned us, as Masons, that we had duties to perform. I accept that warning and present it as an apology for seeming to be in opposition to the Deputy Grand Master of Devon and Deacon of the Grand Lodge of England. I shall look anxiously for his reply and explanation.

Yours fraternally,
Devonport, * VINCENT BIRD, 30,
March 3rd, 1868. I.P.M. 954.

ANTIQUITY OF THE ROYAL ARCH.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Can you or any of your readers understand the drift of Bro. Hughan in his great anxiety to strip the Royal Arch of its antiquity, or what good will result if he succeeds. Bro. O. Haye seems to have had the same duty to perform for the high grades; while Bro. Findel's duty seems to be to traduce everything except the first degree, and to prove that that came from Germany. Desiring light on these matters,

I remain,
Yours fraternally,
March 3rd, 1868. 87, 33.

H.R.H. PRINCE SKANDERBEG.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As the firm who have the distinguished honour of holding the appointment of medallists to H.R.H. Prince Skanderbeg, alluded to by your correspondent signing himself "A Mason," we would draw his attention to the fact that he seems to be particularly anxious to show that there is no such a personage in existence as H.R.H., or has been for the past 400 years, imputing to us that we are

making use of some fictitious personage's patronage in order to curry favour with the Craft; and then, in defiance of his own argument, he observes that the address of H.R.H. is much desired by a brother who has not seen him for some years.

Our firm having now been established twenty-four years, and always held a prominent position in Masonry, and also endeavoured to satisfy our customers by a straightforward manner of conducting our business, we would scorn such an advantage as "A Mason" imputes to us, as the endeavour to extend our business by advertising it to be under the patronage of a Royal Prince who is not, or ever has been, in existence.

Suffice it to say that we have not only seen and spoken with H.R.H., but have also furnished him with decorations and jewels, and bear his royal warrant of appointment, signed, sealed, and attested in the ordinary manner; and although it would have evinced a more fraternal spirit had "A Mason" addressed himself to us privately in the first instance, yet we are willing to overlook that, and if "A Mason" will either forward his address or call at our manufactory any day between this and the 13th of March, we shall be happy to convince him or any one else that what we state is the fact, and that we are not appealing to the patronage of the Craft by any more novel means than is strictly in accordance with the principles of Masonry.

Yours fraternally,

A. D. LOEWENSTARK AND SONS.

Appointed Medallists to H.R.H. Prince Skanderbeg.

Devereux Court, Essex Street, Strand, W.C.,

CHRISTIANITY AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The assertion of Bro. White that "no man can become a true Mason unless he be a Christian," has called forth remarks from two other eminent Masons. Bro. Findel meets it by an absolute denial, and goes so far into the opposite extreme as to say, that "Freemasonry deals only with the man as a man and brother, as a human creature, and has nothing to do with the Christian, Jew, Mahometan, or Atheist." Bro. Hughan agrees with Bro. White as regards the ancient Masonry, but thinks that since the year 1813 a man can become a true Mason even if he be not a Christian.

It would have been well if the disputants on both sides had given the meaning which they respectively attach to the expression on which the controversy turns. What is a *true Mason*? Is he one who satisfies all the conditions absolutely required for admission to, and advancement in the Craft? Or must he further, in order to merit the designation of a true Mason, understand and believe all the instruction conveyed under the signs, symbols, and allegories of Masonry? If the former be "a true Mason," he need not be a Christian, though he cannot be an Atheist. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and Earth, and practise the sacred duties of morality. But if to be "a true Mason" it be further necessary to believe in the doctrines of Masonry as taught in our English lodges, then the

assertion of Bro. White, that "no man can become a true Mason unless he be a Christian" is as true now as it was before the year 1813.

Speculative Masonry is a complete system of instruction in the great truths of natural and revealed religion, veiled in allegory, and illustrated by symbols. It is progressive; commencing in the first degree with natural religion; advancing, in the second, to the law, and in the third, to the gospel; though the principles of Christianity are, to a certain extent, contained in all.

Natural religion includes all that man can learn without divine revelation, and practise without divine grace, viz., belief in God and reliance on his providence; and the four cardinal virtues of Fortitude, Temperance, Justice, and Prudence. It is to these that the signs and symbols connected with initiation to the E.A. degree refer. But, in addition to these, the candidate is admonished as to the necessity of possessing the three Christian graces of Faith, Hope, and Charity, and he is referred to the Bible as the spiritual tracing board of the G.A.O.T.U., the unerring standard of truth and justice by which his faith is to be governed.

The instruction of the second degree has special reference to the Temple of Solomon, the great type of the Christian church.

An explanation of the legend of the third degree has been given in a recent number of the *Magazine* (Jan 18th, p. 42). It is only by the light shed upon it by the gospel that its signification can be discerned, and no one who is not a true Christian can realise the full depth of its meaning, and the great beauty of its imagery. So long as the ceremony of raising to the degree of Master Mason remains unaltered, the separation of Masonic teaching from Christian doctrine is impossible. In this sense, "no man can become a true Mason who is not a Christian."

Yours fraternally,

A CHAPLAIN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—An inference may be deduced from the observation of Bro. Hughan in your number of last Saturday, which, I think, would not be consistent with his views. If a non-Christian can be a true Mason since 1813, but could not before, it must follow that our present system of Freemasonry only dates back to 1813.

Yours fraternally,

H. B. WHITE.

MASONIC IMPOSTORS.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—A person some short time since called upon me for relief, stating his name to be John Howard, of 203, late 245, Liverpool, having no Grand Lodge certificate, but with much plausibility he accounted for its absence. However, I questioned the genuineness of his story, and made inquiries respecting him of our Grand Secretary, who informs me that there is no John Howard belonging to the above lodge, neither, as he stated, had he been relieved with any amount by Grand Lodge, and that he is

using some printed instructions for relief in a very improper manner, which, should they fall into the hands of any of the brethren, they would do well to retain.

As he appears to be "on tramp," I would strongly advise all almoners and brethren to be on their guard.

Yours fraternally,
G. GLANFIELD, P.M. 328.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your number of Jan. 25, p. 68, there is a letter signed by "A. Quaker," and suggesting a plan by which unworthy brethren might be prevented from imposing on our society.

A plan very similar to that has been for many years successfully put into practice in my native city. The Amsterdam lodges, having experienced all the abuses and annoyances occasioned by "tramps," have appointed a general almoner, and provided him with the necessary funds to meet the wants of travelling brothers; moreover, they have prudently selected for that office a brother who is also a first officer of the town police. All claimants are directed to that gentleman's office, and of course none of them, when his conscience is not clear, cares to call there for assistance.

It would be hardly possible to tell how much money has been saved for private purses and lodge's fund since this measure was adopted; money that in former times was wasted to meet the exigencies, or rather the exactions, of nasty vagrants, and that could be used to relieve real suffering.

Experience being the best teacher, I give here our own experience to second the views and good endeavours of our friend the Quaker.

Yours fraternally,
J. VAN LENNEP,
Master of the Wollem-Frederik Lodge,
Amsterdam, and D.G.M. of the Netherlands.

Amsterdam, Feb. 24, 1868.

LODGE MUSIC.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your number of this day, I observe at the bottom of page 152 a few excellent remarks on the introduction of music, both vocal and instrumental, into our lodges, in which I fully concur, and to which I desire to call attention. It is there assumed that the aid of the divine art, which formed an important part of religious ceremonies in the most ancient as well as in modern times, is beneficial, desirable, and praiseworthy, and that no objection to it can possibly be raised, alleging antiquity as its sanction, impressiveness and enrichment of our "services" as its object. Not so fast, my brother. Such was my own idea till very lately; but, fully recognising these considerations myself, I am now able to show that others are not willing to admit the premises, and that, in fact, so far as their power extends, they forbid the practice in lodge. I happen

to possess a most effective and appropriate musical accompaniment to the rituals of the three degrees, compiled by Bro. Charles Johnson, P.M., formerly of Jersey, now of Leicester, which I have been the means of introducing into several lodges in different localities, in all of which it has been highly approved. Soon after my settlement here and active participation in the work, I mentioned it to some of the brethren of the Pleiades Lodge, No. 710, who were most anxious for its adoption, not only as tending to promote the solemnity and impressiveness of the ceremonies, but also as a means of inducing a more regular attendance of the members at the meetings. After due notice a proposition to this effect was brought forward by the J.W. In the meantime, the W.M., who does not approve of the introduction of vocal music, had obtained the opinion of the Prov. G. Master, who, being at the time in London, consulted several leading brethren on the subject. Unfortunately for us, their views and those of the Prov. G.M. coincided with those of our W.M., and thus it has been impossible to entertain the project, in opposition to such authority. One London brother went so far as to say that, were he W.M., if the proposer of the resolution persisted in his motion, he should refuse to put it to the lodge. Despotism as a W.M. may be, I should consider such a stretch of power very improper, especially as exciting a spirit of unseemly dissension. The only reason I have been able to elicit for refusing consent to a musical ritual is, that while outsiders might, on the one hand, charge us with belonging to what is called the High party in the Church, others with equal impropriety would be apt to class us with some of those bodies where noise and excitement seem to take the place of real devotional feeling.

It may be added, for the sake of those who are unwilling to increase the length of our ceremonies, that with the exception of very short opening and closing hymns, most appropriate in character, which might be omitted at discretion, the vocal music is introduced chiefly at times when the organ is at present used in most lodges, during the procession of the candidate and proper officers round the room, thus removing the objection.

The Prov. G. Master to whose adverse opinion I have already alluded, admitted that the case is very different at consecrations, funerals, &c., where he considers that vocal music is admissible. For my own part, I fail to appreciate the difference in the circumstances between these and the initiation of candidates into the Order, in which it appears to me that every adjunct should be brought into exercise, to give importance and effect to the solemn ceremony, and to produce a lasting impression.

The question being an interesting and important one, on which many lodges have clearly expressed an opinion by introducing vocal music, I venture to write these few lines, in order to give an opportunity for its thorough ventilation by your correspondents, with the concurrence of our W.M., to whom I have mentioned my intention.

Yours fraternally,
H. H.

Totnes, Feb. 22, 1868.

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

PROVINCIAL GRAND LODGE OF GLASGOW.—THE INSPECTION OF LODGES.—The twenty-four lodges within the jurisdiction of the Provincial Grand Lodge of Glasgow, are now undergoing the salutary process of visitation and inspection by a deputation of the Provincial Grand office-bearers. These visits were commenced on Monday last, and will be continued until the round of the several daughter lodges is completed, when we purpose giving a brief *resumé* of the several inspections.

ERECTION AND CONSECRATION OF THE GRANITE UNION LODGE, DALBEATTIE, SCOTLAND.—A new lodge, under the Grand Lodge of Scotland, named the Granite Union Lodge, is to be consecrated at Dalbeattie, Kirkcudbrightshire, on Tuesday, the 10th inst., by the R.W. Bro. Lauderdale Maitland as acting G.M. The consecration ceremony is appointed for two o'clock, and at, or as near as possible, a quarter past three, the Lodge Granite Union will be opened by the office-bearers. The proceedings will be followed by a dinner, appointed for five o'clock.

CHAPTER OF ELIAS ASHMOLE (No. 148).—The annual convocation of this chapter will be held on Monday next, March 9, at six o'clock in the evening, prompt time.

GRAND LODGE.

The quarterly communication of the United Grand Lodge took place on Wednesday evening, the 4th inst., at the Freemasons' Hall, Bro. the Right Hon. Earl de Grey and Ripon, D.G.M., occupied the throne in the absence of the M.W.G.M., the Earl of Zetland; Bro. Henry Hall, P.G.M. for Cambridge-shire, acted as D.G.M.; Lord Elliot, M.P., S.G.W.; Archibald Alexander Spiers, M.P., J.G.W., and on the dais were the following brethren:—

Bros. Alexander Dobie, P.G.M. Surrey; Robert J. Bagshaw, P.G.M. Essex; Lord De Tabley, P.G.M. Cheshire; Lord Sherborne, P.G.M. Gloucestershire; Sir Pryse Pryse, P.G.M. Western Division of South Wales; J. Rankin Stebbing, P.G.D.; E. J. Fraser, G.D.; J. Hogg, G.D.; A. W. Woods, G. Dir. of Cers.; J. Havers, P.G.W.; Francis Roxburgh, P.G. Reg.; John L. Evans, Pres. Board G. Purposes; Aeneas J. McIntyre, G. Reg.; W. Gray Clarke, G. Sec.; Thomas Fenn, Assist. G. Dir. of Cers.; C. Pepys Cockerell, G. Supt. of W.; J. Stevens Pullen, P.G.D.; Nicholas Bradford, P. Assist. G. Dir. of Cers.; E. T. Walmesley, P.G.S.B.; J. Savage, P.G.S.B.; J. Savage, P.G.D.; G. Cox, P.G.D.; William Farnfield, P.G. Sec.; J. Hervey, P.G.D.; Victor Alexander Williamson, P.G.W.; Frederick Pattison, P.G.W.; Benjamin Head, P.G.D.; Algernon Perkins, P.G.W.; James Coward, G. Organist; J. Locock Webb, P.G.D.; Samuel Tomkins, G. Treas.; Edward S. Snell, P.G.D.; Edward Busher, G. Sword Bearer; Robert Cunliffe, P.G.W.; Thomas Lewis, G. Purst.; Sir Warren Hayes, P.G. Chap.; J. S. S. Hopwood, P.G.D.; G. W. K. Potter, P.G.D.; Rev. R. J. Simpson, G. Chap.; Rev. R. J. F. Thomas, G. Chap.; Rev. C. R. Davy, P.G. Chap.; John Udall, P.G.D.; Cornwall Legh, M.P., P.G.W.; C. Hutton Gregory, P.G.D.; H. Bridges, P.G.S.B.; E. Phillips, P.G.D.; R. J. Spiers, P.G.S.B.; J. M. Clabon P.G.D.; Henry Empson, P.G.S.B.; William Young, P.G.S.B., Edward H. Patten, P.G.S.B.; Thomas A. Adams, P.G. Purst.;

Joseph Smith, P.G. Purst.; Rev. J. Edward Cox, P.G.D.; Rev. W. K. Riland Bedford, P.G. Chap.; William Ough, Assist. G. Purst.; and below the dais a large number of Masters and Wardens of London and country lodges.

Precisely at eight o'clock a procession was formed, and the Acting G. Master, attended by the G. officers and G. Stewards entered the hall, being received with the customary honours.

The Grand Lodge was then opened in due form and with solemn prayer.

REGULATIONS OF GRAND LODGE.

The GRAND SECRETARY (Bro. Gray Clarke), according to annual custom, read the regulations for the government of Grand Lodge during the time of public business.

MINUTES OF THE LAST QUARTERLY COMMUNICATION.

The GRAND SECRETARY read the minutes of the quarterly communication of the 4th December, 1867, and on the motion for their confirmation being put,

Bro. WARREN, P.G.S., wished to know when the subscription to the coffee-room would be made payable.

Bro. HAYES, P.G.W., said that was a proper inquiry to be made by Bro. Warren, and he was sure that Grand Lodge would receive what he was about to inform them with the same lively satisfaction as he experienced in making the announcement. At the last Grand Lodge it was agreed that the subscription should commence on the 1st of January, as it was expected that the coffee-room would have been open by that time, but if it was not opened by then, they would claim no subscriptions for it. At the last meeting a question was raised as to the difficulties which then existed between the tenants of the tavern and themselves, but he was very happy to inform them that all those difficulties were now set at rest. The coffee-room was not at present open, and he could assure them that the Building Committee did not intend and would not take any subscription for a single day, nay, even a single hour, until the coffee-room was open to the members. It was with lively feelings of satisfaction to him that he could inform Grand Lodge that there would be no longer on their minds that the coffee-room was secured to the Grand Lodge, and its members only would have authority to use that coffee-room, while the tenants of the tavern would have the profits to be derived from it.

Bro. WARREN: Will, then, the time for the payment of the subscriptions be extended for a few months.

Bro. HAYES: Certainly.

Bro. GREGORY wished to know what was to be done with regard to the acoustic properties of the hall.

Bro. HAYES said if Bro. Gregory would wait, that subject would be brought forward when they came to the report of the Building Committee.

The G. MASTER then put the motion, and the minutes were confirmed.

ELECTION OF GRAND MASTER.

Bro. JOSEPH SHARPE, LL.D., said he rose for the second time to propose that the Right Hon. the Earl of Zetland be Grand Master for the ensuing year. For twenty-four years that nobleman had faithfully discharged the duties of his office, and the next would be a most important year, as he would then have served the office of Grand Master for twenty-five years. He wished, in a few words, to call the attention of the members of Grand Lodge to the unexampled prosperity that had attended the Craft since their esteemed Grand Master had presided over them. He would give the brethren a short statement as to the progress that had been made, and although he had obtained from the Grand Lodge officers very full details, for which he thanked them, he would only give the results. When they were

so well governed there was a double satisfaction in the happiness of the governor, and those who were so well governed by him; both being equally satisfactory. Their Grand Master was at the head of an Order of great antiquity, but looking back to the time when their Grand Master was called to the chair, during the twenty-four years he had presided over them, Masonic lodges had multiplied threefold. Their annual income had not only increased, but they had shown also great prudence by investing some of their income for other purposes, to a great extent since the Grand Master commenced his office. To that noble hall in which they were then assembled, they had added those magnificent institutions, the Boys' and Girls' Schools for the children of their members, and thus showed at least in their time, how well the Craft had discharged their duties. As to their noble Charities, the same results had followed, and what they were at the time the Grand Master took his office, had now been multiplied more than fourfold. He concluded by expressing an ardent hope they they would continue those efforts, and not relax in producing such satisfactory results. It was, therefore, with great pleasure that he proposed the re-election of the Right Hon. the Earl of Zetland as Grand Master.

Bro. DUMAS seconded the motion.

The G. MASTER put the motion, which was carried with one dissentient.

The G. Master was then saluted in the usual form.

The ACTING G. MASTER said he had delayed until that moment to convey to the brethren the message with which he had been charged by the Most Worshipful the Grand Master, which was to express his great regret that it was not possible for him to be present with them on that occasion, as he did not feel equal to take a journey from Yorkshire for that purpose. Last year he came to town, but the journey brought about a very severe cold, and he was even then unable to be present amongst them, and he (Earl de Grey) felt sure that there was no brother there that night in that room but would be anxious that their Most Worshipful Grand Master should not again run a similar risk, towards whom they all entertained feelings of gratitude, regard, and affection. He was confident the Earl of Zetland would express to the distinguished honour again conferred upon him, and he (Earl de Grey) congratulated Grand Lodge, as Bro. Sharpe had said, in having such a Grand Master, trusting that his life might long be spared, and to the end of it that he might continue to enjoy their confidence, affection, and regard.

THE GRAND TREASURER.

Bro. BRACKSTONE BAKER said he had again to put in nomination Bro. Samuel Tomkins as Grand Treasurer for the ensuing year. He remarked on his predecessors who had all held that office for a number of years, and his immediate predecessor, Bro. Porceval, after serving for a great number of years, had actually died in harness. He was succeeded by Bro. Tomkins, who had served them for sixteen years, and who for accuracy, energy, and everything else that could be desired, had earned for himself a good character. In their own lodges they knew that the duties of Treasurer made that a very important office, as it was always attended with a great deal of trouble and anxiety, but how small was that in comparison to the Treasurership of Grand Lodge, where the subscriptions amounted annually to about £10,000. He had great pleasure, therefore, in proposing the re-election of Bro. Tomkins, as Grand Treasurer, hoping that he might retain that office for another sixteen years, and continue to enjoy the confidence of the Craft.

Bro. EDWARD B. SUTTON, P.G.S., and P.M. of the Prince of Wales Lodge, seconded the motion.

The G. MASTER put the motion, which was unanimously agreed to.

Bro. TOMKINS thanked the brethren cordially for the honour conferred upon him, in re-electing him to the high and honourable office of Grand Treasurer. He trusted that long might the prosperity of the Craft continue, and if his health was spared, that he might be re-elected by them for many years.

THE BOARD OF BENEVOLENCE.

The GRAND SECRETARY read the report of the Board of Benevolence for the last quarter, in which were recommendations for the following grants, viz:—

| | | | |
|---|-----|---|---|
| Bro. William B., of the Pomfret, Lodge, No. 360, Northampton | £50 | 0 | 0 |
| Bro. Nathan C., of the Lodge of Joppa, No. 188, London..... | 30 | 0 | 0 |
| Bro. Augustus Phillips F., of the Portsmouth Lodge, No. 487, Portsmouth | 100 | 0 | 0 |
| Bro. Isaiah C., of the Newstead Lodge, No. 47, Nottingham... .. | 30 | 0 | 0 |
| The Widow of the late Bro. John S., of the Constitution Lodge, No. 55, London | 50 | 0 | 0 |
| The Widow of the late Bro. William Henry Williams B., of the True and Faithful Lodge, No. 318, Helston..... | 30 | 0 | 0 |

Bro. HERVEY moved the adoption by Grand Lodge of the first two recommendations, which were put and agree to without observation.

On the third recommendation being proposed for a grant of £100 to Bro. F., of the Portsmouth Lodge,

Bro. BRACKSTONE BAKER wished to have some explanation why this large sum was proposed.

Bro. SABINE said he regretted to find that the brother to whom it was proposed to make this grant, was not the person he had been represented, and he thought ought not to receive so large a sum of money as that proposed. He moved as an amendment that this recommendation be referred back to the Board of Benevolence for further consideration.

The G. REGISTRAR seconded the amendment, and said that while joining a number of lodges, this brother had allowed some of his children to be educated by charity, and spoke of the utter incompetence of one nearly twelve years of age to pass almost the lowest test in regard to education. It ought to have been the duty of this brother to have given his children a proper education, to fit them for the duties of life, and give them all its advantages.

A BROTHER said he was a member of the Portsmouth Lodge, to which this brother belonged, and he was surprised and astonished to hear the observations which had been made. The brother was employed in the Hampshire Banking Company, that was running a race with the Provincial Bank of England, and this brother did not fall into the views of the directors, and he was discharged, but all his accounts were correct, and he had the good opinion of the members of the lodge, and he had done a great deal for the benefit of the Masonic charities.

Bro. STEBBING, P.G.D., also bore his testimony to the services of the brother referred to, and said that with reference to his connection with the Hampshire Banking Company, although he left it, his accounts were all in a perfect state, and he also received a high character. His son was still employed there. He hoped that Grand Lodge would not send his recommendation back to the Board of Benevolence, for that would throw a taint upon his character, but grant the amount at once and thus enable him to get a position again in the world.

The debate was continued by Bros. Locock Webb, Cockerell Savage, and other leading brethren, when

The G. MASTER put the question, but a division was demanded, when there appeared—

| | |
|---------------------|-----|
| For the grant | 216 |
| Against it | 111 |

| | |
|----------------|-----|
| Majority | 105 |
|----------------|-----|

The other recommendations were then put and agreed to without discussion.

REPORT OF THE BOARD OF GENERAL PURPOSES.

The following report of the Board of General Purposes was presented :—

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report—That they have investigated a complaint preferred by the Lodge of Benevolence against the Palatine Lodge (No. 97), Sunderland, for certifying that a petitioner for relief had been a regular contributing member to that lodge for the space of thirty-three years, whereas the Grand Lodge dues on behalf of that brother had been paid for twenty-six years and one quarter only.

The Master and Wardens were summoned to send in the minute book and other books, and to offer such explanation as might be in their power respecting the discrepancy. From an examination of the minute book it appeared that the brother referred to had subscribed to the lodge for twenty-six years and a quarter only.

The Board, finding that no money the property of Grand Lodge had been retained, reprimanded the lodge for having given an incorrect certificate and cautioned them to be more careful for the future, and ordered their decision to be read in open lodge and recorded on the minutes.

(Signed) J. LLEWELLYN EVANS,
President.

Freemasons' Hall,
19th February, 1868.

To the report was subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee held on the 13th February inst., showing a balance in the hands of the Grand Treasurer of £3,892 8s. 10d., and in the hands of the Grand Secretary for petty cash, £50. Of these sums there belongs to the Fund of Benevolence £1,657 6s. 6d., to the Fund of General Purposes £1,882 19s. 7d., and there is in the Unappropriated Account £402 2s. 9d.

The President of the Board (Bro. LLEWELLYN EVANS), said as the report had been for some time in the hands of the members of Grand Lodge, he should move that it be taken as read, which was put and agreed.

Bro. EVANS said as there was nothing in the report which required action on the part of the Grand Lodge, he should move that it be received and entered on the minutes.

The G. MASTER put the question, and the motion was unanimously agreed to.

REPORT OF THE BUILDING COMMITTEE.

The following report of the Building Committee was presented :—

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Building Committee beg to report that they have caused a careful survey to be made of the Great Hall, and an estimate to be furnished to them of the cost of putting it into thoroughly substantial repair, and of redecorating it in a proper manner.

They regret to find that the building itself is in a bad state, and that the expense of the requisite repairs will be larger than they had at first contemplated.

The roof will require to be stripped, and the slating, lead gutters, and stone coping, to be made new; the walls are in places cracked, and will require to be secured with iron ties; the bond timbers (which it was the practice in buildings erected about the time of Freemasons' Hall to insert at distances of about 4½ feet apart) are decayed, and the panels and pilasters which are attached to them are consequently very insecure; the windows on the west side of the hall require to be renewed; the floor has sunk in several places, and stands in need of considerable repair.

The cost of doing these repairs thoroughly will, your committee are informed, amount to the sum of £1,328.

Included in the above estimate is the cost of altering and filling in the gallery, formerly used by ladies, and also the cover over the dais, which has not been used for many years, which together amount to the sum of £180.

Much attention has been given and many experiments have been tried as to the possibility of overcoming the acoustic deficiencies of the hall. Your committee are painfully aware that some remedy must be found for them, and they are strongly inclined to believe, as the result of their experiments that by doing away with the galleries (which will very much improve the appearance of the hall), and the introduction of a much more effective ventilation in the roof, together with an adequate supply of air (heated or otherwise, according to the season) from below, that the sad defects of the hall in reference to its acoustic properties will be overcome.

The committee propose to light the hall by eight small sun burners; these in themselves will give most efficient aid in carrying out the proposed system of ventilation.

The cost of preparing for and putting up eight sun burners, and of the necessary heating and ventilating apparatus, will be £659.

The re-painting and re-decorating of the hall, in a manner suitable to its importance, would amount to the sum of £1,025, making a total in the whole of £3,025. The above estimate includes the preparing for, but not the purchase of, a new organ.

It will be in the recollection of Grand Lodge, that at its last meeting a question was raised as to whether the coffee-room was included in the lease to the tenants; your committee trust that this question is now set at rest; the original plans signed by Mr. Shrewsbury have been produced, showing that the room formerly called the "Clarence," and which is now the coffee-room, is not included in the lease, but is entirely subject to the control of Grand Lodge.

In reference to the regulations for the use of the coffee-room, the committee recommend to Grand Lodge the adoption of the following resolutions, viz. :—

"Any subscriber to the coffee-room and library may personally introduce not more than two visitors in any one day, such visitors being Masons and being not resident in London."

(Signed) JOHN HAVERS,

London, February 18th, 1868.

Chairman.

Bro. HAVERS moved that the report be taken as read.

The motion was agreed to.

Bro. HAVERS said it then became his duty to move that the report be received and entered on the minutes, and in doing so he should depart from the usual custom, by explaining why they had not concluded their report with a substantial resolution. At the last meeting of the Grand Lodge it was referred to the Building Committee to consider and report on the decoration of the hall, and putting it in a substantial repair; but as he had said they had not concluded their report with a reso-

lution, and he wished to explain why they had departed from that rule. The Grand Lodge requested them to inquire into the cost of decorating that noble hall, and when the committee began that inquiry they were hardly prepared for the cost of it. That hall was constructed in 1780, and had been in the hands of the Craft during the whole of that time, but it had suffered a good deal of dilapidation. They found that the roof was in a bad state; the stone coping would have to be renewed and the walls required security, and the cost of putting the roof and the other works in proper repair would amount to £1,328, and although that might appear to be a large sum, if they wished to have the walls and the roof worthy of a temple for Freemasons, and give them every comfort they required, they must go to that expense, for it could not be done for less. The lights too of the hall were worn out, and as modern science had devised the means of making the lighting of public buildings adopted to the purposes of ventilation, they proposed that the lighting of the hall should be from the ceiling instead of as at present, from the hanging chandeliers. As to the magnificent ceiling with its splendid enrichment and cornices, he thought there would be a desire on the part of the brethren to maintain this part of the fabric of the hall. The panels were all good on account of the excellence of the workmanship, but at the back they were rotten, and the committee in considering the matter referred to them, had applied a great deal of time and trouble to the consideration as to how they should agree upon a plan that should make that noble hall worthy of being the chief temple of Freemasonry. Lord Eliot at the last Grand Lodge referred to the acoustic properties of the hall, and the difficulty he experienced in hearing what was said, and he might then inform their noble brother that since then the committee had been engaged in trying a number of experiments, and Bros. Cubitt and Cockerell were of opinion that by closing up the ladies gallery, which formed no portion of the original structure; by closing up the coves and the one over the dais, the acoustic defects will be overcome. They also believed by covering all the windows, and other alterations, the reverberation of sound would be destroyed. The committee did not intend to go blindly to work, but would carry on a series of inexpensive and careful experiments, and do nothing until they were thoroughly satisfied themselves. The committee did not propose any substantial resolution, but if Grand Lodge wished them to carry out the work he hoped some brother would propose such a resolution, so that the work might be carried out in a proper manner, and that the hall be restored to its proper and noble objects. He should then leave the matter entirely in the hands of the Grand Lodge, and would simply move that the report be received and entered on the minutes. If, at the same time, it was the wish of the Grand Lodge that they should proceed with the work, on receiving such a suggestion, if necessary, he would propose a resolution.

The motion was then put and unanimously agreed to.

Bro. HAVERS then came forward and moved, "That the committee do carry out the restoration of the hall in the manner proposed in the report of the Building Committee."

Bro. GREGORY said that Bro. Havers had rendered excellent services in regard to the restoration of that temple and buildings, although he said that he was a little out of order in the observations he thought right to make just before. As to the acoustic defects, he said he was willing to receive any suggestions, and he (Bro. Gregory) saw that they had made a commencement by shutting up the ladies' gallery. He was aware that this was a very difficult subject, and it had engaged the attention of their architect, but he sincerely wished that the recommendation contained in the report might be carried out,

Bro. Havers had asked for suggestions, and he thought that an improvement might be effected by an alteration in the arrangement of the seats. In the House of Lords, of which the noble lord in the chair was a member, the arrangement of the seats was the same as in that hall, where the same defect prevailed. He submitted for the consideration of the committee, before they concluded their experiments, to try the effect of the seats being raised, and the dais being placed at the side of the hall instead of at the end, so that the speakers might be brought nearer together, and the distance would therefore be less for the voice to travel. He seconded the resolution, and would give support to the committee, as he was gratified with their labours, which had now extended over many years.

Bro. M. COOKE said that from singing he knew the difficulties that were experienced where the acoustic properties of a building were defective. He knew a certain church where the reverberation was so great that the sound came back to the speaker and travelled so fast that one word overtook another. They hit upon a plan, which was by collecting all the cassocks, surplices, and curtains round the church, and the result was, that the defect was remedied, and it was now quite a pleasure to speak or sing in that church. If something of the kind was done in that hall, and they tried the effect of hanging up green baize between the pilasters and columns, he thought they would come something nearer to what they were trying to gain.

The GRAND MASTER wished to express his own strong feelings on the importance of properly decorating that hall, which was the great temple of Freemasonry in this country, and his desire was that it should be as convenient and as beautiful as they were able to make it. There were few questions more difficult than those connected with the acoustic properties of public buildings, and at the present day they seemed to know very little about acoustics. In the assembly to which he had the honour to belong, and which had been referred to by Bro. Gregory, they were as bad off as they were in that hall, and if the committee were able to make that hall perfect, he would give notice of motion so that they might be called upon to improve the House of Lords.

The resolution was then put and carried.

Bro. HAVERS said he felt a certain degree of gratitude that the Grand Lodge was still willing to trust the committee, although they asked them for such a large sum of money; but he could assure them that they would not spend one shilling more than was necessary. He could also assure his Bros. Gregory and Cooke, that their suggestions should be carefully considered. As the Tavern Company had been referred to that evening, he need not further allude to it than to congratulate the Grand Lodge, as they were now well aware, that there were no further differences between them. Bro. Warren had asked when the subscription to the coffee-room would commence. He (Bro. Havers) had paid his, and had been almost prevailed upon to take it back. He hoped brethren would enrol their names as members of the coffee-room, but they would not be called upon for any subscriptions until it was finished, and he trusted that it would be ready in ten days or a fortnight. As to a member introducing a friend to the coffee-room, the committee did not originally intend that any stranger should be introduced there, but as the arguments used in the last lodge were so cogent the committee had been induced to alter their opinion. They therefore proposed "That any subscriber to the coffee-room shall be at liberty to introduce two visitors each day into the coffee-room, such visitors being Masons, and not resident in London."

Bro. SAVAGE seconded the motion. In reference to the acoustic properties of the room, in a room where he was in the

habit of attending the same difficulty had been experienced as had been felt there, and they resorted to the same plan as that proposed by Bro. Cooke, which had been attended with the most satisfactory results. He also supported the proposition for admitting the visitors to the coffee-room.

The motion was then put and agreed to.

GRAND LODGE ACCOUNTS.

The report of Bro. R. P. Harding, Auditor of Grand Lodge accounts, of receipts and disbursements during the year 1867 was presented, and it showed the finances to be in a very satisfactory condition.

Before the next business was commenced,

Bro. WARREN said he gave two notices of motion, which stood over from the last Grand Lodge, and he found that they did not appear on the paper of business for that day. The day after the last Grand Lodge he wrote a letter to the Grand Secretary stating that he intended to proceed with those notices, and yet they did not appear on the paper. He had put himself to great inconvenience, and had given up an engagement at the West-end to be present there that evening, and he was prevented from doing so because the notices had not been inserted on the agenda.

The G. SECRETARY said he was not aware of any letter having been received from Bro. Warren, nor was any notice given by any one on his behalf at the Board of Masters.

Bro. Warren said he had no power to be at that Board of Masters, but he wrote the next day after Grand Lodge while the matter was fresh in his memory, and posted the letter himself in Lombard-street.

The G. MASTER regretted what had occurred, and thought it was a hardship to Bro. Warren, as he appeared to have been put to some inconvenience.

Bro. GREGORY said the G. Secretary seemed almost to think that this matter could not have been properly brought forward unless it had been previously submitted to a Board of Masters.

The G. MASTER said he believed it would be sufficient if a letter was received, intimating that it was his intention to renew the notice of motion.

Bro. GREGORY said the G. Secretary did not say distinctly that the letter had not been received. He ought to be able to say whether it had been received or not.

The G. SECRETARY, having referred to a book, said he was able to say that no letter had been received from Bro. Warren. Every letter was entered in the book, when received, and as to what had been done with it.

The subject then dropped.

[The next business consisted of three appeals from Sydney, New South Wales, one from West Lancashire, and a resolution put by the G. Master that a grant of one hundred guineas be given to the Palestine Exploration Fund, was unanimously agreed to. The discussion on the above will be fully reported in our next.]

THE GRAND MASTER.

Bro. the Rev. R. J. SIMPSON, G. Chaplain, had the following notice on the paper, but being obliged to retire, he expressed to Lord Eliot his desire to make some alterations in it which he suggested. The notice ran thus:—

1. That inasmuch as the present year completes the quarter of a century during which the Right Honourable the Earl of Zetland has presided as Most Worshipful Grand Master of England, it is a fitting opportunity in the opinion of this Grand Lodge to hold a jubilee Festival to celebrate the auspicious event with rejoicing, and to pay a just tribute of respect and regard to our Most Worshipful Grand Master, who has for such a lengthened period so well and worthily presided over the Craft.

2. That a committee be appointed, to be called "The Jubilee Festival Committee," which shall be empowered to deliberate upon the best mode of attaining the object named in the first resolution, and also to carry it into effect.

3. That the following brethren be requested to act on the Jubilee Festival Committee:—The Earl de Grey and Ripon, D.G.M.; Lord Eliot, M.P., S.G.W.; Captain Archibald A. Speirs, M.P., J.G.W.; John Havers, P.G.W.; Rev. Richard J. F. Thomas, G. Chaplain; Eneas J. McIntyre, G. Registrar; John J. Evans, President of the Board of General Purposes; Wm. Gray Clarke, G. Secretary; Rev. Robert J. Simpson, G. Chaplain; and all Provincial Grand Masters, *ex officio*.

Lord ELIOT said as Bro. Simpson was obliged to leave to

catch a train, he desired that the matter should stand over until the next lodge.

This led to a discussion, in which it was urged that they ought not to delay this subject, but should at once take the subject in hand and deal with it.

After a considerable desultory conversation, the resolutions as altered below were put and agreed to.

1. That inasmuch as the present year completes the quarter of a century during which the Right Honourable the Earl of Zetland has presided as Most Worshipful Grand Master of England, it is a fitting opportunity to pay a just tribute of respect and regard to our Most Worshipful Grand Master, who has for such a lengthened period so well and worthily presided over the Craft.

2. That a committee be appointed, which shall be empowered to deliberate upon the best mode of attaining this object, and also to carry it into effect.

3. That the following brethren be requested to act on the committee: The Earl de Grey and Ripon, D.G.M.; Lord Eliot, M.P., S.G.W.; Captain Archibald A. Speirs, M.P., J.G.W.; John Havers, P.G.W.; Rev. Richard J. F. Thomas, G. Chap.; Eneas J. McIntyre, G. Reg.; John D. Evans, Pres. of the Board of G. Purposes; Rev. Robert J. Simpson, G. Chap., and all Prov. G.M.'s, *ex officio*, with power to add to their number.

This being the whole of the business, Grand Lodge was closed in due form and with solemn prayer at twenty minutes past eleven o'clock.

METROPOLITAN.

ROYAL OAK LODGE (No. 871).—The installation meeting was held on Wednesday, the 26th ult., at the Royal Oak Tavern, High-street, Deptford. Bro. W. Andrews, W.M., opened the lodge. Bro. F. Walters, P.M. and Sec. (father of the lodge), installed Bro. J. Hawker, W.M., who appointed as his officers, Bros. W. Andrews, P.M.; W. Jeffery, S.W.; J. Truelove, J.W.; H. A. Collington, P.M., Treas.; F. Walters, P.M., Sec. (eighth time); H. Whittle, S.D.; J. W. J. Barrett, J.D.; S. G. Cook, I.G.; T. Killner, Dir. of Cers. The usual applause was given at the end of the ceremony, and the Installing Master was by several congratulated on his efficient working; this making the third time hand running in this lodge he had done the ceremony. A P.M.'s jewel, silver tassels and levels, was presented to the retiring W.M., Bro. Andrews, P.M., which had been subscribed for by the members by voluntary contributions. He having already had a life subscribership of the Boys' given him from the lodge funds for his efficient services as W.M., and he had chosen that in preference to a jewel, but the members were determined he should have a jewel also, so they presented him with one. Bro. W. Andrews, P.M., returned thanks in an able manner for these gifts. Two pounds were voted from the Charity Fund, to a widow of a brother who had once been a member of this lodge. The lodge being closed, the usual good banquet followed, to which forty-two sat down; the wines were good, and an admirable dessert succeeded. Visitors:—Bros. F. Binckes, Sec. Boys' School; J. Terry, Collector Royal Benevolent Dr. Dixon, P.M. 73, 871; Sillifant, P.M. 217; Taylor, W.M. 22; J. Patte, W.M. 147; Dilley and Mott, 147; Smith, 548; N. Wingfield, W.M. 155, P.M. 169, and many others.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

KIRKBY LONSDALE (*Underley Lodge* No. 1,074).—The adjourned lodge was held on the 20th ult., for the purpose of installing Bro. Captain Braithwaite, P.G.S. of Cumberland and Westmoreland, the W.M. of the Underley Lodge, 1,074. The Right Hon. Bro. Lord Kenlis, R.W. Prov. G.M. of Cumberland and Westmoreland, supported by Bro. J. Whitwell, W. D. Prov. G.M. of Cumberland and Westmoreland, and assisted by Bro. Captain Mott, P.M. 241, 1,013, and 1,086, Prov. G.S.B. of West Lancashire, acted as Installing Master. The following brethren were also present, viz.: Bros. Lord John T aylour, P.M. 656, Cambrian Lodge of Australia, (E.C.), D. Prov. G.S.W. District Grand Lodge of Australia; William Cartmel, W.M. 129, Prov. G. Dir. of Cers. of Cumberland and Westmoreland; John

Holme, J.W. 129; Henry Davis, P. Sec. 1,074, and Prov. G.S.B. of Cumberland and Westmoreland; William James, S.D.; W. R. Gregg, J.D.; Thomas Anderson, Tyler; Joseph Fawcett, 554, Yarboro' London; Thomas Eastham, 1,074; James Innes, 1,074; R. C. Garnett, 1,074; Thomas Wearing, 1,074; Isaac Atkinson, 1,074, &c. The lodge having been opened up to the third degree in solemn form, Bro. I. Atkinson was introduced and questioned, and afterwards raised to the sublime degree of M.M. The installation of the W.M. next took place, and after the brethren present had passed before the W.M., giving the M.M.'s, F.C.'s and E.A.'s salutes, he proceeded to invest the following brethren as his officers for the current year, Bro. Mott in each instance most impressively delivering the exhortation: Bros. W. Cartmel, W.M. 129, S.W., as proxy for Bro. Richard Atkinson, P.G.S., Cumberland and Westmoreland; Henry Davis, P.G.S.B., Cumberland and Westmoreland, J.W.; William James, Treas.; the R.W. Prov. G.M., Sec., as proxy for Bro. W. Dodd, absent; Rev. R. C. Garnett, Chap.; W. L. Gregg, S.D.; Thomas Wearing, I.G.; and Thomas Anderson, Tyler. The lodge was then closed down to the second degree, and Bro. James Innes, having been introduced and questioned, was passed into the second degree. The lodge was then solemnly closed. The brethren of the Underley Lodge are greatly indebted to Bro. Mott for his invaluable services on the above and many previous occasions.

CARLISLE.—*Union Lodge* (No. 310).—The regular monthly meeting of this lodge was held, on the 25th ult., at the Freemasons' Hall, when the following brethren were present: Bros. J. Slack, W.M.; W. Johnston, S.W.; G. Somerville, J.W.; G. G. Hayward, I.P.M., Prov. G.S.B.; W. Murray, P.M., P. Prov. G. Assist. Sec.; F. W. Hayward, P.M., Dir. of Cers., P. Prov. S.G.W.; A. Woodhouse, acting S.D., W.M. 412, Prov. G. Sec.; W. Court, Treas., as J.D.; Sergeant Sam. Maxwell, 70th Reg., 402, I.C., as I.G.; J. Barnes, Tyler; also W. Pratchitt, J. Atkinson, I.G.; J. Gibson; Colour Sergeant, W. Forde, 70th Regt.; R. Martin, J. Mason, Harrison. The lodge was opened with the usual solemnities, according to ancient custom, when the minutes of the last regular meeting were read and confirmed. The ballot was then taken for Mr. William Rowe, of Carlisle, a candidate for the mysteries and secrets of the Order, which proved unanimous in his favour. The lodge was then opened in the second degree, Bros. Forde, Martin, and Harrison being candidates for exaltation, were tested as to their proficiency, found worthy, entrusted, and retired for preparation. Bros. Forde and Martin were admitted in due form, and raised to the sublime degree of a Master Mason. Bro. Harrison was then admitted and also raised. The historical lecture was then delivered to the three together, also the working tools, by Bro. John Slack, W.M. The lodge was then closed down to the first degree, when Mr. W. Rowe was admitted in due form, and initiated in a beautiful and impressive manner by the W.M. Bro. G. G. Hayward gave the lecture on the working tools in his usual style. On the question if anything for the good of Masonry being asked, Bro. W. Johnston proposed Bro. Thomas Cane, 762, as a joining member, which was referred to the committee. No other business being on hand, the lodge was finally closed, and the brethren adjourned to the ante-room, where Bro. Murray occupied the chair, and said that in consequence of the lateness of the night, he should dispense with the usual toasts, but felt much pleasure in proposing "The health of the candidates." Bros. Forde, Rowe, and Harrison responded respectively. Bro. Woodhouse proposed "The health of Bro. John Slack, the W.M.," and said that he was glad to see that the W.M. had performed his duties right well, for on former occasions the onerous duty devolved upon Bro. F. W. Hayward, P.M., who was always willing to do so, and many times wished that young blood was imbibed into the lodge so as to ease him, —so therefore Bro. Woodhouse desired that the brethren would respond to the call with musical honours. Bro. Slack begged to return thanks for the kind manner in which Bro. Woodhouse had proposed his health, and to the brethren for the honours conferred in replying to that toast, and said that he was always glad to do his duty as a Mason, and so long as he remained a member of 310 and a resident of Carlisle, he would strive to do his best; once more he thanked them, and resumed his seat amid Masonic applause. Bro. Woodhouse again asked permission to speak, and proposed "The health of the Charities," coupled with the name of Tommy, the charity-box. Tommy, responding to the toast, said that he was always glad to receive the smallest contributions thankfully, and would promise that such receipts would be faithfully applied, which, when the

brethren had responded, Tommy thanked them and bade them all good night. The Tyler's toast brought the evening to a close at eleven o'clock.

IRELAND.

LONDONDERRY.

COLERAINE.—*Royal Blue Lodge* (No. 754).—**MASONIC LECTURE**.—The members of this lodge, with several brethren from other lodges in the district, assembled in the town-hall, Coleraine, on for the purpose of hearing a lecture on Freemasonry from Bro. the Rev. James Warrick, of Carrickfergus. The members adorned with their regalia entered the room in procession, and after the mystic salutation, took their places in front of the platform. Bro. Henry Anderson, J.P., W.M., Vernon Lodge, 127, was, on the motion of Bro. Lealie Beers, Riversdale, seconded by Bro. W. Warke, Coleraine, called to the chair. The Rev. John Kydd, Independent minister, having invoked the Divine blessing upon the meeting, the Rev. Bro. Warwick proceeded with his lecture, explanatory of the origin and principles of Masonry, and the design of the Order in cementing the members in a bond of union for the production of philanthropy and good will amongst men of every nation. At the conclusion of the lecture, which was listened to throughout with marked attention, the thanks of the meeting were passed the Rev. Bro. Warwick. The compliment having been suitably acknowledged, the thanks of the company were passed to Bro. Anderson for his conduct in the chair. The proceedings were then brought to a close in a manner approved of by the brethren.

CHANNEL ISLANDS.

GUERNSEY.

DOYLES LODGE OF FELLOWSHIP (No. 84).—This lodge held its usual monthly meeting on the 12th ult., at the Masonic Hall, Court-place. There were present Bro. W. H. Mortin in the chair: Bros. J. B. Gardner, S.W.; J. S. Glencross, J.W.; J. Turton, acting S.D.; P. L. M. Nicolle, acting J.D.; J. H. Parker, I.G.; Sarchet, Sec.; Mouger, Tyler; W. H. Smithard, P.M.; G. Sparrow, P.M.; W. Churchouse, P.M.; T. Abbott, W. H. Muntz, J. Garland, and T. B. Lucas. Visitors: Bros. T. Churchouse, late 288; T. A. Horner, 862; H. Hunt, S.W. 186; G. H. Smythson, P.M. 168; P. Pinel, 590; and W. Wakley, W.M. 243. The lodge was opened in the first degree shortly after seven o'clock. The minutes of the preceding lodge having been read and confirmed, the business of the evening mentioned in the summons was at once proceeded with. Bros. Montague, Joseph Fielden, of Lodges 343, and 345, was ballotted for and elected a joining member; and Mr. Frederick Clarke, on the proposition of Bro. Hutchinson, Treas., seconded by the W.M. was also ballotted for and approved as a candidate for initiation. The lodge was then opened in the second degree, and Bro. Lucas, a F.C. who was a candidate to be raised to the third degree, was examined as to his progress in the science of Freemasonry, and his answers to the questions put to him having been deemed satisfactory by the W.M. and the brethren present, he was dismissed for preparation. During the absence of Bro. Lucas the lodge was opened in the third degree, and on his reintroduction he was duly raised to the sublime degree of a Master Mason. The lodge was then resumed in the second degree and afterwards in the first, when Mr. F. Clarke was introduced and regularly admitted into the mysteries and privileges of Freemasonry. Captain Brown of H.M.'s 66th Regt., was proposed by Bro. Gardner, S.W., and seconded by the W.M., as a candidate for Freemasonry. Several members of the lodge were present at a complimentary dinner given to Bro. Scott (St. Anne's Lodge, Alderney, the well-known Captain of the steamer "Queen of the Isles," and this accounts for the number of members present being smaller than usual.) The dinner was an addendum only to a very gratifying and valuable testimonial which during the earlier part of the day had been given to Bro. Scott by a numerous circle of his friends, as a token of their recognition of his many good qualities, and especially to record their appreciation of his skill as a seaman and his unvarying politeness and attention to all who may take a passage on board the "Queen," whether bound on business or a pleasure trip. The testimonial consisted of several valuable pieces of plate

gold chronometer, chain, &c., amounting in value in the aggregate to about £300. The business of the evening being finished and no brother having anything to propose for the good of Masonry the lodge was closed in due form. The usual refreshment in the banquetting room afforded the brethren an opportunity to enjoy themselves in chat both Masonic and social, an opportunity which all embraced for a short time and seemed to estimate at its full value. In the course of the evening Bro. Horner, 862, having returned thanks for the kind manner in which his health had been drank as one of the visitors, proposed with the consent of the W.M., the health of Bro. Sarchet, Sec., who he alluded to as the Father of Masons in Guernsey, or at all events the father of those of Doyle's Lodge, and concluded a very amusing speech by reciting the lines underneath, which he had composed for the occasion. Bro. Sarchet is "a character," indeed it may be said almost "an institution" in the Masonic world of Guernsey, and is very well known to the numerous English brethren who have visited the lodge, on whom he rarely, if ever fails to impress his favourite and peculiar theories concerning the effect of the Norman Conquest of England on Guernsey (then forming part and parcel of the domain of William of Normandy), and his pride in the loyal allegiance he maintains towards his "Duchess" as he terms Her Most Gracious Majesty Queen Victoria.

THE LAST OF THE NORMANS.

Now in Guernsey's noble Isle
There resides an ancient file,
Who believes that Norman blood
Is the watch-word for all good.

Turn o'er the Historic page
Brilliant scenes of every age,
Read of Grandest Chivalry
"Tis the Norman blood says he."

Ever this old Norman sings—
"William first of England's kings
Of her chiefs did greatest good,
All because of Norman blood."

Are you loyal to the Queen?
This old file says "All serene,
She's my Duchess—prouder name
Than the Crown can elsewhere claim."

Anglo-Saxons who may try
To hold up their heads so high,
Should remember that 'tis true
'Twas through Normans England grew."

"Talk of Irish—wretched souls,
Speak of Scotchmen—dismal ghoul,
Or the Welsh, their mutton good,
What are these to Norman blood?"

In these times of Fenian fires
Railways and Atlantic wires,
Surely 'tis a mercy we,
Our old Norman yet can see.

Let us brethren then rejoice
Three times three with hearty voice,
That our brother long hath stood,
Last not least of Norman blood.

Father Sarchet, your good health,
All your need of worldly wealth,
Long may you in speeches good,
Live to praise the Norman blood.

ROYAL ARCH.

LEICESTERSHIRE.

LEICESTER.

Fortitude Chapter (No. 279).

A quarterly convocation of this chapter was held at the Freemasons' Hall, Leicester, on Friday, the 28th ult., at which the following companions were present:—Comps. Major Brewin, M.E.Z.; W. Wear, H.; Rev. John Spittal, J.; W. Kelly (P.G.H., Treas.); W. Pettifor, E. Clepham, Bankarb, P.Z.'s; J. E. Hodges, E. F. Manning, N.; Learard A. Clarke, P.S.; G. H. Hodges, W. Mow, Jos. Harris, E. Stretton, G. Toller, P.

Wardle, J. E. Clarke, Rev. W. Langley, D. Challis, T. Herbert, E. Mace, W. E. S. Stanley. Visitors:—Comps. John Comyn, M.E.Z.; and H. A. Attenborough, J. 47, Nottingham, and E. P. Ekin, P.E. 88, Cambridge.

The chapter having been opened in due form and with solemn prayer, the minutes of the last quarterly convocation and of a chapter of emergency were read and confirmed.

A ballot was taken for Bro. Henry Gamble, late of Lodge 279, who was unanimously elected, and was subsequently exalted; as were also the following brethren, ballotted for at the last meeting, viz.: Bros. Levi Lincoln Atwood, Gordon City Lodge, Chicago, Illinois, U.S.; and John Edward Bright, William Mann, William Adcock, Thomas Markham, and John Beeston Leadbeater, all of the Rutland Lodge, 1,130, Melton Mowbray. The Rev. J. Spittal, J., delivered the Historical Lecture; Comp. Kelly, the Symbolical Lecture; and the M.E.Z., the Mystical Lecture. The whole ceremony was most admirably performed, and elicited warm encomiums from the two Principals of the Nottingham Chapter, who had come over specially to see the working, and which they stated they had never seen surpassed either in the provinces or London itself.

Comp. Kelly, P.G.H., Treas., read the report on the financial position of the chapter, from which it appeared there had been fifteen exaltations and one joining during the past year, and that after the payment of all claims against the chapter, there was a balance of upwards of £50 to its credit.

A very complimentary vote of thanks was passed to Comp. Kelly for his services to the chapter.

A ballot then took place for the election of officers for the ensuing year with the following result:—

Comps. W. Wear, M.E.Z.; Rev. John Spittal, H. Learard A. Clarke, J. Geo. Henry Hodges, E.; Edwin Gosling, N.; W. Kelly, P.Z., Treas.; W. Pettifor, P.Z., Dir. of Cer.; Rev. W. Langley, P.S. (who nominated as his assistants Comps. George Toller, and W. E. S. Stanley); and C. Bembridge, Janitor.

Comp. Kelly then advanced to the foot of the dais bearing a very elegant silver claret jug, and addressed Comp. Brewin to the following effect: That on that evening, which marked the conclusion of the third year of Comp. Brewin's rule over the chapter, he had for the first time heard read the resolution which was unanimously adopted during his temporary absence at the last quarterly convocation, and that the pleasant duty then devolved on him (Comp. Kelly), in his three-fold capacity as the mover of the resolution, as the Senior Past First Principal of the chapter, with the exception of the esteemed Grand Superintendent, Earl Howe, and as his lordship's representative in the province, to give effect to that resolution by placing in Comp. Brewin's hands, on behalf of the subscribers, that silver claret jug, as a slight token of their gratitude and esteem. That the duty was one which the Grand Superintendent would himself most gladly have undertaken, had the state of his health permitted him to be present, as he most cordially concurred in the proposition, the only objection made to it by his lordship and other companions being that the subscription was limited to so small a sum, as both he and they would most willingly have contributed to a much greater extent. It was, however, felt that Comp. Brewin was not one to measure the depth and extent of their esteem and gratitude towards him by the intrinsic value of their testimonial, but that it would be far more consonant with his feelings that their offering should take the modest form it did, as enabling them to limit the subscription to so small a sum, that the whole of the companions could join in it alike, without any one of them feeling it to be a tax on his pocket, than if he had been presented with a far more costly *souvenir*, contributed out of the superfluities of a few wealthy companions. That it would be gratifying to the M.E.Z. to know that not only had every individual companion who was in the habit of attending the meetings joined most heartily in the tribute, but that the list also included the names of several companions who, for distance of residence, and other causes, had long been absentees.

Comp. Kelly then complimented the M.E.Z. on his valuable services to the chapter during the past three years in his important office, the duties of which he had performed in a manner rarely, if ever surpassed, and so as to be beyond all praise; the result of the almost unprecedented number of exaltations which had of late taken place in the chapter, being that last year, after contributing the sum of £10 10s. to the Royal Masonic Institution for Boys (as supplementary to the like sum voted in the preceding year to the Girls' School), the companions were enabled to grant £50 out of their surplus funds towards the re-

duction of the debt on the Masonic Hall—a grant which they were this year again in a position to repeat.

But it was not alone Comp. Brewin's valuable services that the companions wished to recognise. They desired that their offering should also be a token of their high esteem for his personal good qualities, and a mark of their appreciation of that true kindness of heart and amiability of disposition, and that thorough spirit of Masonic brotherhood which he had invariably displayed towards every brother of the Order since his initiation eleven years ago, coupled with a readiness at all times to render his valuable aid whenever and wherever required in the duties of the Craft. Comp. Kelly concluded by saying that in presenting to Comp. Brewin that silver claret jug, which although certainly beautiful as a work of art, was only a very slight and inadequate token of the gratitude which the companions felt for his services, and of the great esteem they entertained for himself, he had only to read the inscription which it bore and to wish him, as he did most fervently, every happiness, and many, many years of long life in which to use it.

The claret jug, which was of most elegant and chaste design in frosted silver, was the production of Messrs. Elkington and Co., and bore the following inscription:—

"Presented, February 28th, 1868, to Companion Robert Brewin, by the members of the Royal Arch Chapter of Fortitude, No. 279, Leicester, as a token of esteem, and of gratitude for his valuable services as M.E.Z., during the years 1865, 1866, and 1867.

Comp. Brewin (who, on rising, was greeted with much applause), expressed a fear that the kindness and partiality of Comp. Kelly had led him to take far too favourable a view of any services which he (Comp. Brewin) might have been able to render to the chapter, and that the kindness he had invariably received from the brethren and companions, had amply repaid him for any services he had rendered either in Craft or Royal Arch Masonry, and that he should treasure their very handsome testimonial (which he felt he had not deserved) to his dying day, and which would remind him of the many happy hours he had spent amongst his brother Masons, and of their truly friendly feeling towards him. That he did not attribute the prosperous state of the chapter during the time he had presided over it to any merits of his own, but as there were ebbs and flows in Masonry as in other things, he had been fortunate enough to have its high tide; whereas it might have been on the ebb. He concluded by once more thanking the companions, and assuring them how highly he valued their gift.

Comp. Earl Howe having contributed through Comp. Kelly a further donation of £50 towards the repayment of the debt on the hall, a like sum was voted out of the chapter funds for the same purpose.

Three brethren having been proposed as candidates for exaltation, the chapter was closed with prayer and the companions adjourned to refreshment

Obituary.

JOHN HEREPATH, ESQ.

This eminent man, one of our most distinguished English mathematicians, who, by his mathematics and physics, had enrolled himself among the philosophers of Europe, died on the 25th ult., at the age of seventy-eight. By his death our esteemed Bro. Spencer Herepath, P.G.S., P.M. No. 29, &c., is placed in mourning.

Ten days before died the cousin, William Herepath, Esq., of Bristol, remarkable as a toxicologist, and therefore more popularly known. His son, known to the scientific world also by chemical discoveries, is Bro. Dr. William Bird Herepath, P.M. of a Bristol Lodge.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 14TH, 1868.

MONDAY, 9th.—Geographical Society, at 8½. Paper to be read: "Geography and Mountain Passes of British Columbia in Connection with an Overland Route." By A. Waddington.

TUESDAY, 10th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 11th.—Geological Society, at 8.

WEDNESDAY, 11th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MARCH 14TH, 1868.

MONDAY, March 9th.—Lodges:—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle, Leadenhall-street. St. Albans, 29, Albion Tavern, Aldersgate-street. Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrew's, 222, London Tavern, Bishopsgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye. Chapter:—Mount Zion, 22, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, March 10th.—Lodges:—Old Union, 44, Radley's Hotel, Bridge-street, Blackfriars. Burleigh, 76, Albion Tavern, Aldersgate-street. Union, 166, London Tavern, Bishopsgate-street. St. James's Union, 189, Freemasons' Hall. Percy, 193, Ship and Turtle Tavern, Leadenhall-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford. Chapter:—Jerusalem, 185, Freemasons' Hall.

WEDNESDAY, March 11th.—Festival of the Royal Masonic Institution for Boys. Com. Royal Masonic Benevolent Inst., at 3. Lodges:—Enoch, 11, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart, College-street, Lambeth. Justice, 147, White Swan Tavern, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Camden Arms, Kensington. Belgrave, 749, Anderton's Hotel, Fleet-street. Merchant Navy, 78, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, March 12th.—Lodges:—Royal Athelston, 19, Inns of Court Hotel, Holborn. Regularity, 91, Freemasons' Hall. Lion and Lamb, 192, George Hotel, Aldermanbury. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, 334, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, Fleet-street. Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Dalhousie, 860, Anderton's Hotel, Fleet-street. Capper, 1,076, Mariore Hall, Victoria Docks, West Ham. Chapters:—Royal Jubilee, 72, Horns' Tavern, Kennington. Yarrowburgh, 554, Green Dragon, Stepney.

FRIDAY, March 13th.—Lodges:—Britannic, 33, Freemasons' Hall. Caledonian, 134, Ship and Turtle Tavern, Leadenhall-street. Bedford, 157, Freemasons' Hall. Domestic, 177, Anderton's Hotel, Fleet-street.

SATURDAY, March 14th.—Lodges:—London, 108, Freemasons' Hall. Phoenix, 173, Freemasons' Hall.

MASONIC LIFEBOAT FUND.

Further donations received:—Bro. W. D. Hughes, P.M. Lodge 73, 5s.; from a Freemasons Daughter, 2s. 6d.; ditto, 2s. 6d.; a Friend of the Cause, 3s. 6d.

TO CORRESPONDENTS.

ERRATA.—In our last issue, p. 177, in the report of the meeting of the St. John's Lodge, Airdrie, after Scotland, for "Glasgow," read "Lanarkshire (Middle Ward)."

IN consequence of the very lengthy proceedings of Grand Lodge, we are forced to allow some very interesting letters, also several lodge reports, to stand over until next week.

MILES.—Your query shall be fully answered in our next.

K.T.—The subject you have mentioned shall receive our attention and a reply given in next issue.

ANTI-TWADDLE.—Yours is a very good argument, but, being anonymous, we cannot insert it.

LONDON, SATURDAY, MARCH 14, 1868.

SCOTCH MASONIC LECTURES.

Since our last notice, numbers of the brethren in connection with the Dundee lodges have been earnestly engaged in forwarding the good work. Under the able Mastership of Bro. A. Willison, R.W.M. St. David's, 78, on the roll of Grand Lodge of Scotland, a course of lectures and readings were commenced some time ago, and have been continued on the Wednesday evenings of each succeeding week. Bro. Cowie gave the opening lecture of the series; the subject, Speculative Masonry. In his preface he said, that with some honourable exceptions, Scotch Masonry was very loosely conducted, the three degrees frequently given in one evening; even in the more general cases where the first alone was given, after a short time and without any instruction worth the name, the candidates were passed and raised. Should a delay take place between the giving the first and the higher degrees, it was seldom that the giving of instruction was the reason; it was only to allow the number of initiates to increase to perhaps half a dozen, who were then all knocked off in one batch. The consequence was, that most of these would only visit their lodges on the two festivals, to join in the convivial pleasures of the evenings, excepting which, their interest in the Craft was *nil*; there were of course many exceptions; had it not been so, the Craft would have ere this have ceased to exist in Scotland. The series of lectures he had been engaged on had no pretensions to instruct the learned brother. They were intended for those who having passed through the initiatory ceremonies, had received little or no further instruction; he would, therefore, begin by endeavouring to define the meaning, history, and purpose of Speculative Masonry. As we intend to publish Bro. Cowie's lectures in full, we will not go into details at present, but only mention that he went rapidly over the history of the Craft whilst it was operative, its spread through through many parts of Europe in the eleventh and succeeding centuries by the travelling fraternities of architects, till that period when it was resolved to extend the privileges of Freemasonry to other professions. Bro. Cowie said it was easy to comprehend the use and value of the tressel boards at a time when the worldly success of every brother depended upon his practical know-

ledge of Operative Masonry. When Masonry became *Speculative* she undertook, through the mediums of her ceremonies and symbols, to instruct the *intellect*—a difficult task in what was then still but a rude age. It was scarce to be wondered at that the privilege of calling to refreshment was frequently absurd. Bro. Cowie then gave a brief sketch of the history and origin of Grand Lodges, their present constitution and their relations to Provincial and subordinate lodges, and paid a high compliment to English Freemasonry, whose high standard of social and moral worth demanded from her initiates, her maintenance of the landmarks in purity; the intellectual interpretations of her symbols, and her many charitable institutions, had made the name of English Freemasonry respected through the world. We in Scotland are sometimes told that both in knowledge of Operative and Speculative Masonry we have degenerated from the days of our forefathers, and the remains of those magnificent ecclesiastical buildings in our land are pointed out as proofs. Whatever the piety of our forefathers had to do in contributing towards the erection of those edifices, their ingenuity and taste had little to do in the matter, for they were planned by men of either foreign education or foreign birth. The taste of our forefathers will be easily understood from the miserable and defaced condition of those noble structures; they certainly had been "things of beauty," but our predecessors had taken care that they should not be left to us as "joys for ever." As to Speculative Masonry, we could trace its history sufficiently to know, that till lately it had scarcely ever risen above a boon companionship in Scotland; but better days had dawned. Scotland had a long array of titles on her Masonic rolls whose mere names had done much to give Masonry a social standing in a country where rank had always been revered, but in these days something more than name was wanted, and there was hope that ere long Scotland would be able to point to her Masonic charities, her schools and homes, of which as yet, in connection with Freemasonry, she has nothing worth the name. Bro. Cowie concluded by defining Speculative Masonry as expressed through the symbols and ceremonies. Bro. J. D. Grant on a succeeding evening gave an admirable lecture on Geology, illustrated by paintings and drawings by Bro. Cowie. Bro. Robertson, P.M., gave readings from several of our most popular authors. This gentleman is one of the

best readers of our day; he has long held a respected place amongst the brethren, and the Forfar and Kincardine Lodge (over which he for many years presided) owes its position principally to his exertions. Bro. Robertson is shortly to give lectures on the tracing boards. It may be remembered by some of our readers, that Bro. Robertson occupied the chair at the Masonic meeting in Dundee whilst that town was visited by the British Association.

Bro. Willison, R.W.M. Lodge St. David's, deserves high commendation for his successful efforts to provide instruction for the brethren. This gentleman's family predecessors have held office in St. David's Lodge for more than a century past. We are also informed that lodges of instruction are in course of formation; and when we mention that Bro. David Dickson, P.M. Lodge Ancient 49, G.L.S., is expected to take an active part in the movement, it will be a guarantee that the work will be ably done. Others of the brethren have also been labouring in the good cause. Bro. Beatts gave a lecture on Ancient Mythology; Bros. Hutton and Inverarity have also given readings.

On Wednesday, the 26th ult., Bro. Cowie gave a lecture in Lodge St. Davids, R.W.M. Willison in the chair. Bro. Cowie chose for his text, the Rosetta Stone in the British Museum, giving a rapid sketch of Egyptian history, the ancient secret associations, and the various opinions of their connection with Freemasonry. There was also announced for the 11th inst., a grand Masonic assembly of the Dundee lodges, which was expected to be a brilliant affair. We shall give several of the Scotch lectures in detail in future numbers of the MAGAZINE.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 184.)

BOOK II.—CHAPTER V.

The allowance to the Grand Master was in keeping with his high office. He was allowed four horses, an esquire of noble birth, and in his train were two Knights as companions, a Chaplain and two Secretaries, the one for conducting his Latin correspondence, the other his Arabic. The Latin Secretary he might, should he think fit, permit to

become a Knight of the Order. In addition to these, he had a farrier, a cook,* a Turcopole, two footmen, and a Turcoman. The Turcoples were the offspring of a Turkish father by a Christian mother, or those who, having been reared among the Turks, had acquired a knowledge of their mode of fighting. The Christians employed a considerable number of them as a light force. The Turcomans, on the other hand, were born Turks, and employed as guides in the Holy Land. As might have been scarce expected, these mercenaries were true to their Masters, and fought bravely in defence of the Cross. Lardner says that, on a march, the Turcoman rode behind an esquire; but during the time of war he was led by a cord, to prevent his escape, should he prove treacherous. By the statutes, the Grand Master might take two beasts of burthen with him on an ordinary march; but in war time, or in case of his going beyond the Jordan, or the Dangerous Pass Nahr-el-Kelb (Les Pas de Chien), at the Dogs' River, near the sea on the way to Antioch, he might have four, but these were to be carefully stabled when he arrived at his destination, and placed at the service of the Order. In the times of war he was commander-in-chief. When he died, he was buried, with solemn and majestic honours, at the dead of night, by the light of torches and wax candles, an honour permitted by the Order to be shown to no other brother although the English brethren did so, in the case of one of their heads. All the Knights, within summons, were required to be present at the funeral, and the prelates within reach were invited to honour the occasion with their presence, which they were ever ready to do. Each brother was required, within seven days, to repeat two hundred times the Lord's Prayer, for the repose of the soul of the Grand Master; and a hundred poor persons were fed, at the expense of the Order, for a similar purpose.

By the Bull *Omne Datum Optimum*, the Pope declared the Grand Master to be Bishop of the Order. In a manner the Grand Master exercised sacerdotal functions, but we do not find him engaged in the hearing of private confessions, although he did public, or offering up the sacrifice of the altar and the like. He was Bishop in name only, but not in reality. This title, and his

* The cook seems to have been a person of importance, for we find in the days of the Persecution, Jacques de Molai having for his only attendant, this functionary.

custom of hearing public confession told heavily against the Order in the days of its persecution.

By Chapter xxxiii. of the Rule, it was enjoined that when anything should be ordered by the Master, or by him to whom the Master hath given authority, there should be no hesitation, but the thing was to be done at once, as though it had been commanded by heaven; even as the truth declared "In the hearing of the ear he hath obeyed me." Disobedience to the commands of the Grand Master or a superior officer, met with death, as in the case of Walter le Bachelor.

By Chapter xl., it was enacted that bags and trunks with locks and keys were not to be granted, nor was anyone to have them, without the permission of the Grand Master, or the Preceptor of the House. This regulation, however, did not extend to the Grand Master nor to the Preceptors in the different provinces.

Chapter xli. declared it to be unlawful for any of the brothers to receive letters from his parents, or from any man, or to send letters, without the license of the Master, or of his procurator. When the brother should obtain such leave, the letters were to be read in the presence of the Master, if he should so command. If his parents sent anything to him, he was on no account to receive it until he first informed the Master. This law also did not apply to the Master or the Preceptors.

The Grand Mastership was more an honour than a reality, resembling a Dogeship of Venice, or a Spartan Kingship. The holder could do nothing without the concurrence of the leading brethren, or the consent of the chapter, nor could he take money from the Treasury without the acquiescence of the keeper, who was generally the Grand Prior of Jerusalem. His chief power lay in his personal qualities. He had many distinctions. The greater part of the *executive* was in his hands, and as Vicar General of the Pope, he had episcopal jurisdiction over the priests of the Order. His rod or sceptre of office was a staff called the Abacus. It was six or seven feet long, made of hard wood, and bearing at the top a red cross within a circle of gold. On the circle was inscribed the motto of the Order. He ranked as head of the Order, as a sovereign prince, and took precedence of all ambassadors and peers in the general councils of the Church.

CHAPTER VI.

THE DIGNITARIES OF THE ORDER.

The Seneschal was the next in rank to the Master, and was his representative and lieutenant. He had a right to attend every meeting of the Order, and was conversant with all its affairs. He had the same number of horses as the Master, was allowed two esquires, a Knight as companion, a Deacon as Chaplain and Latin secretary, a Saracenic secretary, a Turcopole, and two footmen. Like the Master, he bore the seal of the Order. The Great Seal of the Order bore two Knights riding on one horse, as explained in the first book. Other seals however were used in different countries. The English Seal had an *Agnus Dei* for a device, with the words "*Templi Sigillum.*"

The Marshal was General of the Order, had charge of the Beauseant, and led the brethren to battle. He had the charge of executing all military matters, and provided arms, tents, horses, and the such like, requisite for war. All the arms, equipments, and horses, were under his superintendence, and he had the right of appointing the Sub-Marshal and Standard Bearer. He was appointed by the chapter, and had, as we have already said, the peculiar privilege, after the Grand Master's death, of exercising his functions. His allowances were four horses, two esquires, a serving brother, and a Turcopole. The Marshal was always a Knight of the most renowned courage, and of the noblest family; and in the records of the Order we find the Marshal performing prodigies of valour, and generally sustaining the fight when all the other Knights had fallen. The holder of the office, upon the death of the Grand Master, was often elected to the vacant headship of the Order.

The Sub-Marshal had charge of the inferior accoutrements, and was placed over the handicraftsmen, who were obliged to account to him for their work. He supplied them with tools, granted them holidays, and was in all respects their Master.

The Standard Bearer, on the other hand, had charge of the esquires, and the auxiliaries of the Order. He awarded them punishment and paid them their wages. Whenever the horses were led to pasture by the esquires, he preceded them with a banner; and he likewise presided at the dinner-table of the esquires and serving

brethren. On the march, the Beauseant* was carried behind him by an esquire, or on a wain; and when the battle commenced, he unfurled a banner on the point of a spear, and drew the esquires up in a martial order. He, like the Sub-Marshal, was under the order of the Marshal.

The Treasurer, who was always the Prior of Jerusalem, had the charge of the money department of the Order, of which he accounted to the Master and chapter. The Draper was assigned him as a companion; and the few ships belonging to the Order were placed under his charge, by reason of which he may be esteemed the Grand Admiral. His allowances were the same as the Seneschal's.

The Draper had charge of the clothing of the Order, which he distributed to the brethren as directed by the Treasurer. He was allowed four horses, two esquires, and a pack-servant. The office seems to have been of importance. He was enjoined by the Rule (cap. 26, 27) to distribute garments free from the suspicion of arroyance and superfluity to all the brethren, and was directed to take especial care that the garments were neither too long nor too short, but properly measured for the wearer, with equal measure, and with brotherly regard, that the eye of the whisperer or the accuser might not presume to notice anything.

Under the Priors were the Preceptors, who were divided into two classes, House Preceptors and Knight Preceptors, and corresponded with the commanders of the Hospital, as the preceptories did with their commanderies. The House Preceptors were often priests, and had charge of one or two houses; while the Knight Preceptors were always Knights, and each led ten Knights in battle. The Grand Priors and Preceptors were again all under the visitors, who were Knights sent by the Grand Master to examine the different houses of the Order, and correct abuses. Their powers, however, ceased when their business was performed.

There were various other officers of the Order,

* The Beauseant was formed of black and white cloth, on which was embroidered a red cross, and the pious motto of the Order. Burnes' says, that *Beauseant* or *Bausant*, was, in old French a piebald horse. The word is still preserved, with its original meaning in the Scotch dialect, in the form *Bawsent*

"His honest, sousie, baws'nt face,
Aye gat him freends in ilka place."

The Templars' Standard, however typified that while fair and friendly to the Sons of the Cross, they were dark and terrible to its enemies.

such as the Grand Priors of Jerusalem, Tripolis, and Antioch, but there was nothing in their offices calling for particular notice, except the Prior of Jerusalem, whose duty it was to convey pilgrims to and from the Jordan, one of the principal objects of the Institution of the Order. When the True Cross was brought forth on any expedition, it was his duty to guard it, with ten Knights, night and day. He was to encamp close by it, and two brethren were constantly to keep guard over it. All the secular Knights were under his command. In the absence of the Marshal, he was General; and half the booty captured beyond the Jordan fell to his share, the other half to the kingdom.

(To be continued.)

MASONIC NOTES AND QUERIES

THE CHEVALIER RAMSAY.—HIGH GRADES.—REPROACHES AND LAMENTATIONS OF AN OLD MASTER MASON.

PART I.

"O! Ramsay, si comme j'aime à le penser, vos vues étaient droites et vos intentions pures, combien vous gémiriez en voyant les maux que vous avez faits à l'ordre respectable qui vous compta jadis au nombre de ses enfans. Ramsay, vous seul y avez introduit le désordre; vous seul avez détruit son principe fondamental, l'heureuse égalité. Avant vous le Maçon parvenu au troisième grade, ne voyait autour de lui que des égaux. Aujourd'hui ce lui qui porte le titre honorable de maître compte vingt classes de supérieurs."—From a large carton of extracts from foreign works upon Freemasonry in the possession of Bro. Charles P. Cooper.

SPECULATIVE MASONRY.

The Scotch got Speculative Masonry from the English; but from whom did the English get it?—Question taken from one of Bro. Purton Cooper's Masonic Note-Books.

OLD ENGLISH FREEMASONRY.

The history of old English Freemasonry lies hid in the Record Office, Fetter-lane.—From a manuscript volume in Bro. Purton Cooper's collections called "Freemasons' Table Talk."

TILING THE LODGE.

A correspondent, curious respecting this phrase, may look at Mr. Wyatt Papworth's paper, "*Masons of England and their Works*," *Freemason's Magazine*, vol. vii., p. 166.—C. P. COOPER.

INCONSISTENCY.

Bro. "J. D. H.," my answer to your letter is this. You rightly advocate the propagation of the Gospel. Now true Freemasonry is the assistant of the Gospel; and if you do not advocate the propagation of true Freemasonry, you must plead guilty to a charge of inconsistency.—C. P. COOPER.

MARTIN PASCHALIS.

If a Westmoreland brother had read the *Freemasons' Magazine* during the past year with his wonted attention, the "Innovations in Masonry, by Dr. Mackay," would not be entirely unknown to him. It is in those "Innovations" that he will find as much information as he appears to desire respecting Martin Paschalis. See *Freemason's Magazine*, No. 421, July 27th, 1867. The name of Martin Paschalis has no place in the "Biographie Universelle," 1823.—C. P. COOPER.

AFTER-DINNER BUSINESS.

I offer a few hints how to make the after-dinner business of a lodge disagreeable, which if the W.M. for the time being is a bore cannot fail to be effectual. He will, of course, take care to deliver the same speeches in the same words and order during his year of office; and if he abstains from visiting any other lodge he is more likely to adhere to the integrity of his programme. Let him not be too particular as to the names of the Grand Officers; and by abolishing ceremony he may get to the point of sitting down while drinking the M.W.G.M.'s health. The etiquette as to this varies; in some lodges the health of the visitors is received with this kind of Masonic honour, but it is seldom applied to Past Masters. After the W.M., the P.M.'s should be given, and this should always be responded to by the I.P.M., as this ensures getting the same speech six times running. The members may by constant practice find out whether there is any variation. The stereotyped form is, "By seeing this G. in my hand," &c. This is edifying. There is, perhaps, a penny book of these things, or they are taught by the Masonic instructors. Then give the Treasurer, the Wardens, the Officers, and any other toast, and before the Tyler's toast give the visitors. By this time it will be late, and the members will be tired and noisy; but if the W.M. has managed well, the visitors will not annoy the company. He will place next to him his own guest, an E.A. or F.C., taking precautions not to know any visitors introduced by any other members, and to know nothing of distinction or seniority. He will call on his own guest to respond, and if he states he knows nothing of Masonry and cannot respond, he will cut it short. The Tyler's toast will come, and the dreary evening be brought to an end.

There are some lodges where things are not so ordered. Sufficient men answer for the P.M. Some one able to do it, and who has ascertained the capacity of the visitors, proposes their health, and the visitors being brought out, several happy responses are made, to the great satisfaction of an intelligent and well-conducted lodge.

The bore system is more economical, as few men are tempted to visit twice a lodge where it prevails until after the interval of several years.—C. A. H.

THE APTITUDES AND DISPOSITIONS OF MEN.

Men are born with aptitudes and dispositions suited to the different employments of life. But those born with aptitudes and dispositions for the employments which are indispensable, as for the various kinds of simple and unscientific labour, are many; whilst those born with aptitudes and dispositions for the employments which are not indispensable, as for sculpture,

painting, music, mathematics, metaphysics, are few. . . . No; it is the Great Architect of the Universe who gives to all men coming into the world the fitting dispositions and aptitudes. . . . In all this the pious Freemason sees proof of unerring wisdom and never-ceasing providence.—From Bro. C. P. Cooper's Masonic Memorandum Book.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. P. M. wishes to dispose of some old diplomas and seals.
2. R. C. has a Rose Croix apron, &c., he would exchange for Mark clothing.
3. M. M. wishes to exchange a jewel of No. 29.
4. A. S. wants a secondhand R. A. suit for travelling.
5. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.
6. T. B. would exchange copies of seals.
7. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.
8. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.
9. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine* office, Salisbury-street, W.C., London.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PRIORITY OF THE LODGE OF GLASGOW.
ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have the letter of Bro. "R. Y." in your last number, and would crave your permission to make a few remarks regarding it and his former one on page 128. On page 128 "R. Y." *inter alia* ridicules the idea of the King speaking of "The operative Masons of the city of Glasgow, of In-

corporating Masons, of instituting* a lodge of the free incorporated Masons of Glasgow." Regarding the above I wish to know (supposing these words to have been used by Malcolm IV. in 1157, which I know no reason to dispute) if "R. Y." still considers them to be "monstrous," and, if so, to give his reasons? Regarding the money, that can be talked of again, as it may prove to be a mistake of the translator.

"R. Y." also says, "If this so-called Charter was produced before the Court of Session, the Lord Advocate would be usefully employed in prosecuting the forger if still alive." Now as by "R. Y.'s" style of writing he considers himself an authority on archæology, &c., he ought to have remembered the warning of Cosmo Innis against judging from translations, and not have hinted so much as that the charter was not produced in the above court, but have asked an explanation before he used such strong expressions as he does.

In the book, "Architects and Builders of the Middle Ages," by Bro. James Miller, P.M. of St. Mark's, No. 102, page 19, he says (after alluding to the open question of the date), "There is no doubt of its being an authentic charter, and it was sustained as such in an action before the Court of Session in 1815."

I see in the minute-book of the Incorporation at that date the following entry:—"Nov. 7th, 1815. The clerk was authorised to write Mr. D. Fisher, the agent in Edinburgh for the Incorporation in the process with A. Spence to employ Mr. Cranstoun as counsel, and to correspond with Mr. Fisher relative to this process, and the collector authorised to pay the expenses already incurred before the Town Council here." The above is all the information I have got as yet regarding this Court of Session case, but the above is so far so good. While the charter was in Edinburgh, it was examined by adepts and held as genuine—indeed that may be safely inferred before the Court would give any decision. But, be that as it may, the Charter, I understand, will immediately be placed in the hands of one of the best archæologists we can get; and I trust that as much as possible of it will be copied word for word, and thereafter printed, which will be the fairest way to satisfy all, and each may then judge of the translation for himself. In "R. Y.'s" letter, on page 166, I consider that he fairly contradicts himself in the last paragraph. He says "he will suspend his judgment," but adds "as to the bodily or partial forgeries in the Latin parchment." Upon what authority does "R. Y." even hint at any forgeries, partial or otherwise, being in the Latin parchment? While he sensibly says he will suspend his judgment, yet (although he has not seen the charter himself, and although other antiquarians have held it to be genuine) by some intuitive process unknown to common mortals he seems to feel that our old charter is bound to be either a bodily or partial forgery, and he fears much will follow in the wake of the chronicle of Ingulph.

Our charter commences word for word the same

as some other charters of Malcolm's (IV.) reign. It is 14½ inches deep by 12 inches broad, and contains 19½ lines of writing, which reaches down about 9 inches. The writing running close up from side to side, there are no crosses in it, the names of the witnesses following on as part of the writing. The seal has hung from the centre by a tache about one inch broad, whether of the same parchment of the charter or not I cannot say. Where the date is given in our translation I could not say I saw neither letters or words which I could consider referred to it. The names I can say are for the most part correct; but I do not consider that it is the equivalent for "Bishop of Glasgow" that follows what looks like Andro Hamilton; for after Hamilton comes two or three words, then "multi quinque,"* and then other seven or eight words to the end. I can say nothing further about the charter in the meantime, as that might be interfering with the party who is to examine it authoritatively; but the charter being only an extra evidence of the priority of St. John's, during the time it is undergoing examination, we have to make up and connect our other historical data more fully.

Before parting with Bro. "R. Y.," I would respectfully hint that if he would deal a little less in the knock him down at all hazard style, and come out a little more with fair argument and giving his reasons for his opinions, it would be acting more fairly, and would be also more interesting to the readers of the *Magazine*, at same time giving more light.

It is now five weeks since Bro. Oneal Haye asserted at page 70 of the *MAGAZINE*, that "from proofs which he held in his hand" the Cannongate Kilwinning was entitled to rank above the Mary's Chapel and Melrose St. John, I have since at page 149 demonstrated that Bro. Haye must surely be wrong, and I even question the existence of the Cannongate Kilwinning in the 12th century at all; yet Bro. Haye has brought forward nothing as yet to explain what he said, which I consider he is fairly entitled to do in the *MAGAZINE*, having once made the assertion.

In the *MAGAZINE* of April 20th, 1867, page 303, Bro. D. Murray Lyon says "Than the Abbey of Kilwinning no Scottish ecclesiastical building is more closely associated with the early history of Freemasonry." Now I am not sure but that the Glasgow Cathedral can say more than that, for the Lodge of Glasgow St. John built the cathedral. Its members assisted at its preservation at the Reformation, and the lodge used to meet in the Crypt. A gallant feather I find has also been put into the St. John's cap lately, which I have no doubt troubled Bro. Lyon not a little when he wrote the paragraph in his article in the *MAGAZINE* of February 8th, at foot of page 102. The feather I allude to being the following paragraph in the 297th page of "Scotland in the Middle Ages," by Cosmo Innis, where after giving the names of a number of the Abbeys, &c., Kilwinning amongst the rest, the author says "This was the era of those enthusiastic fraternities or associations for church building which assisted in erecting most of the beautiful churches of Europe, and which undoubtedly bestowed that singular uniformity which

* The English translation is not to blame for "R. Y." falling into the same error as others. It is not "instituting" a new lodge, but rather "confirming" an old one, which makes a considerable difference.

* Without prejudging it, I might be allowed to remark that quinque, with what follows it, may mean the 5th year of my reign, which for Malcolm IV. would be AD. 1157.

characterizes the ecclesiastical buildings of the same era, during the twelfth and following centuries. We find notice of a society of this kind having for its chief object the restoration of the Cathedral of Glasgow, after it had been burnt down in the reign of William the Lion. It was instituted* by Bishop Jocelin about the year 1190, and had a special charter of protection from King William the Lion."

So that is a nut for all the upholders of the Mother Kilwinning's pretensions to crack. To say that one of the greatest authorities of the day should have utterly overlooked the traditions of the Mother Kilwinning, and mentioned the charter from King William to the Lodge of St. John is something wonderful. Yet it is truly a sign of the times.

But to pass from that I would respectfully ask Bro. Lyon to mention in his next communication to the MAGAZINE if any or what portions of the Abbey of Kilwinning which is considered to have been founded about 1140 are still in existence?

If it would not be asking too much I would ask B. Y. if he can tell me who was the predecessor of the Gilchrist Comite de Menteth who signed a charter in the 11th year of Malcolm 4th reign to Scone? also who and what Masters Andrew and Arthur were, who signed the Great Kelso Charter, and their position at Malcolm 4th Court? Answers to the above will exceedingly oblige, and are fraternally asked.

Yours fraternally,

W. P. BUCHAN

[Though we have every desire to give the subject of the Priority of the Lodge of Glasgow St. John, No. 3, full ventilation in our pages, and we have willingly accorded a liberal—perhaps too liberal—amount of space to the discussions thereon, we must really beg that our esteemed correspondents on this head will endeavour to be as terse as possible, and also close the correspondence on both sides at an early date.—ED. F. M.]

H.R.H. PRINCE SKANDERBEG.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—Nothing is further from my intention than to reflect on the eminent firm, consisting of zealous Masons, who addressed you last week; but when a firm, however eminent, offers itself especially to the Masonic world under the patronage of H.R.H. Prince Skanderbeg, it is not unnatural it should be asked who Prince Skanderbeg is, and where he is now to be found. This is none the less desirable in consequence of their letter, in which it is stated that the firm "have the distinguished honour of holding the appointment of medallists to H.R.H. Prince Skanderbeg."

The members of that firm have no reason to complain as Masons of the course I have taken, and the more especially as I have stated to them a very good Masonic reason for wishing to know about H.R.H. Prince Skanderbeg, and that is, a brother wants to see him. I did not resort to a private application to them, nor do I intend to do so now, as the brother in

question has for years vainly sought the habitat of H.R.H. Prince Skanderbeg.

There can be no difficulty in stating who Prince Skanderbeg is, and where he lives. A personage so distinguished should have an address. The last I heard of Prince Skanderbeg was in the Paris papers; and what I read there makes me the more desirous to know why the firm in question should be medallists to H.R.H. Prince Skanderbeg. Until better informed, I must persist in believing that there is no one entitled to call himself H.R.H. Prince Skanderbeg, any more than to call himself his Majesty King Skanderbeg, and to give away decorations, titles, and colonelcies.

There was once an Iskander Bey, an historical personage, and there are respectable persons who claim alliance with his family; but what has this to do with H.R.H. Prince Skanderbeg, under whose patronage that well-known firm of Masonic jewellers has placed itself? Now that the matter has become more public than I meant, there will not be the least harm in the Masonic public knowing from them who and what H.R.H. Prince Skanderbeg is, and where he is to be found.

Yours fraternally,

A MASON.

WHAT IS FREEMASONRY?

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—A Lover of the Craft wishes to know what is "the tendency of some" (late?) "correspondence," and seems to have no wish to penetrate the Masonic past, content with the teachings of the Order. I am afraid that, however benefitting the teachings may be, it is of some small importance to know a little of their origin, for we are told that the Spirit of Darkness can put in an appearance as an Angel of Light. The brother's faith in the Order deserves the greatest credit, however.

"87-83" wants to know the drift of Bro. Hughan's and my own attacks upon the claims put forth by the upper degrees for very venerable antiquity. I presume Bro. Hughan is of a like opinion with myself. If we give facts, "87-83" must provide the brains to understand these facts and to follow out our reasonings. He will then know the good to be derived from our attacks.

Bro. H. B. White gravely enunciates the startling doctrine that Freemasonry is Christianity. Will Bro. White point out a single degree recognised by the Grand Lodges of England and Scotland that has anything to do with Christianity? I trust I am a Christian, but if Freemasonry is Christianity, I can no longer expect to meet brethren who are Unitarians, Musselmans, Hindoos, Jews, Chinese, &c., in a lodge, a circumstance at variance with what I have been taught.

I ask, "What is Freemasonry?"

Yours fraternally,

ANTHONY ONEAL HAYE.

PRIORITY OF THE LODGE OF GLASGOW ST. JOHN.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—The manly letter of Bro. Buchan in your Magazine, page 171, does him great

* Should the word not more likely be rendered "employed."

† I imagine that our Gilbert came in between the above Gilchrist and Murdoch, who lived in 1124.

credit, and I must congratulate you on having rendered a considerable service to Masonry. It was not Bro. Buchan's fault that he was imposed upon by a fraudulent translation of a charter, which must, so far as its application to Craft Masonry is concerned, prove to be a forgery. If it be a genuine charter, it can have nothing to do with Freemasonry. The moment Bro. Buchan, prompted by the criticisms in your magazine, discovered the fact by his own investigation, he published it.

Now, much more good is done by disposing of these impositions than harm can be done to Masonry by getting rid of false claims to antiquity. Our real claims to antiquity are of very small importance in comparison with the vital truth of the genuine principles of Freemasonry. In fact, we know in England, for instance, that our first date in Masonry is the union, when new formulas were consecrated, time-honoured customs were abolished, and recent innovations were adopted as integral features of the system. If we go back a century, we shall get to the same state of affairs; and so in the unrecorded past we may look for mutations, till at last the ancient evidences now remaining may be found to be new creations of their day, and yet there may be a continuity of history uniting Masonry in its present state to the remotest antiquity. Therefore we need have little fear or regard for antiquity in comparison with the real landmarks.

The immutable truthfulness of virtue possesses in itself the characteristics of antiquity, and therefore we can afford a holocaust of records; but when these records are forgeries, of such a class that they are reflections on the intelligence of Masons and impositions on the world at large, it is a serviceable act to annihilate them, and this Bro. Buchan has done for the Scotch translation of the charter. He likewise vindicates the Grand Lodge of Scotland, for he says that venerable body decidedly refused to acknowledge the old charter as being granted by Malcolm Canmore. The Court of Session can doubtless be as fully vindicated.

An ordinary Mason cannot be expected to distinguish between Malcolm III. and IV.; they are all one to him, and so they are to most scholars. The mischief committed is to represent as facts attested by Masonry—the science of a supposed learned body—what can under no circumstances be facts, because they are opposed to all history. The brethren asserting these things are exposed to ridicule, and many a man of intelligence is deterred from joining a body which can countenance such gross ignorance. Others after initiation, finding imposture countenanced and unbranded, leave a society which has belied their reputations. Such are the bitter fruits of falsehood.

What Bro. Buchan has next to do is to have the Latin charter examined by some competent chartologist or palæographer as to its external evidence; but the internal evidence will most likely settle the question.

The present is a suitable time for appealing to the learned committee, which presides over the pocket-book, and which has peculiar notions of chronology, history, and geography, to sacrifice only the first line or lie of its annals.

"St. Alban formed the first Grand Lodge in Britain, A.D. 287."

There is not only no evidence that St. Alban was ever guilty of anything of the kind, but not the least reason to believe it, or that St. Alban had anything to do with Masonry or Masons.

Other figments may follow by instalments.

If something is wanted to fill up, then insert:

"Romans landed in Britain, and introduced the system of trade corporations and guilds."

"Guilds formed by Anglo-Saxons, &c."

Scotland may also offer up a small sacrifice; nay, if she prefer it she may add to her annals. She may strike out—

"Freemasonry known to have existed in Scotland at the time of building the abbeys of Kelso, Melrose, and Kilwinning, 1128-36."

If preferred, she may enlarge her annals by the addition of the particle *not*.

"Freemasonry known *not* to have existed," &c.

Lying, fraud, and forgery are catching diseases, and the epidemic of them becomes more fatal in its course, and therefore the last of the three Masonic countries, Ireland, has the worst attack.

"Masonry supposed to have been introduced into Ireland for the first time by Heber and Heremen, sons of Milesius, B.C. 1264," or say 3,132 years ago, 1,551 years before the benighted English, and 2,392 before the boastful Scots!

Such things would have done very well in writing under Jeffrey of Monmouth, they were current myths in Milton's time, and would have raised little comment in the beginning of the last century; but this is not the day in which they should be seen in print.

Yours fraternally,

R. Y.

SOUTH HACKNEY DISTRICT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have consulted the Calendar with the view of finding a lodge working in, or near, this populous district (South Hackney), but unsuccessfully. I have recently removed from the country, and am desirous of joining a lodge meeting at a convenient distance from my residence. It appears strange that there should be no such facility; and it has occurred to me that if the question was mooted in your columns some movement might be made to supply the deficiency, in which case I shall be happy to join (and, if required, take office) in any lodge for which a warrant may be applied.

Yours fraternally,

VEVEY.

Victoria Park, March 9th, 1868.

It is a fact, which will not be questioned by anyone conversant with the subject, that the morality of the Church is identical with that of Masonry. It cannot be otherwise because both are derived from the same source, "The Word of God, in which we have eternal life."

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

SCOTLAND.—CENTENARY FESTIVAL OF THE ST. JOHN'S LODGE (No. 111), HAWICK.—The centenary festival of this lodge is, we understand, to be celebrated on the 20th inst. with a procession, dinner, and ball; the chair at the dinner to be occupied by the Rt. W. Bro. Henry Inglis, of Torsonce, Substitute Grand Master, and Prov. G.M. for Peebles and Selkirkshire, and who, it is anticipated, will be accompanied by a goodly deputation of Grand Lodge officials.

M.W. BRO. ROBERT MORRIS, and Bro. Thomson, we learn by letter just received, arrived at Smyrna on the 25th February, and a hasty reception was prepared by W. Bro. Captain Stab, P.D.G.W., and other brethren. They were much delighted with the compositions and recitations of Bro. Morris. About thirty brethren were mustered.

On the 5th inst. our estimable Bro., Sir Pryse Pryse, was duly installed as Provincial Grand Master for South Wales, Western Division. The ceremony of installation was ably performed by Bro. Stedman Thomas.

GRAND LODGE.

In consequence of the great length to which the proceedings of the Grand Lodge extended, and the very important subjects discussed, we were unable last week, from want of space, to insert the whole of the report of the proceedings we had prepared, and which we now supply. The appeals sent here from New South Wales show a very unhappy state of difference between the governor and the governed in that country, and do not much redound to the credit of that province. Another and most important question discussed was the assistance to be given by Grand Lodge and other Masonic bodies to those who are now engaged in bringing to light some traces of the ancient city of Jerusalem, which for many centuries have been entirely obliterated from the face of the earth, and, as was well described by Bro. Victor Williams, anything which can more fully and forcibly illustrate that spot which is so intimately bound up with the events recorded in the Sacred Volume was particularly deserving of their attention, and possessed to them, as Masons, a deep and absorbing interest. It is to be hoped that the labours of those now engaged in the work will be crowned with success, and that results even greater than those produced at Nineveh may reward those who are now seeking to unveil the ancient Jerusalem, and that they will receive from the Craft at large all the support that the enterprise so richly deserves.

APPEALS FROM SYDNEY.

The Grand Lodge then proceeded with appeals against the ruling and decision of the District G. Master of New South Wales. The first was from the W. Master of the Sydney Samaritan Lodge, No. 578, Sydney, New South Wales, against his suspension from his Masonic functions.

From a statement of the G. Registrar, it appeared that, on the 6th of June, 1867, Bro. Williams, the W.M. of the lodge, was about to initiate three gentlemen who had been elected, when a Bro. Smith arrived, who made some inquiries as to what was going on, and it turned out that these three persons had not been proposed at the previous lodge, according

to the Book of Constitution. Upon that the Master stopped the proceedings, when the Deputy District G. Master got up and said the thing was frequently done, and the Master was willing to give the candidates the benefit of the doubt, and they were admitted. Afterwards the W.M. called upon the District G. Master, and said that he was not well read in the law, and as he was told by another brother that he had seen the thing done over and over again, he had initiated these brethren, but if he had done anything wrong, he was very sorry for it. Bro. Williams also stated that the names of the brethren who had been proposed were inserted in the summons and sent round to all the brethren. The District G. Master, however, reprimanded Bro. Williams in very severe terms, and directed Bro. Williams to have that reprimand read in his lodge. Bro. Williams wrote to the D.G. Master, saying that he was sorry for what he had done, but that the same thing had been done by the D.D.G. Master. The District G. Master then summoned Bro. Williams to know why he had made such a charge against the Deputy District G. Master, and he said he made no charge against him; and all he said was, that if he had fallen into an error, that the Deputy District G. Master had done the same thing. He also apologised for having mentioned his name, but the District G. Master said it was a charge against him, and suspended Bro. Williams from his Masonic functions. He (the G. Registrar), did not think that Bro. Williams could have done more than what he did, that the District G. Master was without jurisdiction, and had done wrongly in suspending Bro. Williams. He moved that the appeal be allowed, and the suspension of Bro. Williams removed.

This was put and carried unanimously, thus reversing the decision of the District G. Master.

The G. MASTER said he regretted that the District G. Master of New South Wales should have acted in so improper a manner.

ANOTHER APPEAL FROM SYDNEY.

This was another appeal from a Past Master of the Australian Lodge (No. 390), Sydney, New South Wales, against the decision of the District G. Master in two cases, also against his suspension from his Masonic functions.

This was an appeal arising out of the previous case, and it appeared that Bro. Dagleish said the three brethren before referred to had been improperly initiated, that it was an illegal ceremony performed in the lodge, and that the Deputy District G. Master was present, and took part in it. Bro. Dagleish complained by letter of the Deputy District G. Master being present and allowing it to have been done, and he also wished the District G. Master to summon a lodge of emergency, to have the matter investigated. At the same time he used strong language not becoming Freemasonry, and when the District G. Master did not comply, he said it was only from a wish to screen his Deputy. Bro. Dagleish was summoned to go before the District G. Master, and he wanted to know who was his accuser. He at length admitted that he was the writer of the letter, but he did not complain to him, as his complaint would be made to the Grand Lodge of England. In a few days the District G. Master said he would hear from him, which was by receiving his suspension from his Masonic functions. Now the question was, was Bro. Dagleish properly suspended from Masonry. He (the G. Registrar), said the District G. Master was not the proper person to judge whether or not he was right, as his complaint was to the Grand Lodge of England, and therefore he moved that these appeals be allowed, and the suspension on Bro. Dagleish removed.

The G. MASTER said it appeared that Bro. Dagleish himself was not free from blame, but the District Grand Master had

right to suspend a brother for making an appeal to the Grand Lodge of England, and he had no right to be suspended. The District Grand Master ought to have waited and allowed the Grand Lodge to consider the question without the prejudice of his threat before them.

The question was then put, and the appeals were allowed and the suspension removed.

Thus a second time the decision of the District Grand Master of New South Wales was reversed.

A THIRD APPEAL.

This was a third appeal from the W. Master of the Cambrian Lodge (No. 656), Sydney, New South Wales, against his suspension from his Masonic functions by the District Grand Master of New South Wales.

This was a squabble about the payment of 5s., whether it was properly paid or not, and on this point of the case the Grand Registrar said he should not ask the Grand Lodge to come to any decision, but as regarded the suspension of the W. Master from his Masonic functions, he moved that the ruling of the District Grand Master of New South Wales be reversed.

This was also put and agreed to unanimously.

APPEALS FROM WEST LANCASHIRE.

The following appeals stood next on the paper:—Sir Thomas Hesketh, Prov. G.M. West Lancashire, reporting the suspension of Bro. John McGlinchy, P.M. of the Starkie Lodge (No. 1,070), Fleetwood, for improper conduct in taking possession of the warrant, and removing it from the lodge premises; and an appeal of Bro. John McGlinchy, P.M. of the Starkie Lodge (No. 1,070), Fleetwood, against his suspension by the Provincial Grand Master of West Lancashire.

Bro. McGlinchy was called, but not answering, the report of Bro. Sir Thomas Hesketh was proceeded with.

It appeared that Bro. McGlinchy was the Immediate Past Master of the Starkie Lodge, and the Master of the lodge being an eminent volunteer, was frequently at Hythe, and consequently during the time the lodge was under the direction of the Senior Warden. In the month of January when Bro. McGlinchy went to the lodge as Immediate Past Master, he took the chair. When the minutes of the previous lodge were read, they recorded that on that occasion the Senior Warden was in the chair. Bro. McGlinchy objected to the minutes being so recorded, and called upon the Secretary to amend them by stating that the Senior Warden occupied a place near the pedestal, but not as having occupied the Master's place in the chair, and where he had no right to be. The Secretary, however, refused to do so, took possession of the warrant, and said he would send it to the Provincial Grand Master. It seemed that it was locked up in an ante-room, but Bro. McGlinchy broke the glass and took away the warrant, and he said he did so for the purpose of getting the lodge closed. Now he had no right to take away the warrant, and he moved that the suspension of Bro. McGlinchy be continued until such time as he shall make proper submission to the Provincial Grand Master.

This motion was put and agreed to.

PALESTINE EXPLORATION FUND.

Bro. Victor A. Williamson, P.G.W., moved the following resolution: "That a grant of one hundred guineas be made out of the Fund of General Purposes to the Palestine Exploration Fund; and that this Grand Lodge recommends the same to the notice of Provincial and District Grand Lodges, and of private lodges, as worthy of the support of the Craft." In support of this motion he said he hoped to satisfy Grand Lodge that the object he had in view was of great interest to the Craft at large,

and was one that merited their confidence and esteem. He apprehended that anything that had for its object to give them a fuller illustration of that sacred volume which was their proudest boast, and on which they rested their whole system—anything by which they could more fully realise the events which concerned the country recorded in that volume—anything which could make them more thoroughly and deeply impressed with their importance—entitled themselves to their consideration and esteem, for they had a far greater claim upon them as Masons, inasmuch as they could trace their Masonic origin to those good men who, under King Solomon, reared that magnificent Temple at Jerusalem. History, the Sacred Volume, and Josephus informed them nothing as to its general features, and as to its architecture they were completely in the dark, and it only required to be properly investigated to relieve it from the obscurity which rested upon it. It was 1,800 years ago that it was prophesied that that temple should be destroyed, and not one stone should be left on another, and how fully had that prophecy been realised. It was said that its walls were the wonder of all beholders—that it was the wonder of the ancient world, who were accustomed to such gigantic structures. Although Jerusalem sustained itself against seventeen sieges, of the natural fortress and ancient city, which was so strongly and resolutely defended, no trace remained, for it was absolutely obliterated, and it would only be by digging in some places as much as 100ft. deep before any portion of the ancient city could be arrived at. The subject had attracted the attention of a society, but to them, as Masons, it had a very strong claim, for they could not repudiate those traditions preserved by them in the present, but bound up with the glories of the past. That brought him to the second part of his address, and that was to allude to those who were promoters of this work, and amongst the members were Lord Derby, Lord Russell, Mr. Gilbert Scott, and many other names of great eminence, and he might be allowed to mention the name of their Most Worshipful G. Master, who had liberally subscribed to and supported it, and by whose sanction he (Bro. Williams) then brought forward that motion. One of the persons who was engaged in this excavation was Lieutenant Warren, a P.M. of the Lodge of Friendship, who had had the good fortune of conciliating the good opinion of all classes, and overcoming the prejudices of the people in regard to the sanctity of the spot. Let them not forget that the present was a favourable moment, and if they allowed it to pass it might never occur again. The sum was not a large one, and since he had been in Grand Lodge he had been told that a larger amount should be proposed, but he preferred to adhere to the sum he had named, and would now leave the matter in the hands of Grand Lodge.

Bro. the Rev. E. Cox, P.G. Chap., seconded the motion, and said as the sacred volume was the basis and foundation of all the blessings they enjoyed, the support of this object would redound to their own honour and the support of their institution.

The G. Master, who said he heartily concurred in the proposed vote, put the motion, and it was unanimously agreed to.

ROYAL MASONIC INSTITUTION FOR BOYS.

The seventieth anniversary festival of the Royal Masonic Institution for Boys, was celebrated on Wednesday evening, March 11th, in the new hall, at the Freemason's Tavern, and was as usual very numerously attended. The festival was got up under the management of a long list of Stewards, contributed not only from the metropolitan but a large number from the

provinces. Bro. Gilbert Greenall, P.G.S.W., was president of the Board of Stewards, and Bro. John Udall, P.G.D., acted as Vice President, Bro. Sir Thomas George Fermor Hesketh, *Bart. M.P.*, Prov. G. Master for West Lancashire, presided, and amongst those near the chairman we observed Bros. Lord de Tabley, Prov. G.M. for Cheshire; Colonel Bowyer, Prov. G.M. for Oxfordshire; G. K. W. Potter, P.G.D.; H. Empson, P.G.S.B.; Raynham, W.S., P.G.D. Essex, G. Treas.; Benj. Head, P.G.D.; W. Fern, Assist. G. Dir. of Cera.; W. Young, P.G.S.B.; George Cox, P.G.D.; A. U. Thesleton, L. F. Turian, head Master of the Boys' School; the Rev. C. Woodward, P.G. Chap. for New South Wales, and Chaplain of the School; W. Farnfield, P.A.G. Sec., and Secretary to the Royal Masonic Benevolent Institution; E. H. Patten, P.G.S.B., and Secretary to the Girls' School; A. W. Beach, *M.P.*, P.G.W. for Hants; Captain Richard Cope, P.G.S.B.; G. Cornwall Legh, P.G.W.; J. S. Hopwood, P.G.D.; Algernon Perkins, P.G.W.; Peter Mathews, hon. surgeon, dentist to the School; W. Ough, A.G. Purst.; Thomas Meggy, W.M. (for the second time), Fitzroy Lodge; John Emmens, P.G. Purst.; R. W. Little, P.M.; Pendlebury, P.M., and about three hundred members of different lodges, metropolitan and provincial.

The following report was issued by the committee :—

In reviewing the proceedings of the past year, the first subject which offers itself for congratulatory notice is the completion of the buildings at Wood Green, which now afford as perfect accommodation as can be found in any similar institution, and which have received unqualified praise from everyone who has visited them for the purpose of inspection. On this subject the committee refer with pride and pleasure to the visit paid by the M.W. Grand Master during the last summer, when his lordship most minutely examined the entire arrangements, expressed himself as in the highest degree satisfied with every detail, and gave his entire approval of the course adopted to accomplish the work.

Next in order, and, perhaps, more really important than any other topic of consideration, is the satisfactory first essay in connection with the University Local Middle-Class Examinations. In the Oxford examination in June last, the only two candidates sent up from this School were included in the first division—classed according to merit—comprising 57 only out of 1,032 junior candidates. In the Cambridge examination in December last, six candidates were entered, and it is hoped that a success proportionately equal may be announced at the Festival, on the 11th March next.

Again, the committee have, with gratitude, to congratulate themselves, the Craft at large, and those placed in charge of the establishment, on the continued good health enjoyed by the whole of the pupils, not a single serious case of indisposition having been reported during the past year.

Another source of gratification is derived from the continued support rendered to the Institution, as evidencing its importance in the estimation of the Craft. In the absence of any provincial organisation in its behalf, by which means considerable assistance has in former years been received—nay, even with that very organisation more largely used in behalf of the sister Institutions than has ever previously been known, from which there was reason to fear this Institution would suffer—the amount contributed has been upwards of £5,500 leaving a margin, after providing for the various branches of expenditure, and meeting burdens for the first time imposed upon it.

From the "Building Account" it will be seen how heavy has been the outlay, every item of which has been scrupulously watched, no expenditure having been sanctioned for any pur-

pose the benefit or necessity of which had not been readily recognised or satisfactorily proved.

The accounts are in course of being made up by Bro. S. B. Wilson, and it is hoped that a final settlement may be speedily arrived at, though what amount will be required for that purpose, it is at present impossible to state, owing to the numerous additions to the original design, and the heavy expenditure necessitated for drainage, and the reconstruction of the whole of the roads and pathways.

This naturally leads to the one source of deep regret—the mortgage of the property at Wood Green, for the sum of £10,000, entailing an annual liability of £500 in payment of interest. The funded stock having been sold, the income is solely derivable from voluntary contributions, with the exception of the annual grant of £150 from Grand Lodge, and £10 10s. from Grand Chapter. Under these circumstances it has been declared inexpedient to attempt to extend the benefits of the Institution, although there is ample accommodation in the building for thirty boys more than are now admitted; the claims for reception showing a largely increasing proportion, there being no less than forty-one candidates for election in April next, while the vacancies will be nine only.

Amongst the gratifying occurrences of the year are the permanent foundations of prizes for annual award. The names of the founders with the amounts contributed, a list of other presentations, and of donations of money and books for the library, will be found under their respective headings. The committee and executive desire thus publicly to testify their most grateful acknowledgments for the kindness and liberality displayed by the various individual brethren, many of whom are numbered amongst the most influential and munificent supporters of the Institution.

The committee regret the continued high prices of provisions, which—with the heavy impost of rates, and the further legitimate demands for improved educational means—have tended to defeat the efforts of the managers of the Institution to effect any considerable reduction in the ordinary expenditure; yet it will be seen that by the exercise of careful supervision, the cost per boy is £1 1s. less than during the preceding year, it being £46 15s. 1d. in 1867, as against £47 16s. 1d. in 1866. There is, moreover, this encouragement, that the School in all its arrangements was never more efficient, the results never so satisfactory, and it is hoped, and with confidence believed, that it is destined to a lengthened course of usefulness and prosperity.

The dinner took place in the new large hall, and on this occasion the tables were set out on a novel, but by no means improved manner. Instead of being longitudinal, they were placed across the hall, and thus the area was cut up into a number of small tables, which detracted from the general aspect which has hitherto formed a great feature in these gatherings. The Chairman's seat was also changed, for, instead of being at the extremity of the hall in the north, it was placed in the west, but not sufficiently elevated to be seen by those brethren who were distantly removed from him. Altogether it was considered the experiment was a failure, and it is to be hoped will never be repeated. The dinner was served in the best style of the Freemasons' Tavern Company, the fare was first rate, and the attendance was all that could be desired.

The cloth having been drawn, grace was sung by the professional singers.

The CHAIRMAN said, the first toast he had to propose was one that held the first place among all Englishmen, and amongst them there were none more loyal than Freemasons. He gave "The Queen, Patron of the Institution."

The National Anthem followed; the solo part by Madame Rudersdorff, and the quartette by Bros. G. Perren, Frank Elmore, Madame Rudersdorff, and Miss Fanny Holland.

The next toast was "The Prince and Princess of Wales," and the rest of "The Royal Family."

Quartette—"Dormi Pas" (Martha), Miss Fanny Holland, Madame Osborne Wilhans, Mdlle. Mela, and Bro. Ciabatta.

The CHAIRMAN said, the next toast I rise to propose to you is one dear to every Mason. It is "The health of the Most Worshipful Grand Master, the Earl of Zetland." (Cheers.) This, brethren, is the twenty-fifth year of his holding the high office he now does in the Craft. During the long period that he has ruled over the Craft, I believe there is no brother who has not met the most courteous attention and real kindness in his dealings with our Most Worshipful Grand Master. I am very sorry he is not with us this day, and I believe that it was only from unforeseen circumstances that we are prevented from having his company this evening. I believe it is in contemplation to hold some commemorative festival in honour of his having ruled over the Craft for a quarter of a century; therefore, nothing that I can say will induce you to do more honour to his character than he deserves; and I beg to propose "The Most Worshipful Grand Master, the Earl of Zetland."

The toast was most cordially responded to.

The CHAIRMAN said: Brethren, I rise now to propose to you "The Health of the Right Worshipful the Deputy Grand Master, the Earl de Grey and Ripon, and the Provincial Grand Masters, past and present." It is well known to every brother who is present, or who has had anything to do with Grand Lodge, the ability and urbanity with which our Deputy Grand Master fills the office of Grand Master in the absence of his chief, and the very able way in which he takes charge of those duties committed to his care. I believe also that he is most ably and willingly seconded by the Provincial Grand Masters and the officers of the Grand Lodge under him, and in this light I think those gentlemen have shown an unlimited confidence in the ability of our Deputy Grand Master. I say that is very creditable to both parties, and as long as it lasts we shall go on increasing in prosperity day by day. I beg to give you "The Health of the Earl de Grey and Ripon, Deputy Grand Master, the Provincial Grand Masters, past and present, and the rest of the Grand Officers." (The toast was very cordially received.)

Bro. Col. BOWYER, Prov. G. Master for Oxfordshire, said he rose in obedience to the call of the chairman, but he would not detain them long in returning thanks for the toast which had been so eloquently proposed by the chairman. It would be invidious on his part to speak of the great ability and kindness of the Deputy Grand Master, for in addition to his arduous labours in the Queen's service, he was always amongst them, and did all he could to promote the interests of Freemasonry and therefore it was with pleasure that he had to respond for the way in which the brethren had drunk his health. With regard to the Provincial Grand Masters, considering how few of them were present there that day, he had to speak with some modesty, but he would beg the brethren to consider that they had other avocations at home, and, though they were prevented from being present, their hearts were amongst them. He would also ask the brethren to consider the subscriptions received from the country, which showed to them that those Provincial Grand Masters were not wanting in the great feature of charity, which was their distinctive merit to those who might call upon them for their aid. With regard to the Past Provincial Grand Masters, he felt sure that they

deserved that response on their behalf, as they had never neglected their duties, but had done their best to promote the interests of Freemasonry. In conclusion, he returned thanks for the honour the brethren had conferred upon him in the way in which they had received the toast.

Song, Bro. Geo. Perren—"When thou wilt be my bride."

BRO. LORD DE TABLEY said: It was not the first time that he had had the honour to address an assembly met together on occasions similar to the present. He usually did so with considerable diffidence, but that time it was taken from him, when he remembered the toast he had to propose, which he felt sure would be acceptable wherever Freemasons were assembled together. The toast he had the honour to propose was the health of a brother in the Craft who did everything that he could, to do good to Freemasonry, and he exerted himself most ably in his office of Provincial Grand Master. He was there doing the arduous duty of that day, and he must say that he was most anxious to support their charities, for they were the brightest ornaments of the Craft, and the service he had rendered to them was the great inducement for him (Lord de Tabley) to come up from the country to be present on that occasion and to be amongst his supporters in the chair. Their excellent Chairman was highly esteemed in the Craft, and they had an evidence of it in the assembly he had the honour to address, for thirteen Stewards had come up from West Lancashire, whom he saw before him, to support their Chairman on that occasion. He proposed "The health of Sir Thomas Hesketth, Prov. Grand Master for West Lancashire." (The toast was cordially drank.)

The CHAIRMAN said—Brethren, I hardly know how to return thanks for the very kind manner in which you have received my health, and for the very flattering way in which my Bro. Lord De Tabley has brought it under the notice of the brethren present. You, brethren, have examined my merits through a magnifying glass, but, as regards my defects, you have looked at them through the other end of the telescope. I can only say that I will do my best for the advancement of our excellent charities, and all who are connected with them. Some months since Bro. Binckes, your Secretary, asked me to take the chair on this occasion, and then I told him that I would do my best, and I am much gratified to see such a number of brethren present here to-night; and if you will permit me to make a provincial allusion, I must say that I am particularly gratified in seeing present such a number of personal friends from West Lancashire. I hope this meeting to-night will be conducive to the augmentation of the funds, of which the institution stands so much in need, and of which you will hear more presently. I beg to thank you for the cordial way in which you have received my health.

After this the prizes were delivered, and the chairman addressed the meeting at considerable length in support of the institution, but, in consequence of the very crowded state of our columns, we must defer the rest of the report until next week.

The total amount of the subscriptions announced was £4,890, with six lists to come in.

METROPOLITAN.

MOUNT MORIAH LODGE (No. 34).—This very ancient lodge called a meeting of its members on the 27th ult., at the Freemasons' Hall, Great Queen-street, Bro. C. R. Roberts, W.M. Lodge being opened in due form, Bro. Artus, P.M. and Sec., read the minutes of the last meeting, which received confirmation, after which a ballot was taken for the admission of Bro

Spriggs (a former member of the lodge) as a joining member. The ballot being unanimous in his favour, he was declared elected. The ballot box then went round for the admission of two gentlemen for initiation, well and worthily recommended—viz., Mr. George W. North and Mr. W. Addis. The result was, as in the former case, unanimous. Upon that the candidates were introduced, and received the benefits of the first step in Freemasonry. Bro. Butler having shown proficiency in the first degree was rewarded by being received as a F.C. Bro. Hamilton, proving himself an expert Craftsman, was raised to the superlative degree of a Master Mason. The ceremonies were admirably performed. Lodge being closed, the brethren retired to an excellent dinner. Several speeches and songs were interspersed among the toasts. Bros. Absolon and Judkins, P.M., made admirable responses to the toasts with which they were connected, and want of space only prevents our inserting them. Bro. Spriggs sang the good old song, "The monks of old," Bro. Varley "Good St. Anthony," and Bro. Hamilton a patriotic song, each receiving thanks and well-merited applause. Among the visitors were Bros. J. Smith, P.G.P., and Dallas, W.M. (No. 192).—It may be interesting to our Masonic readers to know something about Mount Moriah, from which Lodge 34 takes its names. Mount Moriah stands just without Jerusalem, and is now crowned with the mosque of Omar, whose entrance has long been forbidden to the Christian, and kept sacred to the followers of Mahommed. It stands where the rude altar of Abraham rose nearly 4,000 years ago. The proud city has risen and fallen; beside it the generations of men come and gone, and whole dynasties of kings disappeared one after another; yet there it stands, as it stood in the wilderness, when it was trodden only by the wild beasts of the forest. Years after the Temple of King Solomon threw its sunbeams upon it, and the children of Israel paid their vows there. But it is still more memorable to masons on account of H. A.'s tomb.

LODGE OF JOPPA (No. 188).—This numerous and influential lodge held the usual monthly meeting at the Albion Tavern, Aldersgate-street, on Monday, the 2nd inst., the W.M., Bro. Dippenheim, presiding, well supported by his officers and a large number of brethren. Lodge being opened in due form, and the minutes of previous meeting confirmed, a ballot was taken for the initiation of the following gentlemen, who were candidates for the honour of Freemasonry—viz., Messrs. W. H. Hebb, Jose Piodella, and J. C. Thwaites. All being declared eligible for the privileges sought, they were admitted and impressively inducted to the Order. The only other business of importance was the raising of Bro. Lowenstein to the sublime degree of M.M. The ceremonies were given in a manner to elicit warm encomiums from all present. Bro. Dippenheim, the W.M., is following in the wake of those who have preceded him, and he is evidently showing at this early stage of his Mastership that the Lodge of Joppa will lose none of its prestige at his hands. Lodge being closed, the brethren adjourned to the banquet, well served by Bro. Jennings, the worthy manager. The W.M., after grace, gave the "Queen and Craft," making some elegant allusions to that illustrious lady, commenting upon her virtues as a Queen, wife, and mother. The National Anthem was then sung in beautiful style. The usual Masonic toasts followed, that of "Success to the Benevolent Fund of Joppa Lodge" being responded to by Bro. B. W. Aron, P.M. and V.P., who made an eloquent appeal on behalf of the fund, showing the brethren by reference to the past what good had resulted from that association with their lodge, several brethren over whom a black cloud had suddenly fallen were saved probably from severe affliction. It behoved every brother to subscribe—however small the sum—to this fund; it was laying up against the evil day; it was a slight sacrifice of present indulgence in case of future misfortunes. Bro. Eskell, the I.P.M., returned thanks for the P.M.'s. The visitors were Bros. B. H. Birchell, P.G.S.B. for Herefordshire; Simpson, P.M. 180; D. G. Berri, 27; J. Lowenstein, Eagle Lodge, Frankfurt; and Stack, W.M. 854. It would be injustice to conclude this notice without adverting to the musical arrangements, which were under the direction of the highly talented organist of the lodge, Bro. P. E. Van Noorden, assisted by Madame Barrington, who sang charmingly; Bro. Sydney, a member of the Joppa Lodge; and Master F. Solomon, who, though only fourteen years of age, perfectly astonished the brethren by his artistic singing. He possesses a liquid soprano voice, and well merited the ovation he received. We understand he is a grandson of Bro. Solomon, of Covent Garden, an old member of the Joppa

Lodge, and son of Bro. Charles Solomon, a well-known musician, and a member of this lodge.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this flourishing lodge was held on Tuesday, the 25th ult., at the Montpellier Tavern, Walworth, and the success which has attended it is somewhat extraordinary, for although it has been only nine months in existence, twenty-eight members have been initiated in it since its institution. Bro. Henry Thompson, W.M., presided; Bros. Pulford, S.W.; Margerison, J.W.; C. E. Thompson, Sec., and the other officers were present, besides several visitors. The lodge having been opened in due form, and with solemn prayer, the first business was to initiate Mr. J. Limeburn, Mr. John Harris, Mr. Alfred William Wright, Mr. Henry James Towers, and Mr. Charles Page, into the mysteries and privileges of ancient Freemasonry, that important rite being very carefully performed by the W.M. The next business was to pass Bros. Tonerzey, Higgins, and Wise to the second degree. The lodge was then opened in the second degree, when Bros. Herbert, Shepherd, Walklate, Farmer, and Butcher were raised to the sublime degree of M.M., the W.M. rendering that important ceremony in his usual impressive manner, and also giving the too often neglected traditional history. At the conclusion of the ceremony the different recipients expressed the great delight they had experienced in obtaining this superior degree in Freemasonry, and several visitors congratulated the W.M. on the very efficient manner in which he had gone through the ceremony of the sublime degree. The lodge was then closed, and the brethren adjourned to a splendid banquet, provided by Bro. Allatt, which gave great satisfaction. After the cloth was drawn, the usual formal toasts were given, and that of their newly-initiated brethren was responded to seriatim, all of them expressing the delight they felt in being admitted to the ancient and honorable Order of Freemasons. The health of the W.M. was also proposed, and in responding to it he congratulated the members on the success at which the lodge had advanced, for although their first meeting was held at the latter end of May, and they were supposed to meet only on alternate months, yet in that short time they had made great progress, for with that evening he had initiated the twenty-eighth candidate into Freemasonry, which spoke volumes for the esteem in which the Southern Star Lodge was held, and the desire that was manifested to become members of it. Some other toasts were given, and the evening was passed in the true spirit of Freemasonry.

PROVINCIAL.

DEVONSHIRE.

TOTNES (*Pleiades Lodge*, No. 710).—The regular monthly meeting was held at the Masonic Rooms, on Thursday, March 5th. At a quarter past six the lodge was opened by Bro. John Heath, W.M., assisted by Bros. John Marks, acting as S.W.; Wm. Oldrey, J.W.; Dr. Hopkins acting as I.P.M.; R. H. Watson, P.M. and Sec.; Pridham, S.D.; W. Cuming, J.D.; Wherry acting as I.G. The minutes of the previous meeting were read and confirmed. The ballot for a joining member was deferred for want of information respecting him, and as illness prevented his presence. Of the candidates for the 2nd and 3rd degrees only one presented himself, namely, Bro. J. Simmons, who, after examination, was entrusted and dismissed for preparation. The lodge having been opened in the 2nd degree, the candidate was readmitted and passed to the rank of F.C. by the W.M., at whose request Bro. Dr. Hopkins gave him the charge and the lecture explanatory of the tracing board. The lodge was closed in the 2nd degree. The acting I.P.M. introduced a resolution, of which due notice had been given, in order to define in the by-laws the manner of taking the ballot at the annual election of the W.M., and thus to prevent a difference of opinion such as arose on the last occasion; it was seconded, with a view to raise a discussion on the subject, by the J.W., and supported by Bro. the Rev. J. Powning, Chaplain; it was opposed by the W.M., J.W., and Sec., chiefly on the ground that it was not desirable to alter by-laws which had on the whole worked well. On being put to the vote, the motion was lost. No other business offering, the lodge was closed at half-past eight.

LANCASHIRE (WEST).

MANCHESTER—(*Affability Lodge*, No. 317).—The St. John's Festival meeting, held on Jan. 2nd, was very well attended. Previous to the banquet the installation of the W.M., Bro. Sydney Henson, took place, and the following officers for the year were appointed, the ceremony of investiture being performed by Bro. Hine, P.M., assisted by Bro. Baldwin, P.M., 76, &c.: Bros. J. A. Eastwood, S.W.; J. Laxton, J.W.; J. B. Webb, Sec.; Samuel Titmas, Treas.; John Bladon, S.D.; S. S. Fox, J.D.; John Phillips, I.G.; A. T. Coop, Registrar; Walmsley, Dir. of Cers.; Collard, Organist. At the banquet the usual loyal and Masonic toasts were given and responded to, and the evening was enlivened by the performances of an excellent glee party, under the direction of Bro. Dumville. The first meeting under the direction of the new W.M., Bro. Sydney Henson, was held on Feb. 6, when, in addition to the ordinary monthly business, Bro. A. J. Johnson, jun., P.M., presented the report of the Benevolent Fund Committee, wherein it was recommended that the lodge should establish a permanent benevolent fund for the use of brethren in distress, more particularly those brethren who may have been members of this lodge. The further consideration of the subject was postponed. The balance-sheet for the past year was presented, and received the sanction of the lodge. The second lodge meeting called upon the authority of Bro. Sydney Henson, W.M., was held on Thursday last, March 6. There was nothing of special interest to report beyond the fact that it is intended to hold a *soiree* after the ordinary business on the next lodge night in April; and that among the visitors who honoured the lodge with their company, the brethren of Affability had the pleasure of welcoming Bro. Smith, P.G. Steward of the Grand Lodge of England, and P.M. of several lodges. As an indication of the estimation in which Freemasonry is held in this district, I may mention that there were three new propositions for initiation.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—This lodge held its regular monthly meeting at the Freemasons' Hall, on Wednesday, the 4th inst., under the presidency of Bro. W. Kelly, W.M., D. Prov. G.M., the following officers being present:—Bros. Leonard A. Clarke, I.P.M.; W. Wear, P.M. and Treas.; Edwin Gosling, S.W.; E. W. S. Stanley, J.W.; C. Stretton, Sec.; T. Thorpe, S.D.; O. Burton, I.G., and others. Visitors:—Bros. Brewin, P. Prov. S.G.W., P.M.; Toller, J.W.; Sculthorpe, Sec.; J. C. Clarke, S.D.; Bithrey and Partridge, John of Gaunt Lodge (No. 523). The lodge having been opened and the minutes of the previous meeting having been read and confirmed, a ballot was taken for Mr. Edwin John Crow, which was unanimous in his favour, and being in attendance he was initiated into the Order, after which the W.M. gave the lecture on the tracing board, and the charge. There being no further business the lodge was closed, and the brethren adjourned to refreshment.

SCOTLAND.

GLASGOW.

GLASGOW.—*Thistle and Rose Lodge* (No. 73).—The 110th anniversary of this lodge was celebrated with great *éclat* in the Tontine Hotel, Glasgow, on the 27th ult. The chair was occupied by Bro. MacRobert, the respected R.W.M. of the lodge, supported by Bros. Lieut.-Col. Campbell, of Rlythwood, Prov. G.M. for Renfrewshire East; Alexander Strathern, Sheriff-Substitute of Lanarkshire, senior member of the Thistle and Rose Lodge; and other eminent brethren in this and neighbouring provinces. After a plentiful repast the Chairman congratulated the brethren on the success of their present festival, and in being honoured by the presence of so many distinguished brethren, who, in the midst of their numerous engagements, were ever foremost in advancing the cause of Freemasonry in the west of Scotland. He concluded by proposing the toast of "The Queen and Craft," which was received in true Masonic style. The next toast was "The Three Grand Lodges of England, Ireland, and Scotland," and was replied to by Bro. Lieut.-Col. Campbell. Bro. Sheriff Strathern, in proposing the next toast—"The Army, Navy, and Volunteers"—took occasion to remark that while the army and navy were ever ready at their posts to protect the interests and guard the honour of their

country, there was one branch of the service—a banding of some seven years' growth, which had now assumed the most gigantic proportions, and which, although as yet untried in the in the sterner realities of war, would, he was sure, whenever called upon, display those faculties which must ever be dominant in an educated body of men such as the volunteers. The toast was replied to by Bro. Lieut.-Col. Campbell. Other toasts followed, and were duly honoured; and, an assembly kept up to an early hour, auspiciously terminated the festive proceedings.

[A melancholy interest is attached to this *réunion*, in consequence of the sudden death of Bro. Sheriff Strathern, on the afternoon of Sunday, the 1st inst., from a shock of apoplexy, with which he was seized on the 28th ult. (the day after the festival above referred to), and which so completely prostrated him that he gradually sank until he expired about half-past 3 on Sunday afternoon last. In the obituary notice on another page we give a sketch of the career of the esteemed and distinguished brother who has just been removed from amongst us, "without warning and without an hour to say farewell."—ED., F.M.]

CHANNEL ISLANDS.

JERSEY.

LODGE LA CESARRE (No. 590).

At the regular meeting, held in the Masonic Temple, on Dec. 26th, 1867, the lodge was opened in the 1st degree by Bro. John Durell, W.M., assisted by Bros. A. Viel, S.W.; G. Renouf, J.W.; A. Schmitt, P.M. and Sec.; J. T. Du Jardin, P.M.; H. L. Manuel, P.M.; Ph. Binet, P.M.; Le Goupillot, Treas.; J. Oatley Past, W. and I.G.; and about thirty other members.

After the confirmation of the minutes, Bro. Manuel laid before the meeting a statement in reference to the efforts to raise a sum of money, under the title of "The Exploration Fund of Palestine," which is under the patronage of her Majesty the Queen, its object being to supply means for researches among the Holy Places. This important task has been committed to Captain Warren, of the Engineers, who, by aid of the funds placed at his disposal, has already obtained important results at Jerusalem. However, it is to be feared, continued Bro. Manuel, that these works, which are especially interesting to Freemasons, may be interrupted for want of pecuniary means to carry them on. This skilful, talented, and devoted investigator has lately made an appeal to all generous hearts, earnestly entreating them to afford him help, in order that he may bring to a favourable result the laborious enterprise, which must in the highest degree interest the Christian world in general, but more particularly those who belong to the Masonic Institution, which has reason to be proud of its connection with the ancient brethren who assisted in the construction of the Temple of King Solomon. Consequently they have a legitimate and laudable desire to know whether discoveries can be made as to remains connected with the time-honoured Craft which may be covered beneath the ruins. Finally, Bro. Manuel proposed that a grant of three guineas be made from the funds of the lodge for the promotion of the object.

Bro. Du Jardin seconded the proposition, and adduced in its support numerous arguments as lucid in expression as they were serious in import.

The Secretary also spoke in its favour, clearly demonstrating, by solid proofs drawn from history, that the undertaking must in every point of view interest all who possess the least regard for archaeology, a science which is now daily receiving development and revealing to us mysteries which have lain revealed from periods the most remote.

The W.M. and other brethren expressed opinions in accordance with those of the proposer, urging the satisfaction which the members would derive, by the contribution of their mite, from having assisted the efforts of noble and enterprising men, whose object it is to add to the stock of human knowledge.

On being put to the vote, the resolution was carried unanimously.

No other business offered except the proposition of two gentlemen for initiation at the next meeting.

The first meeting of the new year was held on Jan. 30. The lodge was opened in the 1st degree by Bro. Durell, W.M. assisted by Bros. Viel, S.W.; G. Renouf, J.W.; A. Schmitt,

F.M. and Sec.; J. Oatley, I.G.; Ph. Binet, P.M.; J. T. Du Jardin, P.M.; J. Amy, Ph. Starck, F. E. de Veuille, Ph. Oules, and about twenty other members. Among the visitors were Bros. J. F. Draper, P.M. 243; W. H. Long, W.M. 958; Ph. Blampied, &c.

The minutes of the previous meeting were read and confirmed. A ballot was taken for George Romeril, and afterwards for George Marie, jun., as candidates for initiation, which was in each case unanimously favourable, ample evidence having been afforded by many brethren as to their character and conduct. With the usual ceremonies they were therefore admitted to a participation in the privileges of the Order by the W.M., who also gave the usual charge, Bro. Oatley explaining the symbolism of the working tools of the degree. The labours were brought to a close at an early hour, no other business offering except the proposition of the son of an old member for initiation.

A special meeting was held at the Masonic Temple on Feb. 21st. The W.M., Bro. J. Durell, opened the proceedings in the customary form, in the presence of Bros. A. Viel, S.W.; G. Renouf, J.W.; A. Schmitt, P.M. and Sec.; N. Le Goupillot, Treas.; J. Oatley, I.G.; C. Le Sueur, P.M.; E. Le Geyt, J. T. Du Jardin, P.M.; F. Esnouf, J. Amy Ph. Oules, and about fifteen others. Among the visitors were Bros. W. T. Pugsley, P.M. 245; J. F. Draper, P.M. 243; W. H. Long, W.M. 958; Capt. G. R. Chevalier, 87th Regt.; G. Rogers, 1,003, and many others.

A letter was read, to which were attached the names of Bros. A. Schmitt, P.M., and Sec. C. Le Sueur, P.M., and J. W. Buesnel, requesting the W.M. to call a special meeting in order to initiate two gentlemen residing in France, the one at St. Servan, the other at Rennes, giving a personal assurance of their eligibility in point of habits, character, and social position, and alleging the difficulty of their attendance at the regular meeting in the ensuing week in consequence of their foreign domicile, as a reason for holding an extraordinary meeting for the purpose.

The proposers, who were present, verbally endorsed all that they had expressed in writing in reference to the two gentlemen, and ample testimony in their favour was also given by many other members.

The W.M. proceeded to the ballot, and this being favourable, Messrs. Ph. G. Buesnel and E. R. Meuard were duly admitted to the first degree in Freemasonry with the customary ceremonies by the W.M. Bro. Oatley explained the uses and application of the working tools. The two candidates expressed their intention to become subscribing members of the lodge.

At the request of the W.M., Bro. F. J. Amy delivered an admirable and eloquent address, full of instruction and generous ideas, which could not fail to penetrate the hearts of all his hearers. His words, expressive of sublime truths, descriptive of the excellences of our institution, and of its real tendency, were received with well-merited applause by the brethren present, affording good evidence of the impression produced by them, and this was supplemented by a unanimous vote on the proposition of Bro. Du Jardin, seconded by the Secretary, that a copy of the address be inserted in the minute-book.

The only other business transacted was in consequence of an announcement by the Secretary that an esteemed brother, J. T. Moss, had suffered a great calamity by the death of his wife. A deputation was appointed to wait upon him on behalf of the lodge, and to express deep sympathy with him and his family under their bereavement.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—An emergency meeting of this lodge was held on the evening of Monday, the 24th ult., for the purpose of initiating Captain Brown and Mr. Carroll, both of the 66th, a detachment of which regiment is at present quartered in this island. The number of brethren present was unusually large. Amongst them were Bros. Gallienne, D. Prov. G.M.; W. H. Martin, W.M., in the chair; J. B. Gardner, S.W.; J. S. Glencross, J.W.; J. Millington, S.D.; J. Turton, J.D.; Parker, I.G.; Hutchinson, Treas.; Sarohet, Sec.; Mauger, Tyles; Stickland, P.M.; W. H. Muntz, Lucas, Clarke, Sparrow, P.M.; Cohen, Guilbert, I.P.M.; Nicolle, Smithard, P.M.; Willcocks, P.M.; and Garland. The following visitors amongst others were also present: Bros. Dawson, 243; Dudley, Battey, and Sheills, 66th Regt.; Porter, 243; and Smythson, P.M., 168. The lodge was opened at seven

o'clock punctually by the W.M., and the evening's work was at once commenced. Captain Brown was first, and after him Mr. Carroll was duly initiated into Freemasonry as Entered Apprentices. The ceremony of initiation was well worked by the W.M. and his officers, the charge being given to the two newly initiated brothers by Bro. Gallienne, P. Prov. D.G.M. Bro. Thomas Churchouse kindly presided at the harmonium, assisted by Bro. Churchouse, P.M. There being no further business the lodge was closed in solemn prayer, and the brethren retired for refreshment. During the evening, which was spent in a very pleasant and harmonious manner, a printed copy of the verses underneath was presented to every brother at the table by the author, Bro. Joseph A. Horner, 862, and afterwards well sung by Bro. Smythson, P.M. 168. The verses were written and dedicated to the brethren of Doyle's lodge, as a souvenir of a pleasant visit to Guernsey. Bro. Horner has sojourned in this island during the winter months, and has been a constant and most welcome visitor at Doyle's Lodge. He leaves now with a sincere wish on the part of every brother with whom he has become acquainted, that his trip to France may bring to him completely restored health, and for his future welfare in general.

DOYLE'S LODGE OF FELLOWSHIP.

Written and Dedicated to the Brethren, as a Souvenir of a Pleasant Visit to Guernsey,

BY BRO. JOSEPH A. HORNER.

First on roll of Masonry,
Province of *La Belle Guernsey*,
In the Craft the brethren toil—
Three cheers for the Lodge of Doyle!

Worthy Masons every one,
Faithfully the work is done;
None will e'er our banners soil—
Three cheers for the Lodge of Doyle!

Brave Sir John and great Napier,
Craftsmen good once laboured here,
Nor from duty did recoil—
Three cheers for the Lodge of Doyle!

Stand aside, all ye who dare
Slander Masonry so fair;
Brethren shall your falsehoods foil—
Three cheers for the Lodge of Doyle!

Happy bond of brotherhood,
Binding men of every blood;
Naught its beauty e'er shall spoil—
Three cheers for the Lodge of Doyle!

Still for aye its name shall be
Purest pledge of unity;
Ne'er shall angry passions boil—
Three cheers for the Lodge of Doyle!

Brighter yet in each decade,
Never shall its virtues fade;
Ever blest with priestly oil—
Three cheers for the Lodge of Doyle!

Round the earth the circle winds,
Linking firmly noble minds
By this telegraphic coil—
Three cheers for the Lodge of Doyle!

ROYAL ARCH.

METROPOLITAN.

BELGRAVE CHAPTER (No. 749).—The regular convocation of this flourishing chapter was held at Anderton's Hotel, Fleet-street, on the 28th ult., at half-past five o'clock, present: Comps. W. Ough, Assist. G. Purst., M.E.Z.; H. Garrod, H.; C. Bond, J.; William Bourne, E.; George Pym, Acting N.; H. Johnson, M.D., P.S.; George William Porter, 1st Assist. Soj.; S. Homewood, 2nd Assist. Soj.; Thomas E. Edwards, M.D.; William Johnson, Edmund William Mackney, William Watson, G.S.L.; A. Lefeber, H. Finch, Charles Tuckett, Henry Watkinson, J. Zahenadorf, H. Hester, and many other Comps., including Comp. J. Smith, P.G.P. The minutes of the last convocation having been read and confirmed, and the two can-

didates for exaltation not being present, the chapter proceeded to the ballot for officers for the ensuing year, which proved unanimous in every candidate, as follows: H. Garrod, M.E.Z.; C. Bond, H.; Dr. Johnson, J.; William Bourns, Scribe E.; Geo. Pymm, Scribe N.; George William Porter, P.S.; after which a jewel was unanimously voted to Comp. W. Ough, Assist. G. Purst., for the excellent manner in which he had gone through the duties of the chair during his year of office. This being all the business, the chapter was closed in due form, and the companions repaired to the banquet-room, when thirty-four sat down. After the usual loyal and Masonic toasts had been disposed of, Comp. J. Smith, P.G.P., in reply to the toasts of the officers of the Grand Chapter, past and present, congratulated the Belgrave Chapter, for the unprecedented success that had attended it, at the close of the first year of its existence, he said it gave him great pleasure to be there that night to see such a company, as he had the honour of being present at the consecration, and could only say that it was due to the whole of the officers from their incessant exertions to congratulate them upon the successful results of their labours. Comp. Garrod then made an earnest appeal to the companions on behalf of their Janitor, who had that morning lost the loving companion of his life. It is needless to say that the companions showed their appreciation of his services to them, by most handsomely responding to the appeal. During the evening some excellent harmony from our talented Comp. E. W. Mackney, G. Pymm, C. Bond, H. Hester, and several others, tended to make it an evening to be remembered by all present.

ROSE OF DENMARK CHAPTER (975).—The installation meeting of this young but distinguished chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 7th inst. Comp. Hubbard, M.E.Z., opened the chapter, assisted by several qualified companions, and after the confirmation of the minutes a conclave of installed First Principals was formed under the direction of Comp. R. W. Little, P.Z., who then installed Comp. Terry as M.E.Z., and inducted Comp. Pendlebury (Z. 1,056), into the chair of H. The new Z. then installed Comp. W. F. Smith as J., and on the re-admission of the companions the following were invested as officers for the year ensuing:—Comps. Little, E.; Powell, N.; Buss, Treas.; Turner, P.S.; Tanner, 1st A.S.; Price, 2nd A.S.; Dodd, Dir. of Cers.; and Gurney, W.S. The new officers then most efficiently exalted Bros. J. G. Marsh, P.M. 28, W.M. 192, and H. Lloyd, 223, into the mysterious degree of the H.R.A. A P.Z.'s jewel voted by the Chapter, was presented to Comp. Hubbard, the retiring Z., and the companions individually further contributed to confer upon that esteemed companion an additional token of regard, in the shape of a collar and silver jewel. The proceedings at the banquet which succeeded labour, were of a most harmonious character, and the new M.E.Z. proved himself a worthy successor of the able chiefs who had preceded him in the chair. Among other members present were Comps. Brett, P.Z.; the father of the chapter, and now the foremost Royal Arch Mason in England; Quilty, Allman, Frickenhaus, Banks, Hartley, Walford, and Davis. Visitors:—Comps. W. C. Barlow, Z. 174; W. Ough, Assist. G. Purst., Z. 749; J. Cockburn, Z. 820, W. Watson, P.Z. 25; F. Walters, P.Z. 73; and G. S. States, P.Z. 742, all of whom expressed themselves highly pleased with the working, and with the hospitality afforded to them.

YORKSHIRE (NORTH AND EAST).

HULL.—Ancient York Conclave of Redemption.—At a meeting of this encampment, held on Thursday, the 28th ult., there were present, Sir Knts. F. Jackson, E. Commander; J. F. Holden, 1st Capt.; J. Brooke, 2nd Capt.; W. Reynolds, Reg.; G. Hardy, Expert; W. W. Batty, Herald; W. E. Dixon, Capt. of Lines; W. Johnson, Equerry; C. J. Bannister, P.G.C., P.E.C.; G. Williamson, P.E.C.; A. E. Hargrove, J. Fowler, C. Pool, J. Ward, T. Lutz, H. Vise, W. H. Nalto, Turner, Cooper, &c. The encampment having been opened in ancient form, the ballot box was prepared for Comp. Long, who was unanimously accepted as a candidate for the Order. Comps. Smith and Long being in attendance were then admitted and regularly installed, invested, and proclaimed Knights Templar, and members of this encampment. After which, hearty good wishes having been expressed, the encampment closed in ancient form. A priory of the Order of Knights of Malta was then opened by P.E.P. Sir Knt. Reynolds, five Sir Knights were admitted to the Order.

MARK MASONRY.

YORKSHIRE (NORTH AND EAST).

HULL.—Minerva Lodge of Mark Masters (No. 12).—At a meeting of this lodge held on Monday evening, the 2nd inst., in the Masonic Hall, Prince-street, there were present, Bro. J. F. Holden, W.M.; J. N. Scherling, S.W.; J. Walker, J.W.; W. Reynolds, P.M., Sec.; J. Thompson, M.O.; H. Haigh, S.O.; R. T. Vivian, J.O.; J. Linwood, S.D.; J. H. Eimes, J.D.; G. Hardy, Dir. of Cers.; J. W. Stephenson, Org.; J. Burn, Steward; W. Tassym, I.G.; T. Sanderson and J. Faulkner, Tylers; B. Jacobs, M. C. Peck, and S. Moseley, P.M.'s; C. Pool, H. Vise, R. N. Harker, J. Norton, W. Johnson, B. S. Oates, W. Drury, W. E. Dixon, J. Brownridge, C. A. Dreyer, W. E. Woolf. Visitors:—Bro. T. Sissons, P.M.; J. D. Holmes, and J. C. Armitage. The lodge having been opened in due form the minutes of the last meeting were read and confirmed. The ballot box was then prepared for thirteen candidates, all of whom were unanimously accepted. Bros. Dige, Week, Longstaff, Todd, Walliker, Stephenson, Sissons, Haberland, Cohen, and Haigh, being in attendance, were then admitted and regularly advanced to the honourable degree by the W.M., assisted by Bro. Peck, P.M., and the Dir. of Cers. One candidate was then proposed for ballot at the next meeting, when, hearty good wishes having been expressed, the lodge was closed in due form and with solemn prayer. The brethren afterwards adjourned to refreshment, and spent the remainder of the evening in harmony, parting at half-past ten o'clock.

RED CROSS KNIGHTS OF CONSTANTINE.

METROPOLITAN.

TRIENNIAL ASSEMBLY OF THE GENERAL GRAND CONCLAVE.—The first triennial meeting of this body (since its revival) was held on the 6th inst., at the Freemasons' Tavern. The lines were formed at five o'clock, under the direction of Sir Knt. Dr. Vincent W. Bate, as acting Grand Marshall, assisted by Sir Knts. Dr. S. E. Clarke, G. Prefect, and G. R. Woodman, M.D., commanding divisions, and several evolutions peculiar to the Order were then performed under the able direction of the Marshall, who formerly held a high position in the Red Cross Order at New York. On the arrival of the Right Hon. the Lord Kenlis, M. Ill. G. Sovereign, being announced, the Knights formed the arch of steel, and his lordship entered in a procession, composed as follows:—Sir Knts. T. Wescombe, G. Herald, and J. Trickett, C.E., Inspector General for Kent, as Herald; G. Powell, G. Sword Bearer; the Lord Kenlis, G.S.; J. G. Marsh, G. Architect; R. W. Little, G. Rec.; W. H. Hubbard, G. Treas.; E. Busher, G. Senior General; and the Rev. T. F. Ravenshaw, G. High Prelate. During this period Sir Knt. H. Parker, G.O., officiated with his usual ability at the harmonium. His lordship having inspected the lines, the conclave was formally opened by the acting Grand Marshal. The G. Recorder then read the report of the executive committee, in which the progress of the Order during the past three years was reviewed, and to which was appended a clear statement of the accounts, by which there appeared a balance to the credit of the general fund of £50 6s. 3d., exclusive of £7 16s. received for the G. Almoner's fund—the latter amount being small in consequence of several conclaves not having yet completed their first year of existence, when returns will doubtless be received to augment the amount stated. The thanks of the committee were specially conveyed in the report to those members, by whose untiring exertions the affairs of the Order had, in so short a period, been brought to such a satisfactory position—services which, to quote the words of the report, are "the more landable inasmuch as none of these officers receive any salary or gratuity whatever for their onerous labours in the cause." Upon motion duly made and seconded, the report was unanimously received and adopted. The next business being the election of a Grand Sovereign for the ensuing three years, Sir Knt. Lord Kenlis retired, when it was proposed, seconded, and carried unanimously that his lordship be re-elected to that high office for the period named. The G. Sovereign was then re-introduced, and Sir Knt. Ravenshaw, the Grand Prelate, having enquired if he accepted the office to which he had been re-elected, his lordship expressed his great pleasure in complying with the wishes of the Knights, and the G. Recorder then proceeded with the enthronement cere-

monv, after which the Herald proclaimed that "the Right Hon. Thomas Lord Kenlis, Her Majesty's High Sheriff for the County of Westmoreland, &c., is duly enthroned as Sovereign of the Order for the ensuing three years." The Knights then marched past the Sovereign's throne, with banners displayed and sword drawn, saluting as they passed—appropriate music being played during this period. The G. High Prelate then pronounced the blessing, and an anthem concluded the ceremony of enthronement. The election of three Past Sovereigns as members of the Almoner's Fund Committee, then took place, when Sir Knts. Hubbard, Walters, and Clarke were chosen. Sir Knt. E. Busher, G.S.G., then rose and said he thought it would be a graceful compliment to pay to Sir Knt. Little, their Recorder, to send him as Steward to the anniversary festival of the Freemasons' Girls' School in May next, at which their noble Sovereign, Lord Kenlis, was about to preside, and further to present Sir Knt. Little with a life governorship out of the funds of the Order, which they were all glad to learn were in such a flourishing condition. Every one present knew that Sir Knt. Little worked *con amore*, but he (Sir Knt. Busher) thought it would be an appropriate opportunity to mark in some degree their sense of the Recorder's services. It would also be a tribute of respect to support the noble lord in the chair, and, above all, it would be an earnest of their desire to promote the prosperity of one of those great Charities, of which English Freemasons had such good reason to be proud. Several members having risen to second the proposition, and Sir Knt. Walters, amongst others, giving it his hearty support as a step in the right direction. The G. Sovereign said Sir Knt. Busher's proposal seemed to commend itself so thoroughly to the full assembly he saw around him, that he (Lord Kenlis) need hardly ask in the usual way for assent or dissent. Sir Knt. Busher's resolution was then carried by acclamation, and Sir Knt. Little briefly expressed his high appreciation of the good feeling evinced towards him by the Knights. The grand conclave was then closed in due form, and his lordship the G. Sov. proceeded to the banquet hall, escorted by the festival Stewards, under whose direction the Knights were properly placed. The Board of Stewards comprised the following influential members:—M.E. Sir Knt. F. M. Williams, M.P.; G. Eusebius, President; W. H. Hubbard, Treas.; the Earl of Jersey, J.G.G. for the G. Council; G. Powell, G.S.B.; S. E. Clarke, G.P. for the Senate; D. G. Berri; J. Coutta, for the College of Viceroy; J. G. Marsh, G. Architect; J. S. Charlton, for the Premier Conclave; T. Wescombe, G.H.; T. Cubitt, for the Plantagenet (No. 2); R. Gurney, A. Thompson, for the Rose and Lily (No. 3); Capt. J. W. C. Whitbread, Inspector General for Suffolk, for the Rose of England (No. 4); Capt. H. Barber, for the Phoenix (No. 5); W. F. N. Quilty, M.P.S., and H. C. Levander, M.A., for the Roman Eagle (No. 6). In addition to the members of the Grand Council and the Stewards, the Premier Conclave was represented by Sir Knts. G. Powell, M.P.S.; J. Trickett, H.P.; E. Prince, W. P. Applebee, and G. Kenning; the Plantagenet by Sir Knt. J. Brett, P. Sov.; the Rose and Lily by Sir Knt. F. Walters, M.P.S.; Clarke, V.E.; C. A. Cottebrune, H.P.; G. T. Noyes, T. F. Giles, and J. McKiernan; the Roman Eagle by Sir Knts. G. R. Woodman, S.G.; Rev. W. B. Church, H.P.; H. Allman, S.B.; H. Geddes, Herald; J. Weaver, Org.; V. W. Bate, P. Sov.; H. Tanner, Treas.; S. Foxall, C. Haigh, J. Stone, A. Frickenhaus, W. Hurlstone, W. C. Barlow, W. A. Barrett, &c. Comp. J. Gilbert acted as Sentinel to the conclave. During the evening the noble chairman gave the following toasts, "The Queen," "The Prince and Princess of Wales, and the rest of the Royal Family," "The Grand Eusebius and rest of the Council," "Success to the Order in general, and to each Conclave in particular," and "The Stewards." Sir Knt. Little proposed "The Health of Lord Kenlis," which was received with enthusiasm, and his lordship expressed his great gratification at the entire success of the meeting. The noble chairman left about ten o'clock, after which the chair was occupied by Sir Knt. Busher, G.S.G. The musical arrangements reflected the highest credit upon Sir Knt. Parker, G.O., and Sir Knt. Marsh also received great praise for his spirited rendering of the National Anthem, "Kathleen Mavourneen," and other appropriate songs.

ROMAN EAGLE CONCLAVE (No. 6).—The ceremony of inaugurating and dedicating this new and flourishing conclave was performed with great success on the 22nd ult., at Anderton's Hotel, Fleet-street, but owing to a misapprehension that one of the Knights present would report the proceeding no account has hitherto appeared. We may now briefly state that in addition

to twenty-seven members previously installed as founders, the following brethren were duly constituted Knights of the Order viz., Bros. H. Marks, Lodge of Antiquity (No. 20), Chatham; N. Lake, Mount Lebanon, 73; S. Foxall, Crystal Palace, 742 Sydenham; W. Battye, P.M. St. Thomas's, 142; A. Perrot United Pilgrims, 607; M. Ohren, J.W. Grand Masters, 1 and 33, &c.; C. Haigh, Rose of Denmark; and A. H. Morton, Whittington, 872. The installation ceremony was well worked by Sir Knt. Marsh, and Sir Knt. Little performed the solemn rite of inauguration, assisted by Sir Knt. Dr. Clarke, as Marshal, and J. Weaver as Organist; between thirty and forty Knights being present. The new officers are Sir Knts. Quilty, M.P.S.; H. C. Levander, M.A., V.E.; G. R. Woodman, M.D., S.G.; C. H. R. Harrison, M.D., J.G.; Rev. W. B. Church, M.A., H.P.; H. Tanner, Treas.; A. A. Pendlebury, Recorder; J. Read, Prefect; H. Allman, S.B.; H. Geddes, Herald; Gilbert, Sentinel; Weaver, Org.; Frickenhaus and Alment, Stewards; W. Battye, W. Hurlstone, and Allman, Permanent Council. Sir Knts. Little, Brett, and Weaver were elected honorary members. The visitors present were:—Sir Knts. H. G. Buss, G.H.A.; J. G. Marsh, G.A.; W. H. Hubbard, G.T.; S. E. Clarke, M.D., G. Prefect; T. Wescombe, G. Herald; and Cook, No. 2. Amongst the other members present we noticed Sir Knts. J. Brett, C. E. Thompson, Dr. W. C. Lucey, W. C. Barlow, J. Tunka, J. Stone, G. Smith, &c. A most enjoyable evening was spent under the presidency of M.P.S. Quilty, agreeably diversified by the musical talents of Sir Knts. Weaver, Perrot, Marsh, &c., and by speeches from Sir Knts. Buss, Little, Hubbard, and other prominent members of the Order.

CORNWALL.

TRURO.—Phoenix Conclave (No. 5).—The inauguration of this new conclave took place at the Masonic Rooms, High Cross, on Friday, the 6th inst. After the formal dedication Sir Knt. W. Tweedy, the M.P. Sov. (who had previously been duly enthroned at the Premier Conclave in London) took his place in the East, and assisted by Sir Knts. Capt. H. Barber, V.E.; W. J. Hughan, P. Sov.; W. A. Treloar, &c., very ably installed seven brethren as Knights of the Order. He then appointed or invested his officers as follows:—Sir Knts. Capt. H. Barber, V.E. (nominated in the charter); T. Chirgwin, S.G.; W. H. Jenkins, J.G.; S. Holloway, H.P.; T. Solomon (Mayor of Truro) Treas.; W. J. Hughan, P. Sov., Recorder; W. J. Johns, Prefect; W. A. Treloar, S.B.; E. H. Hawke, junr., Herald; and W. Rooks, Sentinel. Sir Knt. Hughan then proposed for ballot at the next assembly, Sir Knt. R. W. Little, G. Recorder, as a member *ad vitam*. The Red Cross Banner which waves so proudly in the East, is therefore now uplifted in the west of England, and under the auspices of Sir Knts. F. M. Williams, M.P., the distinguished G.V.E. and Inspector General for Cornwall; W. Tweedy, M.P.S.; H. Barber, V.E.; and W. J. Hughan, the talented Recorder of the Phoenix Conclave, the ancient standard of Christian chivalry, formerly upheld by the father and uncle of our gracious Queen, will long continue to be cherished by the leal and loyal men of Cornwall's ancient duchy. The Right Hon. the Lord Kenlis, M. Ill. Sov., has conferred the Grand Cross upon Sir Knt. Hughan, as a honorarium for that excellent brother's exertions for the extension of the Order, and in recognition of his labours generally in the cause of Freemasonry.

Obituary.

DEATH OF BRO. ALEXANDER STRATHERN, SENIOR SHERIFF SUBSTITUTE FOR LANARKSHIRE.

Again has the destroying angel been amongst our bright band! Another link has just been severed from the chain of eminent Scotchmen, who, as Freemasons, have reflected a lustre upon our ancient Order, by the sudden death, on the afternoon of the 1st inst., of Bro. Alexander Strathern, Senior Sheriff Substitute for Lanarkshire, and whom it will be remembered by our readers, unsuccessfully competed against Bro. Captain Speirs, M.P., in the recent contest for the Prov. G. Mastership of Glasgow.

To those who were in the habit of frequently meeting the lamented deceased,—whose whole appearance be-

tokened that of a man in the pride of life, and in possession of a remarkably robust constitution,—this sudden visitation will come forcibly to remind us “that in the midst of life we are in death;” moreover, it was only on the Thursday evening preceding his death that the lamented brother, apparently then in excellent health and spirits, was present, and took a prominent part at the annual festival of the lodge Thistle and Rose (his mother lodge), as reported in another page.

On Friday morning, the 28th ult., he attended his chambers as usual, and was engaged for three hours or so in taking a proof. About one o'clock he stopped, complaining of headache and sickness; and communicated with Bro. Sheriff Bell, who at once advised him to give up work for the day, and to go home and take medicine. Acting upon this advice, he got into a cab and was driven home; but on arriving at the house he was barely able to ascend the steps. Assisted by members of his family he managed, however, to make his way upstairs to a bedroom; and almost immediately after getting into bed he was seized with a severe shock of apoplexy, which completely prostrated him, the only signs of life being occasional movements of his limbs. Subsequently, however, paralysis of the whole system manifested itself, and he gradually sank, and expired about half-past three o'clock on Sunday afternoon, the 1st inst. Drs. Lyon and Fleming were in constant attendance from Friday, but from the first entertained slight hopes of the sufferer's recovery.

Bro. Strathern was born in the parish of Dunlop, Ayrshire, in April, 1816, and consequently had not quite completed his fifty-second year; he was a very old Master Mason; he was initiated in the Thistle and Rose Lodge, Glasgow, on the 12th May, 1834 (the lodge meetings were at that time held at 29, East Clyde-street, and the lodge number was 68, instead of as at present 73, on the roll of the Grand Lodge of Scotland).

The lodge Thistle and Rose has not only the honour of being the mother lodge of our deceased brother, but the name of “Strathern” is particularly associated with it, as we find by the lodge records that the father of the deceased sheriff, Bro. Robert Strathern, filled for two years the office of Treasurer to the lodge, and a brother of the deceased sheriff, Bro. Fairley Brisbane Strathern, was admitted to the privileges of Freemasonry in the house of his father, Bro. Robert Strathern, on the 4th of February, 1835.

Bro. Sheriff Strathern never, however, held office in his mother lodge, which he appears to have left, and joined the Thistle Lodge, Glasgow (now No. 87, and of which Thomas Paton is the R.W.M.), of which he was affiliated as an honorary member on the 29th November, 1836, upon the occasion of a deputation from the Thistle Lodge, going to Edinburgh and attending the centenary festival of the Grand Lodge of Scotland, at which we believe our deceased brother was present. In the same month of November, 1836, we find the father and brother of the deceased also affiliated in the lodge Thistle. The records of the lodge show that our deceased brother was appointed Senior Warden of the Thistle Lodge on the 13th of December, 1836, and that he continued to be, for some time thereafter, a very active and useful member; we find his name frequently occurring as introducing and vouching for candidates holding a respectable position in society who were initiated or affiliated in the Thistle Lodge. The lamented deceased was also a Royal Arch Mason, and took an active part in establishing the Glasgow R.A. Chapter (No. 50).

Passing over the earlier portion of the loyal career of our deceased brother, we find him first officiating as a sheriff-substitute at Airdrie, from 1857 to 1859, and in the latter year he was removed to Glasgow, with the appointment of Junior Sheriff-Substitute, which he creditably filled up to the death last year of Bro. Sir Archibald Alison, *Bart.*, when Bro. Strathern was promoted to the position of Senior Sheriff-Substitute, pre-

viously held by Bro. Sheriff Bell, who now fills the office held by the late Sir Archibald Alison.

Our deceased brother, in spite of his heavy official duties, found opportunities for the indulgence of the literary tastes for which he was eminent; he was an ardent bibliographer, and possessed, we understand, a library, perhaps unequalled by any private library in the city, for rare editions and valuable works.

Bro. Strathern also rendered good service to the Glasgow Archæological Society, of which he was a prominent member, manifesting as he did a keen relish for antiquarian research.

Bro. Strathern was twice married, first to Miss Crawford, who died in 1846; and second, in 1861, to Miss Miller, daughter of Mr. Robert Miller, of Belvidere. By his first wife he had five children, all of whom survive; and by second wife four, one of whom, however, has died.

We cannot perhaps more appropriately close this brief notice of the death of Bro. Alexander Strathern, than by quoting the words of Bro. Sheriff Bell when addressing his court upon the calamity that had just befallen them. Bro. Bell said: “His kindly affability was unfailing, whilst his admirable common sense and extensive legal attainment were the best guarantees for the soundness of his decisions. He held with extreme credit to himself, and with complete satisfaction to the community, the second position in this court; and ever since I have had the honour of holding the first, I have received from him an amount of cordial support and assistance which I can never forget. He needs no praise from me; for he had most worthily gained for himself universal respect and esteem. There is no inhabitant of the city who will not mourn his removal from the midst of us, and who will not feel the deepest sympathy with those more nearly and dearly connected with him, who stood by his death-bed and saw the inevitable blow.”

THE FUNERAL OF BRO. SHERIFF STRATHERN.

The mortal remains of our lamented deceased brother were consigned on Saturday afternoon, the 7th inst., to their last resting-place in the Glasgow Necropolis. As was to have been anticipated, the funeral partook of a public character. At the residence of the deceased in Kew Terrace there assembled the Lord Provost, several of the magistrates and leading civic functionaries; the Sheriff and Sheriff Clerk of the county, the Sheriff-Substitutes, and the principal officials connected with their administration; a deputation from the Faculty of Procurators, and a number of well known citizens who had enjoyed the late Sheriff's private friendship. A religious service was conducted by Dr. Macduff and Dr. Jamieson; after which the funeral procession was formed outside, and started for the place of interment shortly after two o'clock. First went the hearse, preceded by six ushers, drawn by four horses, and escorted by a posse of the city police. Three carriages followed, containing the relatives of the deceased, and after these a body of sheriff officers on foot. Next came Sheriff Bell's carriage, followed by that of the Lord Provost, and about twenty other vehicles conveying the company above referred to. A detachment of county constables brought up the rear.

The Masonic body who had mustered for the purpose of taking part in the funeral procession, assembled at the Burnbank Drill Hall, Great Western-road.

Bro. Robert Robb, Provincial Grand Mareschal, mounted, marshalled the procession in the following order:—

The Provincial Grand Lodge of Glasgow represented by the following R.W. brethren, viz.: Bros. James Steel, Prov. G.J.W., as acting Prov. G.M.; James Wallace, Prov. G.J.D., as acting Sub. Prov. G.M.; the Rev. G. S. Burns, Prov. G. Chap.; W. Smith, Prov. G. Sec.; James Leith, Prov. G. Dir. of Cers.; James Gillies, Prov. G.S.B.; J. Balfour, Prov. G.I.G.; and the following brethren as acting Prov. G. office-bearers, viz.: Bros. T. McRobert, R.W.M. 73, as Prov. G.S.W.; Thomas Paton, R.W.M. 87,

as Prov. G.J.W.; Forrest, R.W.M. 20 (Lesmahagow), as Prov. G.S.D.; Nimmo, Prov. G. Architect; Clugston, Prov. G. Steward; Robert Burns Thompson (a grandson of Scotia's Bard) Prov. G. Bible Bearer.

Representatives hailing from sister Grand Lodges: Bro. Stonier Leigh, P. Sec. 531, Hartlepool, &c., and Bro. James Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow.

Deputations from daughter lodges of the Glasgow Province, No. 3 *bis*. St. John's; 4, Kilwinning; 27, St. Mungo; 73, Thistle and Rose (the deputation from this, the mother lodge of the deceased, was a very strong one); 102, St. Mark; 103, Union and Crown; 117, St. Mary, Partick; 128, St. John, Shettleston; 178, Scotia; 219, Star; 275, Shamrock and Thistle; 332, Union; 333, St. George; 354, Caledonian Railway; 362, St. Clair; 408, Clyde; 413, Athole; 419, Neptune; 437, Govandale; 440, Robert Burns, Baillieston; 441, Glasgow; 465, St. Andrew.

Deputations from lodges of sister provinces, as under Nos. 88, and 166, Airdrie; 135, Tarbolton; and 458, Busby.

Despite the heavy rain which fell up to the time of the starting of the procession there could not have been less than some four hundred brethren in the ranks, and it is due to the Airdrie brethren to say that they turned out in very respectable numbers, animated by a desire to pay a last tribute of respect to the memory of the eminent deceased brother whom it will be remembered was upon his appointment as a Sheriff-Substitute first stationed at Airdrie,—where he is warmly remembered, not merely amongst the Craft, but by the inhabitants of the locality generally, as an earnest, industrious and painstaking local judge.

As the funeral cortege approached the Drill Hall, the Masonic body formed in the order above stated, marched out from the hall, and, wheeling round to the right, formed the van of the procession until reaching the north-eastern corner of the Necropolis, when the brethren formed open ranks, between which the funeral cortege passed. The pall-bearers were two sons and two brothers of the deceased; Mr. Penn, his brother-in-law, and Messrs. Crawford and Howatt.

DEATH OF BRO. JAMES THOMSON, OF KILBANK, LANARK.

The death of this brother, a Freemason of seventy-five years standing, on the 13th ult., in the ninety-seventh year of his age, severs one of the few remaining links between this and a bygone generation. Born in the old house of Kilbank, beside "Wallace's Tower," on the banks of the Clyde, a couple of miles below Lanark, a district rich in natural beauty and in historical associations, he lived there almost a century, and died in the more modern house within a few yards of the spot where he was born. He was the youngest and longest-lived of a family of nine children remarkable for longevity, their united ages amounting to 720 years, being an average of eighty years to each life.

An elder of the Parish church of Lesmahagow during the greater part of his lifetime, he was in his younger days a leading man in parochial and other local affairs, and as a sturdy Liberal in politics, when Liberalism was not so popular as it has since become, he was famous in some of the long bygone election contests. Retaining all his faculties to the last, his conversation was a great treat. A man of mature years during the stormy period of the French Revolution of 1789-93, a contemporary of Burns, and in his youth intimate with many themselves then of great age—his clear and vigorous memory recalled scenes and events of his own time, as well as those of still remoter days which he had from eye-witnesses, and which to the present and even to a previous generation are as a page of history.

As a Freemason of seventy-five years' standing, we should presume that through a wide district he must

have been the father of the Craft. He remembered having seen many surrounding estates sold for hundreds which he has since seen sold for as many thousands.

Up till quite recently Bro. Thompson, in good old patriarchal fashion, personally conducted the unfailing morning and evening devotions at which old and young of every degree within the bounds of his authority had to appear. Hospitable and charitable to a degree, it may be truly said of him, as of the "good old country gentleman,"

"That while he feasted all the great
He ne'er forgot the small."

He was remarkable for his good nature, and for a serenity of temper which nothing could disturb. After an ailment of three days' duration, this good old man departed this life without a struggle, respected and beloved to the last by all who had the pleasure of his acquaintance. Kilbank, the name of his estate, a name by which he was much better known than by his own, is now, it is understood, to be sold.

WILTSHIRE.

DEATH OF BRO. I. H. SHEPPARD, OF SWINDON.

This worthy and highly respected brother, one of the oldest inhabitants of Swindon—and probably the oldest Freemason in the province of Wilts,—died on the 18th ult., full of years and honour.

Bro. Sheppard was born in the year 1777, and was consequently in his ninety-first year. For the last fifty years he had been the leading man in the town, being associated with every undertaking of benefit to the inhabitants, whether public or private. He especially interested himself in the building of the new church, and was a staunch supporter of Swindon market.

Bro. Sheppard was initiated at Devizes on the third of May, 1817, becoming a member of the Devizes Lodge. He did not remain in the Devizes Lodge long, before he applied, in company with several other brethren, for a warrant to open a lodge at Swindon, which was consecrated on the first of May, 1818. The whole of those brethren who had applied for the warrant have passed away, and latterly the only remaining two were Bro. R. Withers, of Morden, and the deceased gentleman.

He was also one of those who accompanied the late Duke of Sussex, on his Royal Highness attending to consecrate the then new Masonic Hall, in the city of Bath, on the 23d of September, 1819. After filling several important offices in connection with the Craft, the brethren, as a mark of their high esteem for him, elected him on the 27th October, 1827, as Provincial Grand Treasurer for Wilts, which office he continued to hold till 1864, when increasing age and infirmities obliged him to relinquish it, and he was succeeded by the present Provincial Grand Treasurer, Bro. S. Wittey, of Devizes, P. Prov. S.G.W. for Wilts.

A numerous body of brethren followed the deceased to his last resting-place.

REVIEWS.

The Freemasons' Calendar for the Province of London-derry and Donegal for the year 1868. London, Bro. R. SPENCER, 26, Great Queen-street.

We have received from the compiler a copy of the above-named calendar, which the brethren of the two provinces—to which it specially refers—cannot fail to find exceedingly useful to them.

With the exception of three instances, all the officers of every lodge, chapter, and encampment, are given also place and time of meeting and address of Secretary. The fees to be paid for initiation, affiliation, and the amount of annual subscription are also stated.

A diary of lodge meetings, with blank page for memoranda against each month precedes the information referred to above. The compiler states that it is intended to continue this calendar annually.

The profits will be devoted to the Masonic institutions. We heartily wish it success.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 21st, 1868.

TUESDAY, 17th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 18th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, etc., FOR THE WEEK ENDING MARCH 21st, 1868.

MONDAY, March 16th.—Lodges:—Grand Masters, 1, Freemasons' Hall. British, 8, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford row. Chapter:—Prudence, 12, Ship and Turtle Tavern, Leadenhall-street.

TUESDAY, March 17th.—Board of General Purposes at 3. Lodges:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Salisbury, 435, 7, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horns' Tavern, Kennington. Chapter:—Mount Sinai, 19, Anderson's Hotel, Fleet-street.

WEDNESDAY, March 28th.—Lodge of Benevolence at 7. Lodges:—Royal York Lodge of Perseverance, 7, Freemasons' Hall. United Mariners, 30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Orntched Friars. Oak, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson, 700, Masonic Hall, William-street, Woolwich. Maybury, 969, Freemasons' Hall. Marquis of Dalhousie, 1, 159, Freemasons' Hall. Chapter:—Westminster and Keystone, 10, Freemasons' Hall.

THURSDAY, March 19th.—House Com. Female School at 4. Lodges:—Globe, 23, Freemasons' Hall. Constitutional, 55, Ship and Turtle Tavern, Leadenhall-street. St. Mary's, 63, Freemasons' Hall. Temperance, White Swan Tavern, High-street, Deptford. Manchester, 179, Anderson's Hotel, Fleet-street. South Norwood, 1, 139, Goat-house Hotel, South Norwood.

FRIDAY, March 20th.—Lodges:—Friendship, 6, Willis's Rooms, King-street, St. James's. Middlesex, 143, Albion Tavern, Aldersgate-street. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. Chapters:—St. George's, 5, Freemasons' Hall. Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

SATURDAY, March 21st.—Lodge:—Panmure, 715, George Hotel, Aldermanbury.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On reference to our advertising columns it will be seen that the next meeting of the committee of the "May Testimonial Fund" will be held at Bro. Todd's, the George Hotel, Aldermanbury, on Monday next, at four o'clock. Donations continue to be received by the Treasurer, Bro. Ledger, at the *Eva* office; Bro. Beard, Hon. Sec., 10, Basinghall-street; and by the committee.

MASONIC LIFEBOAT FUND.

The following contributions have been promised—Bro. Edwin Vaughan Morgan, of Unity Lodge, No. 89, £1 1s.; Bro. F. A. Rochussen, of Britannic Lodge, No. 33, £1 1s.

TO CORRESPONDENTS.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MILES.—The P.E. Lodge ought to make good to you, now that you have obtained an English certificate, the position assigned to you in 1859, upon the payment of your subscription for the intervening years, and make a return of your name to Grand Lodge. This seems to be the most equitable way of dealing with the question at issue. As to the other question we do not understand to what you refer, when you state that a fresh warrant has been issued. Re-state the matter.

D.C.L.—You are evidently wrong upon your own showing. You have no right or privileges. The W.M. has the sole power, authority, and control.

X.Y.Z.—The W.M. may, pursuant to the provisions contained in the "Book of Constitutions," remove the lodge from the present place of meeting to some other, without the consent or authority of the Prov. G. Lodge or the Prov. G.M. being first had or obtained. You are advised to read the "Book of Constitutions" on this subject.

P.—The lodge in question is not a provincial lodge, nor is it to be found amongst the Metropolitan or London lodges given in the Official Calendar for 1868, published by authority of Grand Lodge. It, and some other lodges, are in that respect like Mahomet's coffin, neither Metropolitan or Provincial, but suspended between the two, without possessing the rights and privileges of either, and the members of those lodges rarely, if ever, received in Masonic preferment in Grand Lodge.

K.T.—We entirely agree with you as to the necessity for uniformity in the practice for mourning in Masonic lodges. It certainly is the practice—and the practice has been sanctioned—for a member of a lodge to put on mourning; and it is most generally worn over the rosette, or level on the apron, and over the jewels and bullion of other parts of the Masonic attire.

L.L.D.—We are much obliged for your offer to bring the Masonic Lifeboat Fund before the lodges in your province. We believe that in Yorkshire West and Lancashire East, as also in one of the west of England provinces a similar movement is to be made. We agree with you that it is not creditable to English Freemasons that so deserving a movement should so long hang fire.

P., J. L., R. S.—We shall be obliged to you for the promised information at your earliest convenience.

Z., C.—There were several Masonic lodges under the English Constitution, formerly working on the Island of Sicily, and some years ago we saw some of the furniture of a Masonic lodge in Messina, and were then told, not further back than the year 1830, at least two lodges were working in Sicily: one in Messina, the other probably in Palermo or Catania.

R. Y.—It seems to be a hopeless effort to obtain replies to letters addressed to the Masonic body referred to by you. No doubt such conduct is discreditable, and likely to bring the heads of the existing body into disrepute, and so damage the Order.

T.J.S. (Croydon).—Many thanks for your contributions. They shall not be overlooked.

ERRATA.—In last No.—St. John's Lodge (No. 279), page 151, 2nd col., 11th line from bottom—for "Goodwin" read "Godwin."

A. W. (Carlisle).—Your correspondence will be inserted in our next.

T. M. C.—Your communication shall receive an early insertion.

LONDON, SATURDAY, MARCH 21, 1868.

LE GRAND-ORIENT DE FRANCE.

The Cosmopolitanism of Freemasonry renders it desirable that members of the Craft should be made acquainted, as far as possible, with the progress and working of the Order in foreign countries. We have, therefore, thought that some remarks on the present position of Masonry in France would not be uninteresting to our readers.

There are in France two Great Masonic authorities; viz., "Le Grand-Orient de France, Suprême Conseil pour la France et les Possessions Françaises," and the "Suprême Conseil du Rite Ecossais Ancien et Accepté." Between these two powers there has been and still exists great contention. The Grand-Orient is, however, much more extensive than the Suprême Conseil, and it is, moreover, the recognised Masonic Body in the Grand Lodges of Great Britain. It is hoped that, ere many years are passed, the unsatisfactory rivalry between the associations we have named may be ended, and that the Grand-Orient may become the sole centre of the Masonic hierarchy in France. This is most devoutly to be desired by all true Craftsmen, for at present there exist many things which bring discredit on our Order, and which are utterly opposed to the spirit of brotherhood, which is the basis of all true Masonry. As a case in point we may mention the fact that when a number of persons in Jersey wished to form a French lodge and were refused a charter by the Grand-Orient, which properly referred them to the English lodges working in the island, those individuals applied to the Suprême Conseil, and had no difficulty in obtaining a charter from that body. It will be seen, therefore, that the Grand-Orient works in harmony with the Grand Lodge of England, whilst the Suprême Conseil preserves what our French brethren would denominate a separate and distinct "autonomy." The Grand-Orient consists of nearly 400 lodges, chapters, and consistories, whilst the Suprême Conseil has less than 100 lodges and chapters affiliated to it.

It is beyond our limits to go into the details of the history of the Grand-Orient, nor do we think that it would be profitable to our readers. It is undoubtedly the fact that Freemasonry has never yet had fair play in France; and, although Napoleon III. is himself a Mason, he has not

scrupled to interfere with his brethren in a manner which to English Masons will appear equally strange and perplexing. On the 9th of January, 1852, Prince Lucien Murat, son of King Joachim Murat of Naples, and cousin of the present French Emperor, was elected Grand Master by the "Assemblée Générale du Grand-Orient." At this time the brethren were in dread of a decree of suppression or suspension, and they thought by electing Prince Murat to conciliate the Emperor. Our brother Jouaust in his great work, the *Histoire du Grand-Orient de France*, which is now before us, says, quaintly enough, that the Masons sought "un protecteur par la nomination d'un Grand Master assez haut placé près du chef de l'Etat pour servir de garant à la Maçonnerie contre ses préventions." From 1852 to 1861 Prince Murat occupied the Grand Chair, but at the latter date he had to retire in consequence, it is believed, of the jealousy of the Emperor at the influence and favour which his cousin derived from his connexion with the Freemasons. In 1862, His Excellency Marshal Magnan was appointed Grand Master by Imperial decree, and remained in office until 1865, when the brethren were permitted to elect the present Grand Master, General Mellinet. To English brethren who are accustomed to regard their Masonic lodges as places where for a while they may cast aside all sectarianism and political contention, these proceedings will appear exceedingly curious. But probably our brother Napoleon III. has not forgotten that, in 1848, the Grand-Orient presented an address to the Provisional Government, in which, while admitting that they were not a political organization, they expressed their sympathies "pour le grand mouvement national et social" which the Revolution had inaugurated; reminding the "Citoyens Ministres" that "Les Francs-Maçons ont porté de tout temps sur leur bannière ces mots *Liberté, Egalité, Fraternité*," and assuring the Government that they admired "the courage with which you have accepted the grand and difficult mission to found upon a solid basis the liberty and the happiness of the people," and that "40,000 French Masons with one heart and one spirit promise you here their help to achieve happily the great work so gloriously commenced." The presentation of such an address by the Masonic body was, in our judgment, not only injudicious, but a positive violation of the universal canon of Masonic law, and we cannot but think that those who

sanctioned it must now feel that they thereby proved themselves false to their Order. It is not for us to write for or against republican, royal, or imperial principles; for, happily, Freemasons are, as a body, above political strife; and, if we number Napoleon III. and the King of Prussia amongst us, we can also point to Garibaldi and Victor Hugo as notable brethren. We trust that the experience of the past will in future teach our French brethren to consistently avoid politics. Probably the mistake of 1848 was the work of only a few restless spirits who, in the disorganized state of the Order, had obtained place and power to which they were not entitled. We believe the great body of French Masons are men of whom we may be proud, and in recent years they have conducted their affairs with remarkable discretion and ability. General Mellinet, the Grand Master, is considered an able man, and is generally liked. Although not much known in England, he is a Knight Commander of the Bath, and fought with great bravery in the Crimean and Italian wars.

The Conseil, or governing body, of the Grand-Orient is composed of 33 members, elected by the Assemblée Generale of the Order from among its members. A member of the Conseil must be at least 30 years old. The members are elected for three years by the majority of votes, and a certain number retire each year, being eligible for re-election. The Grand-Orient is composed as follows:—

1st. Of all the presidents or delegates of the affiliated lodges.

2nd. Of the Grand Masters.

3rd. Of the Council of the Order.

The Deputy Grand Masters and the Grand Officers are permitted to attend, but only *avec voix consultative*, unless they are otherwise qualified for seats in the Assemblée. Each *atelier*, or lodge, may, in default of its President, elect another delegate, but this must be done at a meeting specially convened for the purpose. The delegate must be above 30 years of age, and have belonged to the lodge which elects him for at least one year.

The Grand Master names to the Assemblée each year the following Grand Officers, who take rank accordingly:—

1st. Un Premier Surveillant.

2nd. Un Deuxième Surveillant.

3rd. Un Orateur.

4th. Un Secrétaire.

5th. Un Premier Experte.

6th. Un Deuxième Experte.

7th. Un Hospitalier.

8th and 9th. Deux Maîtres des Cérémonies.

The *Surveillants* are, in point of fact, Senior and Junior Grand Wardens and the Experts are Senior and Junior Grand Deacons. The Orator is an officer who is unknown in English Masonry, and he is charged with the guardianship of the constitution and of the statutes and general laws of the Order. Any point of Masonic law which may arise in the debates of the Assemblée is referred to his judgment, and he is "authorised to give his conclusions without his reasons for the same" an exceedingly wise regulation, as it will be in the recollection of our readers that a celebrated English judge was thought a great legal authority until he was induced to explain the reasons which had led him to pass a curious opinion in a certain case, when the reasons were found to be so silly that his lordship was henceforth consigned to the paradise of fools. The offices of Secretary, Hospitalier, and Master of Ceremonies, sufficiently explain their own character.

The Freemasons of France are able, if they wish, to take the whole 33 degrees of Masonry, the Grand-Orient recognising them all, and being consequently less exclusive than the Grand Lodge of England. The three higher degrees are regulated by *Le Grand Collège des Rites*, which is composed of 33 Masons of the thirty-third degree, and including, *ex officio*, the Grand Master and two Deputy Grand Masters of the Grand-Orient. The Secretary-General of the Grand-Orient is also secretary to the Grand College of Rites. The following are the names of the officers of the Grand College, who are elected annually on St. Andrew's Day:—

1st. Sovereign Grand Commander.

2nd. First Lieutenant Grand Commander.

3rd. Second Lieutenant Grand Commander.

4th. Minister of State.

5th. Grand Chancellor and Secretary.

6th. Grand Hospitalier.

7th. Grand Keeper of the Seals and Stamps.

8th. Grand Master of Ceremonies.

9th. Grand Captain.

10th. Grand Standard Bearer.

The members of the Grand College of Rites do not, in virtue of their high position, hold any prerogative in the Assemblée of the Grand-Orient.

The thirty-three degrees of French Masonry are divided under the Scottish rite into seven classes: The first class is composed of *lodges*; the second, third, fourth, and fifth classes meet in *chapters*; the 6th class, and the 28th, 29th, and 30th degree are convoked in *councils*; the 31st degree is summoned as a *tribunal*; the 32nd degree sits as *consistory*; and the 33rd degree form the *Suprême Conseil*.

The thirty-three degrees are, in consequence of their facilities, much easier of attainment than in England, and the gradation of the degrees is precise and regular. At no distant date the attitude of the Grand Lodge of England with reference to this matter will have to be again considered, and without believing that the French system would necessarily work well with us, we think that some simple and effective means of regulating the higher degrees might be adopted.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 204.)

BOOK II.—CHAPTER VI.—(contd.)

The Sub Marshal, Standard Bearer, Farrier (a most important character in the Middle Ages), Cook and Preceptor of the coast of Acre, were elected from the serving brethren. They were also often Preceptors of Houses, and placed over the various estates and farms as stewards. Acre being the seaport at which all the shipments of the Order to and from Europe took place, the Preceptory there was an office of toil, and required a person well acquainted with commercial business to manage it. It was thus unsuitable for a Knight, and, consequently, fell to the care of a serving brother of experience and eminence.

The Turcopilar commanded the light horse, and was under the direction of the Marshal. He was allowed four horses.

The Guardian of the Chapel had the care of the portable chapel, and the vessels of the Altar. In the field the Templars had always such a chapel. It was a round tent, and pitched in the centre of the Templars' encampment. The brethren surrounded it, for the double reason of protecting it carefully, and the more easily of attending divine service. In this chapel was carried the wood of the True Cross.

Retired from the world, says Michaud, the Templars had no other country but Jerusalem, no other family but that of Jesus Christ. Wealth, evils, and dangers, were all in common amongst them; one will, one spirit, directed all their actions and all their thoughts; all were united in one house, which appeared to be inhabited but by one man. They lived in great austerity, and the severer their discipline became, the stronger appeared the bonds by which it enchained their hearts and their wills. Arms formed their only decoration; precious stones were never seen upon their persons; and in their houses, for ornaments, abounded lances, bucklers, swords, and standards taken from the infidel. They feared neither the number nor the fury of their foes, proud to conquer, happy to die for Jesus Christ, believing victory or death proceeded direct from God. In spite of the weight of their armour, nothing could exceed the rapidity with which they passed to places the most distant. At the same time, they were to be found fighting in Egypt, on the Euphrates, and on the Orontes, and only left these, their customary theatres of victory, to threaten the principality of Damascus or some city of Arabia.

The battle-field was the delight of the Templars. To fly from the presence of a foe, however unequal the fight, was the height of dishonour: to abandon a friend, or to retire before an enemy, an action equally infamous in the sight of God and man. Thus the principle of honour took the place of discipline, and made them terrible in the sight of an enemy. In battle, their close ranks their lofty stature, their war horses covered with steel like themselves, overthrew and scattered like chaff before the wind the hordes of Saracens. In every part of Palestine they were to be found, recognising no law but victory, and asking only of their officers pre-eminent examples of valour. They did not wait for the approach of an enemy; they went forth to meet them without any attempt at concealment, and whatever might be the disparity in number, attacked and put to flight hosts, or fell, man by man, in the combat. They were the guardians of the Holy Cross, and on the march formed the vanguard of the army, while the Hospitallers formed the rear. In the field, the Templars formed the right wing, and the Hospitallers the left. At the call of the Marshal, the Templars mounted, and proceeded at a walk or small trot on their march, which, on account of the heat of Palestine, took place at night, the Standard

Bearer preceding them with a banner. At a halt, the Marshal selected a place for his own tent, and the chapel containing the Holy Cross. He then cried, "Pitch your tents, O, Brethren in the name of God!" The tents were pitched around the chapel, without the ropes. No brother was permitted to go beyond hearing of the war cry, or to visit anyone but the Hospitallers, if their tents were pitched near. The Prior of the province selected the camp ground, the Marshal assigned the different quarters and appointed the Knights Preceptors.

When the battle commenced, the Marshal unfurled the standard in the name of God, and appointed from five to ten Knights to surround and guard it. One of these he made a Knight Preceptor, whose duty it was to keep beside him with a banner furled on a spear, so that if the one borne by himself should be torn or destroyed, he might display it. If the Marshal should be wounded or slain, this Knight Preceptor bore the standard in his stead. No one was to lower a banner, or thrust with it, for fear of causing confusion. No brother was to go beyond the defence of the banner; but if he saw a Christian in imminent danger, he might hasten to his relief, but was to return to his place as speedily as possible. Should the Christians be defeated, the Templars were not to leave the field so long as the Beauseant flew, under the penalty of being expelled the Order; and should no Temple standard be seen, they were then to join the Hospitallers or some other Christian force. If no Christian banner appeared at all, they were then to retreat as best they could. The Templars, in the event of defeat, were either taken prisoner or slain, for they seldom condescended to retreat before the enemy, choosing to die rather than to suffer defeat. By the laws of the Order, no one taken prisoner could be ransomed for anything more valuable than a girdle, a knife, or some such trifle. Captivity was thus, in the case of a Templar, the certainty of death, and that generally of the cruellest description.

BOOK II.—CHAPTER VII.

The chapter-general of the Order was composed of all the dignitaries and the Knights who could attend, and the place of holding it was fixed by the Master. Every brother was permitted to be present as a spectator, but only the proper mem-

bers were allowed to speak. Laws and regulations were made or confirmed in the chapter-general, the great officers appointed, and the visitors to the provinces chosen. A chapter-general was seldom held, and during the intervals of meeting the powers of the Order were exercised by the Chapter of Jerusalem. This chapter was composed of the Master, the chief dignitaries, the provincial Priors, and such Knights as the Master might invite, along with his two assistants. This gave the Master great power in spite of the restrictions put upon his office, as he could, by inviting his friends, contrive to carry matters as he pleased. This chapter appointed the visitors. When chapters-general were held in Europe, the place of meeting was the Temple at Paris. To these chapters the Prior or Master of England was always summoned.

Each province had a general and ordinary chapter, and every preceptory and great house of the Order had the latter, which was presided over by the Preceptor. The business of the ordinary chapters was the reception of new brethren, and the making up of quarrels among the members, who, being soldiers, could not fail to have constant disputes. Every question was settled by the votes of the meeting.

Chapter lix., states that it was not compulsory that all the brothers should be called in every instance to the council, but those only whom the Master should know to be circumspect and fit to give advice. When, however, important matters were to be treated of, such as the granting of land of the fraternity, or when the thing debated affected the Order itself, or when a brother was to be received, then it was fit that the whole society should be called together, if such was the pleasure of the Grand Master. When the advice of the common chapter was heard, the Master was to do that which in the circumstances he considered the best and most useful.

The proceedings of an ordinary chapter were as follows:—

Each brother, as he entered the chapel, took off his cap, unless he was bald, and made the sign of the cross. When the members of the chapter were assembled, the Grand Master rose, saying, "Rise up, my beloved brethren, and beseech the Lord our God that His holy grace may be upon us this day." The Knights then repeated in secret the *Pater Noster*, and the chaplain said a prayer. Search was then made to see if any one not

belonging to the Order was present, and any one guilty of such an offence was very severely punished. The strictest secrecy was enjoined as to the time of the meeting and the transactions of the chapter. The Grand Master then delivered a discourse, exhorting the brethren to amendment of life, during which no one on any pretence was allowed to quit the chapel. If any one had any offences to confess, on this discourse being ended, he went up to the Master, and kneeling at his feet, confessed the same. He then retired out of sight and hearing of the chapter, and the opinion of the Knights was taken in regard to his fault and its punishment. Punishment immediately ensued, it being generally some blows from a scourge or girdle. The sick were not punished till after their recovery. Any Knight could impeach another, and while the impeachment was under consideration, both accuser and accused retired. If the impeachment was found valid, the impeacher received the thanks of the chapter; but if false, he was severely punished. A false accusation was often punished by death or expulsion from the Order. The discipline was severe in the extreme. For a light offence the Templar was withdrawn from the companionship of his fellows, and not permitted to eat at the same table with them; for graver offences, in addition to this, he was deprived of his lodging and compelled to sleep with the beasts in the open court. Adam de Valaincourt, who quitted the Order, struck by remorse, desired to return to it again; but before this was granted he was compelled to eat for a year with the dogs, to fast four days in the week on bread and water, and every Sunday to present himself naked in the church before the High Altar and receive chastisement from the hands of the officiating priest. But even sterner punishment was awarded in the case of Sir Walter le Bachelor, Grand Preceptor of Ireland, guilty of misconduct and disobedience to the Master. This Knight was confined eight weeks in the penitential cell, in the Temple, London, where finally he was starved to death, not having confessed his fault. He was buried at morning's dawn by two brethren, John de Stoke and Randolph de Barton, without the habit of the Order, and not in the cemetery of the brethren, because he was considered to be excommunicated. This was done in pursuance of a statute of the Templars, to the effect, that any one who should privily make away with the property of the Order, and did not confess his fault,

'should be considered as excommunicated.' The penitential cell, which is still to be seen in the Temple, London, is formed within the thick wall of the church. It is four feet six inches long, and two feet six inches wide, and so narrow and small that a grown person cannot lie down in it. Two small apertures afforded light and air to the captive, and one of these looked eastward towards the High Altar, so that the brother might have the consolation of religion. Brethren were confined here, that, by the chastisement of their bodies their souls might escape from the eternal prison of hell. Chapter lxviii. of the rule referred to punishment, care to be taken that no brother, powerful or weak, strong or feeble, desirous of exalting himself, becoming proud by degrees, or defending his own fault, should remain unchastened. If he showed a disposition to amend, a stricter system of correction was to be added; but if by godly admonition and earnest reasoning he would not be amended, but would go on more and more lifting himself up with pride, then he was to be cast out of the holy flock in obedience to the words of the apostle, "Take away evil from among you." "It is necessary," continues the rule, "that from the society of the faithful brethren the dying sheep be removed. But let the Master, who ought to hold the staff and rod in his hand, that is to say, the staff that he may support the infirmities of the weak, and the rod that he may, with the zeal of rectitude, strike down the vices of delinquents; let him study with the counsel of the patriarch, and with spiritual circumspection, to act, so that, as blessed Maximus sayeth, 'The sinner be not encouraged by easy lenity, nor hardened in his iniquity by immoderate severity.'"

After mass was sung, the Grand Master explained a further portion of the statutes, and exhorted all present to live suitably thereto. He then said, "Beloved brethren, we may now close our chapter, for praise be to God, all is well; and may God and our dear Lady grant that it may so continue, and goodness be every day increased. Beloved brethren, ye must know how it is with pardon in our chapter, and who has not part therein. Know then, that those have no part either in the pardon of our chapter, or in the other good works of the chapter, who live as they should not who depart from the righteousness of the Order, who do not acknowledge their offences and do penance in the mode prescribed by the Order, who treat the alms of the Order as their own pro-

perty, or in any other way contrary to law, and squander them in an unrighteous, scandalous, and foolish manner. But those who honestly acknowledge their faults, and conceal nothing out of shame or fear of the punishment of the Order, and are right sorry for their transgressions, have a large share in the forgiveness of our chapter and in the good works which take place in our Order. And to such, in virtue of my authority, I dispense forgiveness in the name of God and our dear Lady, in the names of the Apostles Peter and Paul, of our father the Pope, and of you all who have given me authority, and pray to God that, according to his mercy, He will for the merits of His mother, and of himself and all the saints, forgive you your sins as He forgave the famous Mary Magdalene. I on my own account, implore the forgiveness of those to whom I may have given offence or done injury unwittingly. I pray for peace to the Church, to the Holy Kingdom of Jerusalem, for the Order and all its houses and people, for the brethren and sisters of the Order, and for its living and dead benefactors. Finally, I pray for the repose of the souls of the dead, who wait for the mercy of God, especially for those near and dear to us, for the souls of our fathers, mothers, sisters, brothers, kinsmen, and kinswomen, and all those who lie buried in the Temple grounds." The Chaplain, if present, repeated the Confiteor, in which all joined, and pronounced absolution. If no Chaplain was present, each brother repeated a Pater and an Ave, and so the chapter ended.

When a Knight, either from old age or wounds received in battle, became incapable of entering actively into the duties of the Order, he retired to some chapter house, and there spent the remainder of his days. In councils, however, these old Knights were listened to with marked attention, their opinions being based upon experience and sound acquaintance with the rules of the Order; and they were ever treated with great respect, and are constantly mentioned in the records of the Templars as Prodomes, or good men. When a Templar died, he was dressed in his habit, his legs crossed, in imitation of the posture of our Lord when hanging on the Cross, placed in a wooden coffin, and buried. The burial took place at midnight, with the most solemn ceremonies.

Masses were after afterwards said for the repose of his soul, and his arms were given back to the marshal, while his clothes were placed at the disposal of the draper for distribution among the poor.

The rule of the Order minutely directs the manner in which the domestic affairs were to be conducted. (Chapter 8.) The Templars were to take their meals together in one common hall, or refectory, where, if their wants could not be made known by signs, they were quietly and privately to ask for what they wanted. If the thing required was not to be found, they were directed to seek it with all gentleness, and with submission and reverence to the board, in remembrance of the words of the apostle, "Eat thy bread in silence," and in emulation of the Psalmist, who says, "I have set a watch upon my mouth," that is, "I have communed with myself, that I may not offend with my tongue," that is, "I have guarded my mouth, that I may not speak evil. (Chapter 9.) Sacred reading was always to take place at dinner and supper, for "if we love the Lord, we ought anxiously to long for, and we ought to hear with most earnest attention his wholesome words and precepts. (Chapter 11.) Two and two were to eat together, that the one might have his eye upon the other.

(To be continued.)

MASONIC NOTES AND QUERIES.

LODGE BUSINESS.

Ought the ordinary business of a lodge to be conducted in the second and third degree, or only in the first?—††.

ENGLISH FREEMASONRY AND CHRISTIANITY.

A correspondent, "R. W. B.," neighbourhood of York, desires that I should set down my notions of Freemasonry in relation to Christianity. Communications to the *Freemasons' Magazine*, abundantly show these notions. I subjoin a list of all the communications made on this subject exclusively, and of all the others in which anything occurs on the subject incidentally, and I have interspersed a few passages that may possibly save my correspondent the labour of a research, which the state of his health, I regret to learn, will hardly permit. List of communications:—"Religion of English Freemasonry." "The Religion of English Freemasonry is Christianity, with toleration in the lodge of all other religions which recognise a Supreme Being, the Great Architect of the Universe," vol. xiii., p. 349.—"The Lodge in English Freemasonry." "In our English Freemasonry I consider the Lodge essentially a Christian Temple," vol. xiv., p. 89.—"Christianity and English Freemasonry," *Ibid.*, p. 391-427.—"A Motto for Modern English Freemasonry." "A Fitting Motto, in my judgment, is Christianity and Natural Religion," vol. xvii., p. 487.—See the same volume, p. 168, "Religion of the English Freemason." It is there stated, from the manuscript book in my collec-

tion, called "Freemasons' Table Talk," that "from the third century to the end of the seventeenth century the English Freemason was always a Christian."—See further in connection with this subject the following communications:—"True Freemasonry and Pure Christianity," "True Freemasonry is pure Christianity's not unworthy handmaid," vol. xv. p. 186.—"Christianity and Freemasonry," *Ibid.*, p. 289.—"The Christian Missionary and the English Freemason," *Ibid.*, page 309.—"The Christian and the Freemason," *Ibid.*, page 330.—"Union of Freemasonry and Christianity," p. 348.—Γηρασκω αι πολλα διδασ κομενος, vol. xvii. p. 106.—"Be a Christian and be a Freemason," *Ibid.*, p. 487.—C. P. COOPER.

DIR. OF CERS.

Among the lodges where a P.M. is Dir. of Cers. is a centenarian lodge, the Burlington. Those who have seen W. Bro. W. Hutton perform his duties in lodge and at banquet can appreciate the advantages of such an appointment.—VISITOR.

BIBLE IN THE ENGLISH LODGE.

A communication, made by me to the *Freemasons' Magazine* nearly two years ago, states my opinion upon the subject which a brother, who is a Theist, discusses in a very long letter. See the communication, entitled "Christianity and English Freemasonry," *Freemasons' Magazine*, vol. xiv., p. 391. My brother will there find these words. "The Bible will ever keep its place in the English lodge; the Sacred Volume will ever be seen there open before the Worshipful Master."—C. P. COOPER.

SIR E. STRACHEY, BART.

Is not Sir E. Strachey, the archæological author, a Mason and Deputy Grand Master for Norfolk?—A READER.

ENGLAND, AMERICA, SEMI-BARBAROUS, AND BARBAROUS NATIONS.

To "J. H. P." neighbourhood of Shrewsbury. Dear brother, I say, be not too much discouraged by what you have seen in another country. Doubt not that Christianity, with diminished theology, and with increased toleration, and therefore with increased charity—for toleration is but one kind of charity—and true Freemasonry, where from any unsearchable cause Christianity cannot act, the Freemasonry which announces the existence of the glorious Architect of Heaven and Earth, which announces his Providence, and which teaches that the good man will be rewarded and the bad man will be punished in another life—doubt not, I say, that these, Christianity and true Freemasonry, are the instruments by which England and America (another England) will in God's good time civilise the semi-barbarous and barbarous nations of our globe.—C. P. COOPER.

SHEER SLUGGISHNESS.

I cannot admit a Lancashire brother's excuse. His lodge possesses a copy of the *Freemasons' Magazine*, and, as he will find, if he will take the trouble to examine the indexes, the seventeen volumes furnish ample information upon the point respecting which he lately inquired. His ignorance is discreditable. It is voluntary ignorance. It has its root in sheer sluggishness.—C. P. COOPER.

BASTARDS.

Is there any Grand Lodge that holds bastards eligible for Freemasonry? or is the very Constitution of the Order opposed to their admission?—A P.M. OF AN ENGLISH LODGE.

MASONS' SECRET SIGNS.

Masons' secret signs are not supposed to have been used in Germany until the year 1452.—From a bundle of Masonic memoranda in Bro. Purton Cooper's manuscript collection.

FROGS.

Can our R.W. and learned Bro. C. P. Cooper tell us whether frogs are ever served at banquets in France. This will determine a dispute, and oblige AN INQUISITIVE BROTHER.

OUR OLD LECTURES AND CHARGES.

Our old lectures were first published about 1720, and our old charges about 1723.—From one of Bro. Purton Cooper's Masonic Note-books.

CENTENARIES.

I presume it must be rather a difficult matter to give an exact reply to the query of "X." on the above head in your issue of the 29th ult., for though it is a comparatively easy task to ascertain the particular lodges whose one hundredth anniversary of their foundation will fall due in the present year, it must be hard to tell collectively which of them purpose celebrating such an interesting epoch. Thus I glean from the "British, Irish, and Colonial Masonic Calendar" for this year, that in Scotland during 1868 three lodges arrive at their hundredth year, viz.:—St. Andrew's, 110, Aberdeen; St. John's, 111, Hawick; and St. John's, 112, Fisherrow, Musselburgh; whilst last year no less than six Scotch lodges reached the venerable age of a hundred.—BUTE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

H.R.H. PRINCE SKANDERBEG.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—We believe that as manufacturers and men of commercial habits, it can scarcely be expected that we should possess any precise and particular knowledge of the pedigrees, titles, political or personal pretensions, family histories, and other circumstances and matters connected with the lives of the persons who, being suitably authenticated to us by the introduction of eminent individuals of known rank and probity, have, in the character represented, thought fit to confer on us a share of their patronage; and we shall accordingly on the present occasion waive any attempt to lay before the readers of your magazine a history of the numerous insurrectionary movements which have taken place through a long course of years—in fact, ever since the accomplished independence of Greece—to subvert the Ottoman power in Albania, Epirus, Thessaly, Macedonia, and other portions of the north of Greece and the adjacent provinces. We profess to know

little beyond what is patent to the general reader of such intelligence; and, were it otherwise, we should certainly deem it no part of ours to discuss the subject of Prince Skanderbeg's well-known connection with those events. The public journals of Europe have amply discussed the subject, and long and eloquent letters in support of the patriotic party in Albania (whose head-quarters, established by the "Junta" or Provisional Government at Durazzo, were for some time the address of H.R.H.) have occasionally appeared from the distinguished pen of Dumas the elder. We may add, without wishing to draw on ourselves further discussion (into which it is impossible for us as mere men of business to enter) that H.R.H. claims the title of Prince of Croia, that he is, as we believe from good information, a native and *cittadina* of Venice; that, as legal heir and representative of the great King or Prince of Epirus in the 15th century (Scanderbeg), he aspires to the dangerous honour of freeing his country from the Mussulman yoke, and of relieving Christianity of the intolerable burden imposed upon nearly eleven millions of sufferers, as well as of introducing the blessings of civilisation in regions comparatively in a state of ignorance, barbarism, and wretchedness.

That the "Junta" of Durazzo have admitted him their President is, we believe, unquestionable; but we repeat that our engagements with the Prince are strictly confined to the appointment we hold, and that we are not in a position (were we inclined to enter further into the present discussion), to debate the question of his political or personal "antecedents" or "surroundings."

Apologising for the unpremeditated length of this communication,

We remain, yours fraternally,

A. D. LOEWENSTARK & SONS.

Devereux-court, Strand, W.C., March 16.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The letter of a Mason is very complimentary in its terms to the firm of brethren who are medallists to H.R.H. Prince Skanderbeg, and respectful to H.R.H. himself. It may thus be the means of doing good both to H.R.H. Prince Skanderbeg, by making him better known than he now appears to be, and laying before that illustrious person the desire of the Brother who wishes to approach his throne. The subject will, therefore, no doubt meet early attention. If the Brother is in want of charity, he may expect to be relieved by the Grand Almoner; if a favour to ask, to have a response from the Grand Secretary; if a demand to be paid, to receive it from the Grand Treasurer; or if an impostor, to be prosecuted by the Grand Attorney General of H.R.H.

Yours fraternally,

F. C.

PRIORITY OF THE LODGE OF GLASGOW ST. JOHN.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—Your caution as to brevity in this controversy is very pertinent, and consequently, though I compliment Bro. Buchan on his

long and candid letter, I have not the least disposition to follow him through it.

My observations have been by no means written in an oracular style, they are the ordinary comments which anyone at all conversant with the subject would make, and the propriety of which Bro. Buchan has to a great extent admitted. He admits the translation is a forgery, and his account of the original as it stands suggests that it must be a forgery too, until the contrary be proved.

Even if I had your permission I cannot undertake to give Bro. Buchan minute informations on questions of historical evidence, and I can only ask him to get to work and read up before he undertakes to pronounce an authoritative opinion, and before he quotes to your readers the evidence of Bro. Miller, P.M., &c., in his book, p. 19, "There is no doubt of its being an authentic charter," &c. It is this vain reliance on authorities, who may be very good Masons, and very bad historians or archaeologists, that brings us into difficulties and disrepute.

I can afford to wait for a competent examination of the parchment.

Yours fraternally,

R. Y.

M.W. BRO. ROBERT MORRIS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—W. Bro. Captain Stab, P.D.G.W., P.M. of the St. John's and Debran Lodge, writes to me from Smyrna, in Asia Minor, that my recommendation of M.W. Bro. Robert Morris had arrived in good time, and had been received with great satisfaction by the brethren in that E. "Bros. Morris and Thompeon arrived here," writes he, "on the 25th Feb., and left on the 26th for Palestine. We gave them as good a reception as the short notice allowed. We assembled about thirty brethren of various nations, and were agreeably surprised with some of Bro. Morris's eloquence. He recited some of his poetic compositions on Masonry, and gave us the Gavel Song and the Rosicrucian, which were much admired." M.W. Bro. Morris was attended on board the steamer for Syria by several of the members.

Yours fraternally,

HYDE CLARKE, P.D.G.M. Turkey.

32, St. George's-square, S.W., March 11.

THE TENDENCY OF SOME CORRESPONDENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Our excellent brother, Anthony Oneal Haye, makes two mistakes, and supplements them with an injustice. I do not want to know "the tendency of some (late?) correspondence," nor am I insensible to the value of antiquarian researches.

I repeat—and I do so with emphatic earnestness—that the tendency of some of the recent correspondence in the *Magazine* is to produce scepticism among "the million," a result I am sure the writers never contemplated. *Verbum sap.*

Yours fraternally,

A LOVER OF THE CRAFT.

FREEMASONRY AND CHRISTIANITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—“Bro. H. B. White gravely enunciates the startling doctrine that Freemasonry is Christianity.” No, Bro. Oneal Haye, I do not. I have never sought to identify a human institution with Divine revelation. I have stated, and now repeat my belief, that Freemasonry is founded on Christianity, and that no man can be a true Mason (and here “A Chaplain” in a recent number of the *Freemasons' Magazine*, correctly interprets my meaning) unless he is a Christian. And what has Bro. Oneal Haye to say to the contrary? Surely the fact that of late years men holding other faiths have been initiated into our Order is no argument against my proposition. In what country was Freemasonry originated? Can Bro. Oneal Haye find any existing lodge that does not owe its existence to a parent or Grand Lodge in some Christian country? Does he deny that before the Union in 1813 the two St. Johns were the patrons and parallels of ancient Masonry? If not, have Jews, Musselmans, Hindoos, Chinese any St. Johns? We place a volume on the Master's pedestal in our lodges. What book is it? We draw the attention of candidates to it, and charge them to esteem it as the “unerring standard of truth and justice.” Would Bro. Oneal Haye initiate a Mahometan, and in so doing substitute the Koran for the Bible, and declare it to be the “unerring standard of truth?” Is Jesus Christ the Great Architect and Grand Geometrician of the Universe? Is Christianity truth? Is truth a leading principle of Freemasonry? When Bro. Oneal Haye has considered these questions, if he is still of opinion that Freemasonry is not founded on Christianity, I shall be glad to have his reply to his own question, “What is Freemasonry?”

Yours fraternally,

H. B. WHITE.

MASONIC CHARITABLE INSTITUTIONS FOR SCOTLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I observe with great pleasure in your leading article of last week, referring to the doings of St. David's Lodge, Dundee, that attention is given to that most important point of our Order—“Charity”—and justly awarding praise to our English brethren for having so handsomely taken that mote out of their eyes. I would humbly follow in the channel of the writer's views, and suggest that in many of our Scottish towns systems of Masonic benevolence might easily be put into operation, and would instance Dundee itself as one most favourably disposed for such objects.

It has—what would be wise in other such communities to follow,—its board of Masters and Wardens, with a conceded power of levying an annual assessment on the lodges within the bounds. In Dundee the system of managing “Bursaries” at the ordinary day schools is also so well understood that, with the judicious disposal of part of the Masters and Wardens revenue, several boys might receive a good ordinary education, at an ordinary school, without any but the

schoolmaster and the parent or parents knowing how the fees were paid. This idea will at once commend itself to our Scotch readers as preferable to any open “hospital” scheme (at all events in so far as the child has a home) affording the educational fees in conjunction with the family training. I hope the brethren of that good town will think of the lucky position they are placed in, and, if possible, make a commencement in the way I have here indicated, and by-and-bye, when Scotland gets wealthier, and Masons are able to pay a moderate annual payment to their lodges, we may then hear of more extended systems of educating those who are unfortunately in poor and necessitous circumstances.

A corner in your valuable magazine for this will much oblige

Yours fraternally,

P. M.

PRIORITY OF LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—When Bro. Buchan wrote his last letter he had not seen mine. I hold to my first letter.

Yours fraternally,

ANTHONY ONEAL HAYE.

THE NEWSPAPER PRESS FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Let me by the means of a journal devoted to Masonry, and therefore to the cause of benevolence, call the attention of such of my brethren as are journalists, and particularly in the provinces, to that valuable institution, the Newspaper Press Fund. In one sense the number of members is large, for some years ago two hundred would be called a large muster roll; but it is small in comparison with the present state of this important profession, which now reckons in its lists the Premier of the country, who has designated his title as “a gentleman of the press.”

The annual subscription is one guinea, the life subscription ten guineas, and the invested funds already amount to four thousand pounds. The calls of distress among members and their families requiring assistance have already tested the value of the institution, and have received liberal relief.

It is, however, as a bond of union among journalists, as an enrolment of the profession, and as an assertion of its dignity, that the Newspaper Press Fund renders direct benefits to every member, and to the profession at large.

Yours fraternally,

A LIFE MEMBER.

[It is with pleasure we respond to the request of our correspondent by inserting the above letter, in the hope that such of our readers as can aid in the good cause will do so; and as there are many amongst our subscribers and contributors who may now for the first time become aware of the existence of a fund for so excellent a purpose, we trust the appeal made by “A Life Member” will not be made in vain.—
Ed. F. M.]

MASONIC IMPOSTORS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear and Brother,—When I wrote you last on the subject of impostors, I little thought then that I should so soon be tried with a man who has the appearance of an impostor, for on Saturday, the 22nd ult., a man who stands about 5ft. 10in., has light hair and moustache, no beard, clean shaved, roughly dressed, dark scarf, with a Masonic pin, carries a thick walking stick with a white handle, came to my apartments and asked if I lived there, and I just coming to the door, answered "Yes." He said, "You are a Mason; I want you to give me a few names of your principal members, with their residences, for I am an occultist, one that cures corns, bunions, and other bad things on the feet (or some such like words, for he speaks very bad English), and I want some little assistance if I can get it." Indeed, said I, I cannot do any such thing without authority, therefore I decline. "Oh," said he, "I have been to your W.M., Bro. Slack, and he has given me a few names, yours included, and he sent me down to you to get some more."

I asked him if he was a Mason, and where he came from. "Yes," he replied, "I am a Mason, and I come from the St. James's Lodge, Edinbro'." So with that, thinking the W.M. had tried him and that he was all right, I asked him into the house, and left him with the Mrs. and a friend whilst I went to an upper chamber to write out several names, and when I gave them to him I requested that he would sign his name on a paper I presented to his notice, he then wrote "Charles Kellett." I also asked him to write the name and number of his lodge, to which he refused in very strong and abusive language; he asked me did I think he was an impostor or a swindler. No, he would see me — first, and would not have his name made public. Nether would I (at the same time placing my hand on the list of names that I gave him), allow my brethren's names to be made a tool of by such a man as Mr. Kellett. He then raised his stick as if to strike, but perhaps a second thought saved me from its falling weight, and as he was retiring, I told him that our lodge met on Tuesday, the 25th inst., and if he would favour us with a call he would obtain all that he desired—and I thought, perhaps more than he would like. Well, sir, when I got in the house again, I learned that while I was absent he had been exposing a packet of recipes, showing the best method to make soap, &c., which was 4s., but the Mrs. could have one at 2s.; and that he had come from New York, U.S., and wished to go to Australia, that is, if he could raise the means.

Now, sir, it looks very strange on my part to advise a brother to take the beggar's carte de visite, when I on this occasion fail to do the same myself, and why? —Because Mr. Kellett having been to the W.M. (which I afterwards proved), and got a list of names from him; I then thought that the fellow was all right, but the mean fellow bolted as soon as he could, not giving me much chance to get his photograph taken. I send you this information to save others from being imposed on, and if you think it worth putting in the *Magazine*, you are quite welcome.

Yours fraternally,

A. WOODHOUSE.

HEBREW CEREMONIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I beg leave to hand you the following paragraph, which I find in the *Jewish Chronicle* of December last, abridged from the *California Evening Bulletin* of September 16th; and every article relative to Freemasonry must be interesting to the readers of your valuable paper, perhaps you will find a hook for it.—Yours fraternally,

THOMAS M. CAMPBELL.

"During a portion of last week special invitations were circulated among the friends of Henry Danzyger, to distinguished military and civic personages, and to the representatives of the press, to attend the synagogue Ohabai Shalom and witness the ceremony of circumcising his three infant sons, products of one birth.

"The hour for the performance of the ancient and solemn rite was fixed at half-past eleven a.m. yesterday. Before the hour appointed arrived there was a large throng of people waiting about the doors of the synagogue, but none were allowed to enter who did not present the cards of invitation. At an early hour the building was crowded to excess, and a large number of ladies occupied the galleries. General M'Dowell and Hon. John Conness were present, as was also Governor Henry H. Haight, but he was obliged by another engagement to leave before the ceremony was finished. The various Jewish religious and benevolent associations were fully represented. Surrounding these persons were tables on which were placed goblets and medals of beautiful design, gifts to the triplets, glasses of choice wine, &c.

"At about the hour of noon Mr. Galland advanced to the altar and exclaimed in the Hebrew tongue, 'Barach Habo,' which translated signifies 'Blessed be the comer.' Upon this the doors of the synagogue were opened, and three ladies, wives of presidents of Hebrew churches, bearing each one of the babes, came down the aisle and delivered them at the altar to the godfathers selected for the ceremony. The infants were arrayed in elegantly-ornamented dresses and caps. They were named respectively Abraham Lincoln Danziger, Isaac Andrew Johnson Danziger, and Jacob John Conness Danziger. Major-General Irwin M'Dowell held Abraham in his arms, Mr. Wasserman, for Mr. Haight, held Andrew Johnson, and Hon. John Conness supported John Conness in his arms. A few preliminaries were had, and then the appointed surgeons performed the ceremony of circumcision. While it was in process each rabbi christened each babe as he held it in his arms and placed a medal of gold about its neck. The infants were then handed to their nurses in attendance at the side of the altar. The medals were of solid gold, and were inscribed as follows:—1st. On the one side Pillar of Strength, with inscription (name of child, Abraham Lincoln), and on the reverse, 'Abraham offering up his son.' 2nd. Same design (name of child, Isaac Andrew Johnson), and on the reverse, 'Isaac's blessing to Jacob.' 3rd. Same design (name of child, Jacob John Conness), and on the reverse, Jacob sleeping, and the angels ascending and descending the ladder. These gold medals were presented by Progress Lodge, No. 125, F. and A.M., through their Secretary, Louis Kaplam, Esq. Their value is at least 150 dol's."

THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

GASGOW.—THE FUNERAL OF BRO. SHERIFF STRATHERN.—In the list given in our last issue of the deputations from daughter lodges of the Glasgow province present at the funeral of Bro. Strathern, we accidentally omitted the deputation from the Thistle Lodge (No. 87), the members of which turned out in very respectable numbers.

OXFORDSHIRE.—The annual Provincial Grand Lodge and festival is appointed by Bro. Colonel Bowyer, Prov. G. Master, to be held on Monday, May the 25th, at Chipping Norton, under the charge of the Bowyer Lodge (No. 1,036).

The annual festival of the Cœur de Lion Encampment of Knights Templar will be held at the Masonic Hall, Oxford, on May the 18th. The E.C. is the Rev. W. F. Short, G. Provost; and the E.C. elect, the Rev. C. W. Spencer Stanhope, of Merton College.

KENDAL CASTLE CHAPTER (No. 129).—The annual convocation of this chapter will be held on Friday, the 27th day of March, at four o'clock in the afternoon, prompt time.

ROYAL MASONIC INSTITUTION FOR BOYS.

In consequence of the great pressure on our space last week, and the length to which the report of the festival for the Royal Masonic Institution for Boys extended, we were compelled to omit a portion of the report, which will be found below.

Bro. BINCKES, Secretary, said that they had then arrived at that portion of the evening when it became his pleasant duty, on behalf of the committee of the Institution, to present three boys who had won certain prizes during the year. He did not mean to say that they comprised all the prizes which were to be given, but these three prizes were awarded and were appointed to be presented at that meeting. The educational ability displayed by the successful candidate they first considered, and he then had the honour to present Harry William Wildman, who obtained the highest middle-class honour at the Oxford middle-class examination in June last. His age was thirteen years and a half, and he obtained the forty-fifth position out of six hundred candidates then presented. In point of age he was fourth on the list, and he was therefore entitled to the reward of five guineas, the gift of Bro. Winn, P.M. of the Canonbury Lodge, to the boy who should stand highest for the honours at the Oxford middle-class examination.

THE CHAIRMAN (addressing Master Wildman) said: In presenting you with this prize I wish to say that this is but a small souvenir as to your merit, and you are not to look upon it as merely representing its value in specie, but I trust that you will look at it as your first step in a prosperous career. You have done credit, not only to yourself, but to the Institution, and credit to the Order to which your father belonged, and I trust, by God's blessing, that you will be an honour to your country and those to whom you are indebted for your education. I wish you God speed in your future career, and I trust it may be as prosperous as it promises to be.

Bro. BINCKES said the next boy entitled to a reward, and whom he then presented, was Frank Herbert Read, who had attained

that age at which, under ordinary circumstances, he would have left the Institution, but by a decision of the committee, his period had been extended and his services secured. He was entitled to the silver medal for good conduct, and was awarded to the boy who, in the opinion of the master and the school-fellows, had earned it.

THE CHAIRMAN (to Master Read) said: In presenting you with this medal, which you have earned by your good conduct, may I be allowed to say, without impugning anything that has been said of the young gentleman before me, that although a man may not be born a gentleman, yet all may become good citizens of the world merely by the force of good conduct. It requires great talent to conduct yourselves properly, and it is not so easily acquired as some may suppose. I hope that you will continue your career as you have begun, and that you will be an honour to yourself, and to the Institution that educated you.

Bro. BINCKES said, that having disposed of those who had shown great educational ability and good conduct, although all could not be entitled to those prizes, there were other things which might render them popular with all with whom they might come in contact. He therefore presented Henry Charles Chase, who was entitled to receive the Canonbury gold medal, the gift of Bro. Edward Cox, P.M. of the Canonbury Lodge, who had been elected to receive it by the unbiassed vote of his schoolfellows.

THE CHAIRMAN: Master Chase, I can scarcely consider your position as inferior to that of the two young gentlemen who have preceded you. It has been said that, "the child is father to the man," and, believe me, this is no slight testimony to the general good conduct and ability of the boy when he is selected by the unbiassed votes of his schoolfellows, to stand in the position in which you stand here to-day. That you have attained great popularity amongst them is evident, and you are a great favourite amongst them. In placing this medal round neck, I trust that your future career will prove as prosperous as the present.

THE CHAIRMAN said: It now becomes my duty to propose to you the toast of the evening; I do so with great diffidence in one respect, because I greatly regret it has not been entrusted to abler hands than mine; while, on the other hand, I have great confidence in the subject on which I shall address you, and on which I rest the toast, because to us, as Masons, it commends itself to us, when I begin to explain it. The toast I have to propose is "Success to the Royal Masonic Institution for Boys." You have seen before you just now, three young gentlemen who have been brought from the School to receive rewards from the brethren, and I hope at some future time they may become members of the Craft. In former years it was customary to bring the whole school before the meeting here, in a kind of parade, which has been omitted on this occasion, and as far my own feelings are concerned I think it has rightly been omitted. Charity amongst Masons is a very different thing than when the word is used in the ordinary acceptance of the term. We are all Masons here in the room, with the bright exception I see up there (looking at the ladies in the gallery), and all of us who are in this sublunary sphere must recollect the obligation of our initiation, which was to promote charity and help a brother when he is in distress. If that obligation applied to a brother it also applied to his children, and while I hold we ought to relieve a brother when he is in distress, I think we are equally bound to relieve his children if we are able to do so. I think, however, that it was derogatory to us, as Masons, and derogatory to the boys themselves, for them to be brought there for exhibition, and I am

glad that the practice has been done away with, and I hope it will never be renewed. This Institution was founded in 1798, and I believe that the Institution now contains 103 boys. Before 1863 it was really not established in a building sufficient for the requirements of those children whose parents had become unfortunate in their circumstances, or from losses in business over which he had no control, and which it was impossible for him to prevent. In such cases his children became more or less dependent upon others. I will not use the word "charity" again if I can help it, but this Institution was founded to meet such cases, and I cannot think it has been unsuccessful, as I shall show from facts. Since the Institution was founded in 1798, 1,057 boys have been educated in it. They received their education in it, which comprises a thorough English education, and what is almost necessary as a concomitant with it, the acquirement of some foreign language, and more or less some mathematical knowledge as well. It has been brought before us that some brethren think the education we give these boys is of a class that unfits some of the recipients for that position in society to which they may be called. Now I have taken some little trouble to ascertain how far this assertion is correct, and I find that although they receive instruction in the high grades, the boys in question are not rendered incapable of taking situations which may more readily offer for young men in their position in life. After, too, more than half or three-fourths of the nineteenth century have passed over, I do not think it will be admitted that any amount of education can be looked upon as a hindrance to any kind of work, and I only wish that education was more easy and generally attainable, and more national than it is at present. I will now show some of the fruits and the value of this Institution, when I say that last June two candidates were sent up from this School for the Oxford local middle-class examination for the junior classes, and the number of candidates entered for examination was 1,042, and of the total number entered 663 passed, and 379 were rejected. Those candidates were divided into three divisions in the order of merit. Fifty-seven were ranged in the order of merit, and the rest alphabetically, and amongst the fifty-seven ranged in the order of merit I am happy to say that both of the candidates from this Institution were included, one stood 45 and the other 57. There is, I believe, a fund in the course of formation for founding additional scholarships at Oxford and Cambridge, which will, of course, give further means of preferment to the boys of this Institution. At present, as far as the School is concerned, there are, unfortunately, not funds enough to carry on the thing as we could wish, as there is a debt of £10,000 which absorbs an annual interest of £500, and the School could accommodate thirty more boys than are at present in the Institution, but the funds at present will not permit us to receive them. I think I have nothing further to say, and it only remains for me to drink "Prosperity to the Royal Masonic Institution for Boys," coupling with the toast the name of the Treasurer, Bro. Benjamin Bond Cabbell.

The toast was most enthusiastically responded to.

In the absence of Bro. Benjamin Bond Cabbell,

Bro. HEAD rose to return thanks on behalf of the officers of the Institution, and said it would have been a great pleasure to him had their esteemed Treasurer, Bro. Benjamin Bond Cabbell, been able to be present, but although he was not, his heart was with them, trusting that they would go on with the good work. For his (Bro. Head's) part, he would never leave it, and as long as the G.A.O.T.U. gave him health and strength he would do all in his power to assist the School. He trusted that they would have their boys second to none in a good education, and in conclusion, he congratulated the master of the School on the

progress they had made, for since he had held the office he had done wonders amongst them. On the part of Bro. Benjamin Bond Cabbell, he thanked them for the honour conferred upon him.

The SECRETARY then read the lists of subscriptions, but in consequence of the very hurried manner many of the amounts could not be caught. Amongst them were the Queen's annual donation of ten guineas; the Earl of Zetland, ten guineas; Bro. Benjamin Bond Cabbell, forty-third donation of ten guineas; the chairman, ten guineas; Bro. Winn, fifty guineas; Bro. Algernon Parker, ten guineas; Lodge of Antiquity (No. 2), £44; Royal Somerset House and Inverness, £24 3s.; St. George and Corner Stone, £850 8s.; Westminster and Key Stone, £58 6s. 6d.; Robert Burns, £45 15s. 6d.; Carlisle Lodge of Harmony, £26 17s.; St. Alban's Lodge, £43 10s.; Britannic Lodge, £103 8s. 6d.; Strong Man Lodge, £41 13s. 6d.; Temple Lodge, £94 10s.; Caledonian Lodge, £94 10s.; St. Luke's, £35 18s.; Cadogan Lodge, £81 10s.; St. James's Union, £77 14s.; Percy Lodge, £50 8s.; St. Andrew's Lodge, £22, £82 19s.; Salisbury Lodge, £81 13s. 6d.; Bros. Muggeridge and Pratt, £105; Lewis Lodge, £108 13; Bro. Meggy, for Mark Lodges, £160; Province of Kent, £328, and fifteen guineas additional by the Steward; East Lancashire, £103 19s.; West Lancashire, £394; North and East Yorkshire (Bro. Walker, W.M. 57), £140 14s.; Old Concord Lodge (Bro. Emmens) £65; Maybury Lodge, £45 3s. The Secretary announced that the total receipts were £4,890, with six lists to come in.

Bro. Colonel BOWYER said he had been called on at a minute's notice to propose a very extensive toast, which was "The Vice-Presidents, Trustees, General Committee, House Committee, and Auditors of Accounts," who were all officially employed for the benefit of the Institution, and deserved the approbation of the brethren. To them they were mainly due for the prosperity of the Institution, and he thought they ought to thank them for their services. He coupled with the toast the name of Bro. Algernon Perkins.

Bro. A. PERKINS returned thanks, and alluded to the debt of £10,000 which was still on the Institution. He desired to throw part of it on the next generation, but that course was not agreed to by the majority of the committee, and that being so he felt inclined to give in his adhesion to the decision to which they had come, and get the debt off their shoulders as soon as possible.

THE CHAIRMAN next gave "Success to the Royal Freemasons' Girls' School and the Benevolent Annuity Funds," and coupled with the toast the name of Bro. Patten, Secretary to the Girls' School. (This toast was well received).

Bro. PATTEN returned thanks on behalf of the Girls' School, and congratulated Bro. Binckes on the result of that evening's collection. The festival for the Girls' would take place on the 13th of May, when Bro. Lord Kenlis, Provincial Grand Master, would take the chair, and when he hoped to receive the support of the brethren.

Bro. FARNFIELD, Secretary to the Royal Benevolent Institution, in the first place thanked the brethren for the support they had given to the festival which took place on the 29th of January, upon which occasion Bro. Dobie, Provincial Grand Master, took the chair. The subscription then announced amounted to £5,300, and he thanked the Craft heartily for such a large contribution. In consequence of the liberality of the brethren, the committee of management had that day resolved out of the twenty-seven men who were candidates for admission to the Institution, to receive twenty annuitants; and from the seventeen women who were candidates, to receive eight of them.

He thanked the brethren for the mention of his name on that occasion.

Some other unimportant toasts were given, and the proceedings were brought to a close.

The musical arrangements were under the direction of Bro. Wilhelm Ganz, assisted by Madame Rudersdorff, Miss Fanny Holland, Miss Emily Muir, Madame Osborne Williams, and Madlle. Melc, Bros. George Perren, Frank Elmore, and Ciabatta.

Bro. Spencer was as usual a most excellent toast-master, and the proceedings passed off without the slightest hitch or fault throughout.

METROPOLITAN.

ALBION LODGE (No. 9).—This lodge held its usual monthly meeting at the Freemasons' Tavern, Great Queen-street, on Tuesday, the 3rd inst., under the presidency of their respected W.M., Bro. S. Coste; there were also present Bros. E. Coste, S.W.; Palmer acting as J.W., in the absence of Bro. Butler through domestic affliction; Willey, I.P.M.; Moring, P.M., Treas.; Burton, P.M., Sec.; Warr, P.M.; Friend, P.M.; Palmer, P.M.; Valentine, P.M.; Young, Albert, Harvey, Papineau, Scott, Benson, Morton, Lemura, Pallant, etc. Visitors: Bros. Marsh, Doric Lodge, 933; Peacock; J. D. Gibson, 49; and C. Sloman, Robert Burns, 25. The lodge was opened in due form, and minutes of last lodge read and confirmed. A letter was read from Bro. Abbott, P.M., wishing to be entered on the books as a country member, not being able to attend regularly, which was acceded to. A ballot was taken for the admission of Bro. Tanner, Wesbourne Lodge, as a joining member; the result being unanimous, he was declared elected. Bro. Papineau then moved the resolution which was given last meeting, viz., that one guinea be given towards the purchase of an harmonium, as a memorial to the late Bro. Buckland, which was seconded by Bro. Moring, P.M., and carried. Bro. Morton moved that one guinea be given to the subscription being raised for the purpose of presenting a P.M. Jewel to the I.P.M., Bro. Willey, seconded by Bro. Harvey, and carried. Bro. Morton moved that the subscription of country members be 20s. instead of 16s. per annum, which was seconded by Bro. Palmer, P.M., and carried. Bro. Moring, P.M., Treas., then moved that Bro. Perryman, P.M., in consequence of the very serious state of his health, be admitted as a country member; this was seconded by Bro. Willey and carried. Bro. Morton moved, and Bro. Palmer, P.M., seconded in communicating the above, that the lodge express its sympathy and regret at the cause, and wishing him a speedy restoration to good health. Notice of motion for the usual summer excursion was given. The lodge was closed and adjourned to the banquet. Bro. Willey presided as W.M., the W.M. having to leave in consequence of a death in his family. The usual toasts were given, and some good singing emanated from Bros. Lemiore, Albert, Pallant, Willey, Sloman, etc. The brethren retired immediately after the Tyler's toast, much delighted at the meeting.

LODGE OF JUSTICE (No. 147).—On Wednesday, the 11th inst., at the White Swan Tavern, High-street, Deptford, this lodge met. Bro. Patte, W.M., presided, and passed one and initiated two. Bro. G. Chapman raised one. There were present Bros. G. Bolton, P.M.; J. Lightfoot, P.M., Treas.; J. Berviu, Sec.; N. Wingfield, P.M.; W. Andrews, P.M., etc. The lodge was then closed.

LODGE OF UNITED STRENGTH (No. 228). The members of this excellent lodge met on Tuesday evening, the 10th inst., at Bro. Wicken's, Old Jerusalem Tavern, St. John's Gate, Clerkenwell, under the presidency of the W.M. Bro. Edward Davies. During the evening Mr. G. E. Douglas and Mr. Philip Waddell were initiated. Bros. J. J. Lowenthal and James Hill were passed to the second degree, and Bro. John White raised to the third degree, all three ceremonies being ably performed by the W.M. and his officers. Visitors present: Bros. N. J. Manger; G. E. Bromage, Kent Lodge, 15; and J. Cooper, Merchants' Lodge, 241. When the business was concluded the brethren adjourned to the ancient banquetting room, where a banquet was served by the worthy host. After the removal of the cloth the usual Masonic toasts were given by the W.M., and duly responded to by the brethren, followed by some

excellent singing by Bros. Charles Braid, Org.; Alfred Colston, P.M.; T. H. Bromley, P.M.; Henry Morton, J.W.; Samuel Wickens, etc.

WHITTINGTON LODGE (No. 862).—The last meeting of this lodge for the season was held at Anderton's Hotel, Fleet-street, on Monday, the 16th inst. Amongst the brethren present were Bro. T. J. Nix, W.M.; D. J. Davis, S.W.; J. Weaver, J.W.; J. G. Thompson, P.M., Treas.; R. W. Little, P.M., Sec.; J. Brett, P.M.; W. Hurlstone, P.M.; W. F. N. Quilly, P.M.; S. S. Davis, S.D.; L. Carle, I.G.; W. J. H. Jones, D.C.; Tunks, Stone, Frickenhaus, Allman, G. Payne, C. A. Payne, Meyer, Seely, Williams, W. F. Smith, P.M., Bergmann. Visitors: Bro. D. Morrin, P.M. 190; H. Tanner, P.M. 686; S. E. Clarke, M.D., S.W. 1,194, S.D., 975; and J. K. Allen, 26, Canada. The business of the evening was admirably performed by the W.M., assisted efficiently by the officers, and consisted of three raisings, viz., Bros. G. Payne, C. A. Payne, and H. Meyer; one passing, Bro. A. Williams; and one initiation, Mr. John Grant. Bro. Tanner was proposed as a joining member. The brethren then adjourned to the banquet, under the presidency of Bro. Nix, W.M., and spent a very enjoyable evening together. Bro. Weaver, J.W., in his usual kindly manner contributed much to the pleasant character of the meeting by his talented playing on the pianoforte, and several brethren sang some capital songs during the evening.

PROVINCIAL.

CHESHIRE.

ALTRINCHAM.—Stamford Lodge (No. 1,045).—The annual meeting for the installation of Bro. Jas. A. Birch, the W.M. elect, was held at the town hall, Altrincham, on Monday, the 2nd inst. In the absence of the outgoing W.M., Bro. Weston, through severe indisposition, the ceremony of installation was performed by Bro. W. Birch, P.M. of the lodge, and Prov. G.J.D. East Lancashire. The newly-appointed officers, Bros. Jas. Sudren, S.W.; Capt. Hardy, J.W.; R. Heathcote, Treas.; R. Newhouse, Sec.; Jas. Watson, S.D.; Capt. Lathbury, J.D.; Capt. Jee, I.G., were duly installed by Bro. H. T. Baldwin, P.M., and P. Prov. G.S.B. of Cheshire. This lodge is now in a flourishing state, and, although only in the fourth year of its existence, has made itself a governor of almost all of the Masonic institutions, and last year contributed nearly £40 direct to charities. Five candidates were proposed for initiation at the next meeting. After business, the brethren of the lodge, together with many distinguished visiting brethren from this and adjoining provinces, sat down to a sumptuous banquet, provided by Bro. Harvey, when a very pleasant and instructive evening was passed.

DURHAM.

WEST HARTLEPOOL.—Harbour of Refuge Lodge (No. 764).—The regular lodge was holden in the Masonic Hall on Tuesday, the 10th inst., when Bro. Harpley, I.P.M., acted as W.M., in the absence of Bro. W. C. Ward Jackson, W.M., Prov. G.S.W. of Durham, who was unavoidably absent through having to attend as Steward at the Boys' School Anniversary on the 11th inst. There were also present Bros. Dr. Kirk, P.M., P. Prov. I.G.W.; W. J. Hodgson, P.M., P. Prov. G.D.; S. Armstrong, P.M.; Emra Holmer, W.M. of the St. Helen's Lodge, 531; Dr. Gourley, S.W.; Watt, J.W.; and between thirty and forty brethren and visitors. The Rev. Thomas Haslewood, Chaplain to the Seamen's Mission at the Port having been ballotted for and accepted, was regularly introduced and initiated into the mysteries and privileges of Ancient Freemasonry, and Mr. T. A. Farrar, also a candidate, was afterwards made a E.A. At the conclusion of the interesting ceremony, rendered doubly impressive by the introduction of voluntaries and other appropriate music on the harmonium, a recent acquisition to the beautifully appointed and really elegant lodge. Bro. Watt, the J.W., with the permission of the W.M., delivered the E.A. charge with some elocutionary power. At the conclusion of business the lodge was closed, as it had been opened with solemn prayer, and the brethren retired for refreshment. After the usual toasts had been given, Bro. Watt proposed the newly-initiated brethren, to which they responded, Bro. Haslewood, giving a peculiarly characteristic reply. The acting W.M. then gave the W.M. and visiting brethren from the sister lodge of St. Helen's, whom there were a large number present, to which Bro. P.

Holmes, W.M., responded. Bro. Harpley then proposed Bro. Hodgson, P.M., the first Secretary of the Harbour of Refuge Lodge, who responded in brief terms. Many of the brethren contributed to the harmony of the evening with songs, and the meeting broke up at a reasonable hour.

HARTLEPOOL.—*St. Helens Lodge* (No. 531).—The regular lodge was holden in the Masonic Hall on Thursday, the 5th inst., when the following brethren were present: Bros. Emra Holmes, W.M.; Harpley, I.P.M., Harbour of Refuge Lodge, 764; W. J. Sivewright, I.P.M.; S. Armstrong, P.M.; Forbes, S.W.; J. J. Armstrong, J.W.; J. H. Bell, Sec.; E. Alexander, J.D.; visiting brethren, Dr. Gourley, S.W., 764, and numerous others. The lodge having been opened in due form and with solemn prayer in the first degree, and Bro. G. Owens having satisfactorily passed the usual examination, he was entrusted and retired. The lodge was then opened in the second degree, and Bro. Owens was passed as a F.C., and the lodge being afterwards closed down, the brethren retired for refreshment.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular monthly meeting was held at the George Hotel on the 11th inst. At seven p.m., the lodge was opened by Bro. Sutherland, P.M., W.M., *pro tem.*, assisted by Bros. C. Carnegie, P. Prov. G. Supt. of Works, Essex, I.P.M.; Wolverson, S.W.; Newman, J.W.; Ray, S.D.; Shaw, J.D.; Calthorpe, J.G.; also Bros. Rix, Eustace, Bigley, Donnelly, King, and Crick. Visitors: Bros. Cole and Samuel, Angel Lodge, 51. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last meeting were read and confirmed. Bro. Carnegie read a letter from Bro. Major Machers, D. Prov. G.M., Warwickshire, asking the votes of the lodge for L. O. Hiron, a candidate for the girls' school; also circulars requesting the support of the lodge for Gertrude Bowles, a candidate for the girls' school, and Mrs. Guy, a candidate for the Benevolent Institution. Bro. C. Carnegie stated that he had forwarded the list of the brethren to the clerk of the peace, in accordance with the Act of Parliament. The lodge was then opened in the second degree, when Bro. Crick, a candidate for the degree of M.M. was examined relative to his proficiency in the F.C. degree by Bro. Carnegie, I.P.M., which, proving satisfactory, he was entrusted by the W.M., *pro tem.*, and retired. The lodge was then opened in the third degree, and Bro. Crick was raised to the sublime degree. The lodge was then closed down to the second and first degrees. The brethren then proceeded to elect their officers for the ensuing year. Bro. Newman, J.W., was unanimously elected as W.M. for the ensuing year. Bro. C. Carnegie, I.P.M., was unanimously re-elected as Treas., and Bro. Witten as Tyler. The Board of General Purposes was requested to make arrangements for the installation of the W.M. The resignations of Bros. Moy and O'Neill were accepted, the latter being under orders to join his regiment, the 96th, in India. After the transaction of some other business, the lodge was closed in peace, harmony, and brotherly love.

LANCASHIRE (EAST).

MANCHESTER.—*St. David's Lodge* (No. 1,147).—The brethren of this lodge celebrated their first anniversary on the 7th inst. The occasion was distinguished by the installation of Bro. Thomas Humphreys as W.M. of the lodge. The brethren assembled at the lodge-room at the Masonic Hall, Cooper-street, at two o'clock for the despatch of business. Bro. Thomas R. Williams, P.M., W.M., in the chair. The attendance of the brethren was more than ordinarily numerous, it having been decided that the festival of St. David should, on this occasion, be celebrated with that of St. John, and that the highest honour should be paid to the distinguished representatives of Wales, retiring from and accepting office in the Manchester St. David's Lodge. The W.M. elect was installed into the chair, according to ancient custom, and this done, the W.M. proceeded to appoint and invest his officers, the whole business of the lodge being admirably conducted. The proceedings were honoured at the close by the presentation of a Past Master's jewel to Bro. T. R. Williams, which was made by the respected retiring P.M. Bro. Ellis Jones, in felicitous terms, and acknowledged in a most worthy manner by Bro. T. R. Williams, who may, with Bro. E. Jones and Bro. Maurice Jones, be named as having founded this well-managed and efficient lodge. The ceremony having been closed, the members and their friends adjourned to a sumptuous

banquet at the Waterloo Hotel. Amongst those present were:—Bros. T. Humphreys, W.M.; T. R. Williams, Ellis Jones, and Maurice Jones, P.M.'s; W. Conway, S.D.; J. D. Jones, J.D.; R. Jeffreys, Treas.; D. Rowland, Sec.; C. H. Evans, I.G.; J. L. Figgins, P. Prov. D.C.; J. L. Hine, Prov. S.G.D.; H. Carrig, Prov. G. Supt. of Works East Lancashire; T. H. Baldwin, Prov. G.S.B. Cheshire; E. Simpson, W.M. 645; Bidder, W.M. 1,161; Brocklehurst, W.M. 204; Hodgson, W.M. 44; Sollon, W.M. 633; Ribley, W.M.; Alexandria; Barker, P.M.; Nathan, P.M.; Captain Hardy, J.W. 645; Drs. Mathews and Parkers, Alderman Collinge, Urias Bromley, Dr. J. S. Davies, W. Gardner, P.M., Evan Williams, J. Davies, M. Roberts, Evan Roberts, S. Aldred, &c.

The usual loyal and Masonic toasts were proposed and responded to in excellent speeches, intermixed with good harmony and patriotic feeling, which rendered the evening a most pleasing one. With special reference to Wales, Bro. T. R. Williams, P.M., informed the brethren that the Provincial Grand Master of North Wales and Shropshire, Bro. Sir Watkin Williams Wynn, *Bart.*, had promised to attend. He had pledged himself about five months ago that he would be present at the installation of the Worshipful Master of the St. David's Lodge, but as charity was the first and ought to be the ruling power in Masonry, Sir Watkin always made it a point of being at the Welsh Charity Schools in London, which always had their anniversary on the 1st of March, and in consequence of the 1st of March falling this year on Sunday, they, like themselves, were then celebrating St. David's Day. He was glad to inform them Sir Watkin was one of the most liberal promoters of that charity, and a more worthy man and Mason, he believed never lived. The worthy P.M. then proposed the principal toast of the evening, "The Health of the Worshipful Master," remarking that he could not speak for long years as another brother present had done; but he had known Bro. Humphreys now about ten years, and he had quite satisfied him that if he had known him for thirty years, he should not have known more of his good qualities than he had in the last ten years. They did not require to know a man twenty or thirty years to find out his good qualities, and since he had known Bro. Humphreys he was able to bear the highest testimony to his good qualities, and could say they had done themselves honour by electing as their Master for the next year "the right man in the right place." Congratulating the W.M. on the efficient and feeling manner in which he had discharged the lodge duties, and the able and courteous manner in which he presided over the banquet, Bro. Williams proposed the health of the W.M., wishing him long life and prosperity.

The toast having been most cordially responded to,

The W. Master rose, and in returning thanks, said he felt most grateful to Bro. Williams for the kind manner in which he had been pleased to propose his health, and the brethren for the very handsome manner in which they had received the toast. The majority of the company knew perfectly well he was placed that evening in, he would not say a novel, but rather an anomalous position. He felt the honour they had conferred upon him to be as great as it was unexpected, and he could unfeignedly assure them that the day had been a happy one to him, as it had given him the opportunity of meeting with so many brethren on their anniversary day. The W.M. eloquently alluded to the objects of Freemasonry, the high character won by the St. David's Lodge in its first year of existence, and expressed his determination to do his best for it, feeling that he should be doing a gross injustice if he did not make more than an ordinary effort to fulfil the trust that had been reposed in him.

Bro. Ellis Jones, P.M., most ably proposed "The Masonic Charities," and was followed by other brethren in warm support of the same. The brethren separated at ten o'clock in peace, love, and harmony.

We have already paid a compliment to the brethren of the St. David's Lodge, and we have like pleasure in stating that the lodge's hospitalities, so worthily presided over by Bros. Humphreys, W.M., and W. Conway, S.D., in the vice-chair, were alike a credit and an honour to all.

LANCASHIRE (WEST).

PATRICROFT.—*Consecration of the Bridgewater Lodge and Installation of the W.M.* (No. 1,213).—This interesting ceremony took place at the Bridgewater Hotel on Saturday, the 7th inst., at two o'clock in the afternoon. The Prov. G.M., Sir Thomas G. Fernor Hesket, *Bart.*, M.P., deputed W. Bro. J. H. Young-

husband, P.M., P.Z., and P. Prov. G.D., to perform the ceremony. The consecrating officer was assisted by Bros. H. S. Alpan, Prov. G. Sec.; Dunkley, P. Prov. G. Chap.; Captain Mott, Prov. G.S.B.; John Bowes, Prov. G. Reg., Cumberland and Westmoreland, as S.W.; Baldwin, Prov. G. Dir. of Cers., as I.W.; Bros. D. Finney, S.W. 148; J. Robinson, I.G. 148; W. S. Hawkins, 148; and about 30 other brethren. After the conclusion of the ceremonies, which were ably rendered, the brethren were entertained at a splendid banquet provided by the W.M. Bro. James Parr, Jun. After the cloth was withdrawn, some excellent speeches were made, enlivened by excellent music from Liverpool brethren. In responding for East Lancashire, Bro. Hine, Prov. G.W., drew attention to the very liberal support the great central charities in London received from his province as compared with West Lancashire, and hoped the two provinces would always try to rival one another in doing good. Bro. Younghusband showed most conclusively that West Lancashire compared favourably with East Lancashire. She did not send her boys and girls to London, but educated them herself. The West Lancashire Education Institution had educated hundreds of boys and girls, had now thirty-five on the foundation, and besides an ample revenue above £7,000 funded property. A very pleasant afternoon's proceedings was brought to a close with the Tyler's toast.

OXFORDSHIRE.

OXFORD—(*Churchill Lodge*, No. 478).—The regular meeting of this lodge was held on the 6th inst., at the Masonic Hall, Alfred-street, Oxford, when a large number of brethren assembled. The W.M., Bro. Victor A. Williamson, P.G.W., proposed that the sum of £3 3s. be given from the funds of the lodge to the Palestine Exploration Fund, which being seconded by the D. Prov. G.M., Bro. Alderman Spiers, was carried unanimously. The brethren then proceeded to ballot for a W.M. for the ensuing year, and Bro. the Earl of Jersey, S.W., was elected to fill the office. Bro. Alderman Spiers was re-elected Treas., and Bros. Stephens and Norwood, Tylers. Three brethren were proposed as joining members; and W. Roche, Esq., of Christ Church; G. A. Beecroft, Esq., of Christ Church (son of the Member for Leeds); and C. G. Browne, Esq., B.A., of Balliol College, were proposed as candidates for initiation. The brethren adjourned to the banquet, where, under the genial presidency of the W.M., a most agreeable evening was spent.

SCOTLAND.

AYRSHIRE.

TROON.—(*Navigation Lodge* (No. 86).—The 116th anniversary of this lodge was celebrated by the brethren dining together in the Commercial Inn, a few nights ago—a festival, to which sister lodges were invited, being held in the same place immediately after dinner. At the former meeting the chair was filled by the R.W.M., with the Wardens as croupiers; and the company numbered about forty, all of whom expressed their satisfaction with the arrangements which had been made for their comfort by their obliging hostess.

The communication which followed was under the presidency of the R.W. Bro. Andrew Auld, whose maiden effort to personify the ancient royal occupant of the Orient was creditable alike to himself and to the lodge. The time chosen by Bro. Imrie for declining re-election to the post which he had so long and honourably filled is most opportune, and the circumstances under which the Past Master's chair comes to be occupied by Bro. Auld are creditable to all concerned. In relinquishing the "highest badge" in No. 86, Bro. Imrie has left the lodge in a position of unparalleled prosperity. Its finances are strong, its membership numerous, its fame for Masonic charity wide-spread, and its position as a good-working lodge now consolidated. The unanimity that has for a series of years characterised its action, and the efficiency of its officers have in a high degree contributed to place No. 86 in the honourable position it now occupies; and in the appointment of Bro. Auld to the Mastership the brethren have shown a determination to sustain unimpaired the prestige of the lodge. Judging from his antecedents as occupant of some of the lesser chairs, and from a consideration also of the ability and personal worth of his colleagues in office, Bro. Auld is not by any means likely, in his direction of the lodge, to disappoint the hopes of those by whose suffrages he

now wields the mallet. That his tenure of office may, if not as long, be at least as pregnant with good results to the lodge and satisfaction to himself as was that of his immediate predecessor, is, we are sure, the wish of every one interested in the success of Troon Navigation.

Of the adornment of the lodge room it may suffice to say that the good taste, which for many years has characterised the efforts of the brethren in charge of this department of lodge labour was observable on the present occasion: the walls bore several beautiful models in naval architecture, interspersed with ships' ensigns, statuary, evergreens, &c., while the purely Masonic belongings of Navigation were so disposed as to display their beauties to the best advantage—all was in harmony, from the rough stone in the north-east angle of the lodge to the cube in front of the Orient. Associated with Bro. Auld in his occupancy of the dais were Bros. Imrie, P.M.; Fergusson, D.M.; the Rev. John Sime, of Dundonald, Chap.; Lockhart, P.M.; Montgomerie, Treas.; and Black, Sec. Crossing to the south we found the Ionic column upheld by Bro. S. Clark, in which duty he was aided by the sons of No. 86, who had assembled in considerable strength. Supreme in his own territory the recumbent monarch of the west (represented by Bro. McNeillage) watched with interest the approach of the golden orb towards the western horizon, giving the while due response to the mandate from the east that had for a time ignored his rule in favour of his less powerful neighbour. The experience of Bro. Mounsey gave effect to the well-timed attention paid to the guests by the deaconry; while in the prompt and oft-recurring replenishment of the loving-cup the services of the Stewards (Bros. McLeod and Boyd) were all that could be desired, as was also the vigilance of Bro. Orr in keeping the profane at a respectful distance from the outworks of the mystic retreat.

The guests of the evening were the brethren composing the deputations sent by Mother Kilwinning, headed by Bro. Dr. Andrew; St. Andrew, Kilmarnock, led by its Master, Bro. Buchanan; St. James Kilwinning, Tarbolton; St. Andrew, Irvine; St. Barnabas, Cumnock; and Neptune Kilwinning Ardrossan (Bro. H. Boyd). Bro. D. Murray Lyon, one of the G. Stewards in the Grand Lodge of Scotland, and P.G.S.W. of Ayrshire, was also present; and among other visiting brethren we observed Bro. Capt. Withwall (of the barque *England* of Bristol), Royal Clarence, Bristol, No. 68, who returned thanks for the Grand Lodge of England.

The toasts were appositely introduced by Bro. Auld; and the deputations, through their respective heads, paid the usual compliments to the several officers of No. 86. "The Chaplain" was entrusted to the representative of the Grand Lodge, who prefaced the toast by showing how in the olden time the Craftsmen of Scotland, both before and after the Reformation, contributed of their lodge funds toward the upholding of the ordinances of religion; that in the present day clergymen of almost every denomination of Christians were to be found participating in the work of Freemasonry; and that considering Bro. the Rev. Sime's Masonic antecedents in the capacity of one of the Mother Kilwinning Chaplains, and his position as the respected Minister of Dundonald, the Troon Lodge was highly favoured in having for its Chaplain one so well qualified for that office.

The toast was received with great enthusiasm, and was duly acknowledged by Bro. Sime, who thanked Bro. Lyon for his allusion to the religious tendencies of the Scottish Craft at a period anterior to the Reformation, as affording him an opportunity for repudiating the foul charges which the Roman Catholic Church now preferred against Freemasonry. The Order was indeed a secret society, but its principles were those of Christianity itself, and its loyalty to the constituted authorities was beyond question. After referring to the devotion to religion shown by the joint labours of the clergy and the Craft in the erection of those cathedrals and abbeys where for centuries the worship of God was wont to be observed by our forefathers, Bro. Sime concluded his very chaste and eloquent remarks by urging the brethren to diligence and perseverance in their labours toward the uprearing of that spiritual temple whose builder and maker is God.

The unfurling of the lodge colours by the brother (McFadzean) to whose keeping they are entrusted was the signal for the torchlight procession through the principal streets of the town—a feature in the night's proceedings which seems to be greatly appreciated by the townspeople, who turn out in great numbers to witness the marching and counter-

marching of the mystic brotherhood to the inspiring strains of the old Kilwinning band. Returning to the hall, the business which had brought the lodge ordinance into request was for a brief season resumed with a zest peculiar to the sons of the presiding lodge—the communication, one of the most successful ever held in Troon, being adjourned at a seasonable hour.

GLASGOW.

PROVINCIAL GRAND LODGE.

Visitations and Inspections of Private Lodges.

LODGE GLASGOW ST. JOHN (No. 3rd).—This lodge, at its meeting on the 3rd inst., was visited by a deputation from the Provincial Grand Lodge of Glasgow, consisting of R.W. Bro. Thos. Baker, Prov. G.S.W.; Jas. Steel, Prov. G.J.W.; W. Smith, Pro. G. Sec.; and other Prov. Grand office bearers. The lodge books, &c., having been duly inspected, the deputation entered the lodge and was received with the customary honours. The business before the lodge on this occasion was very heavy, & so heavy, we should be inclined to say, judging from the numerous batch of initiates—indeed, quite a squad of Masonic recruits—who were introduced to “light” at this meeting, presided over by the present esteemed R.W.M. Bro. Ramsay. During the ceremony of initiation, Bro. Donaldson, Prov. G. Dir. of Music, presided at the harmonium, and his rendering of Bro. Buchan’s lodge music added materially to the impressiveness of the ceremonial, though we must add, with reference to portions of the working (quite apart from the musical feature), we were forcibly struck with the great necessity which exists for uniformity of working in the different lodges the ceremonials of our Order; and that mere theatrical effect is not indispensably necessary to obtain that solemn impressiveness which should ever prevail on such occasions. In the course of the evening Bro. W. P. Buchan brought forward his motion and a committee being appointed to take the necessary steps to examine into the historical evidence and data relative to the antiquity of the Lodge of Glasgow St. John (No. 3rd), so that the same may be placed upon a satisfactory and sufficient basis. Bro. Buchan, in introducing his motion, quoted from Cosmo Junius’ “Scotland in the ‘Middle Ages’”—remarks appearing at page 298 of that work, referring to the existence of one of those “enthusiastic fraternities” at the building of Glasgow Cathedral, and the charter of protection it obtained from William the Lion, 1190—to show that St. John’s Lodge had nothing to fear from any investigation into its antiquity. Bro. Walker, P.M., considering, we presume, “where ignorance is bliss were folly to be wise,” desired to enter his protest against the proposed committee of inquiry. Bro. Barr proposed as an amendment that, although Bro. Buchan had stated he had discovered mistakes in the translation of the charter, still, as these mistakes had never been discovered before, Bro. Barr argued—but upon what basis of reasoning we are at a loss to understand—that the old translation of the charter should still be held by, it never having been disputed before. Bro. Barr had for a seconder of his amendment Bro. Dr. Moffat. Bro. Park, P.M., said that he considered the translation must be wrong, as King Malcolm III. had no brother named David. However, upon the original motion, as introduced by Bro. Buchan, being put by the R.W.M. to the meeting, it was carried by a large majority. The R.W.M. proposed, and Bro. W. P. Buchan seconded, a motion that this lodge should subscribe a sum of two guineas to the testimonial to the R.W. Bro. Whyte Melville, P.G.M.; the motion was carried unanimously. The R.W. Bro. Steel, Prov. G.J.W., in responding to the toast of Provincial Grand Lodge Deputation, said that he was happy to find the books of the lodge so well kept, that the lodge was in such a prosperous condition, and working so harmoniously.

LODGE GLASGOW KILWINNING (No. 4).—A meeting of this ancient lodge, which continues to prosper under the present respected R.W.M., Bro. James Lillie, was held on the 4th inst., upon the occasion of the visit and inspection by the abovenamed Provincial Grand Lodge Deputation. The chair was filled by Bro. T. A. Broadbent, D.M.; supported by Bros. A. Thorburn, S.M., acting S.W.; J. Bruce, J.W.; R. J. Teale, acting Chaplain; A. R. Wilson, acting S.D.; T. D. Humphreys, Treas.; Bro. I. N. Johnson presiding at the harmonium. A candidate was introduced and initiated into the mysteries and privileges of the Order, the ceremony being impressively worked by Bro. A. Thorburn, S.M. The Deputation from the Provincial Grand Lodge expressed themselves as being much

pleased with the efficient manner in which the Treasurer and Secretary kept their books, and complimented the brethren of the Glasgow Kilwinning Lodge upon the steady progress their lodge is making. After the departure of the Prov. G. L. deputation, the acting R.W.M., Bro. Broadbent, delivered to “the last link” a most impressive and eloquent charge, dilating on the beauties of the Order, responsibilities attached to those who enter into it, their duties to themselves, to society, and to the Craft. He also commended to the earnest attention of the newly-initiated brother the three great lights of Masonry. Bro. Broadbent also referred in very feeling terms to the great loss the Craft in this province had sustained by the death of Bro. Sheriff Strathern. The following is a correct list of the present office-bearers of the Glasgow Kilwinning Lodge:—Bros. James Lillie, R.W.M.; J. Bruce, S.W.; R. J. Teale, J.W.; Thomas Skinner, P.M.; T. A. Broadbent, D.M.; A. Thorburn, S.M.; John Binnie, P.M.; T. D. Humphreys, Treas.; F. C. Reid, Sec.; the Rev. J. W. W. Penny, D.C.L., Chaplain; J. Steel (Prov. G.J.W.), S.D.

LODGE THISTLE AND ROSE (No. 73).—At a meeting of this old and hard-working lodge, held on the 3rd inst., presided over by the present popular R.W.M., Bro. Thomas McRobert, the death of Bro. Sheriff Strathern was regretfully alluded to in most feeling and appropriate terms. The Thistle and Rose being the mother lodge of the lamented deceased brother. All business before the lodge was upon this occasion suspended, with the exception of the reception of the abovenamed Provincial Grand Lodge deputation, who pronounced themselves well satisfied with the result of their inspection of the lodge books, &c., which showed that the lodge was in a healthy and prosperous state.

LODGE ST. MARK (No. 102).—This flourishing lodge, which has for some time past been ruled most judiciously by the present highly esteemed R.W.M., the R.W. Bro. Major Barbor, Depute Prov. G.M. of the Middle Ward of Lanarkshire, was honoured on the 2nd inst. with a visit by a deputation of the Prov. Grand Lodge of Glasgow, consisting of the R.W. Bros. Thos. Baker, Prov. G.S.W.; Jas. Steel, Prov. G.J.W.; W. Smith, Prov. G. Sec.; and other Prov. Grand office bearers, who were received with the customary honours on entering the lodge, after having satisfactorily concluded their examination of the lodge books. The chair of K.S. was upon this occasion, in the unavoidable absence of Bro. Major Barbor, very ably filled by Bro. Barradale. Amongst the visiting brethren on the platform we noticed Bros. Capts. McAusland and McCulloch. The Prov. Grand Lodge Deputation before leaving expressed themselves much pleased with the result of their inspection.

LODGE UNION (No. 332).—This prosperous lodge—the present esteemed R.W.M. of which is Bro. James Balfour, Prov. G.I.G., and who, though but a young, is a very accomplished Mason—was visited on the 2nd inst. by the above-named Prov. Grand Lodge Deputation, who, after having examined the lodge books and found everything quite satisfactory, entered the lodge and were received with the customary honours. One brother was admitted to the mysteries and privileges of our Order, the ceremony being worked in a masterly and impressive manner by Bro. Thos. McK. Campbell, P.M. of the Lodge Clyde (No. 408).

IRELAND.

THE GEOGRAPHICAL ARRANGEMENT OF THE PROVINCIAL GRAND LODGES OF IRELAND.

This subject, which has for some time past been under the serious attention of the Board of General Purposes of the Grand Lodge of Ireland, has at length received a solution, in the shape of a report which has just been issued upon the subject, by the Committee of Provincial Grand Lodges, addressed to the M.W. the G.M. and the Grand Lodge of Ireland. We append the report, prefaced by the circular letter in connection with it, issued by the Deputy Grand Secretary.

Grand Secretary’s Office, Freemasons’ Hall, Dublin,
13th day of December, 1867.

Sir and Brother,—Some months since the Board of General Purposes appointed a sub-committee “To take into consideration the existing geographical arrangement of the Provincial Grand Lodges, with a view to adopting an improved arrangement of them.”

This committee submitted their report at the last meeting of the board, when it was resolved "That Grand Lodge be recommended to adopt this report," which was accordingly done at the meeting of Grand Lodge, on the 5th inst., and it was then unanimously resolved:—

"That the report now read be printed and sent with the proposed new rules to the several Provincial Grand Lodges, and the private Lodges, in the proposed new districts, and that they be requested to take the same into their consideration with as little delay as possible, in order that their report thereon may be in the hands of the Deputy Grand Secretary, on or before Friday, the 28th day of February next, in order that the same be laid before the Grand Lodge, at its meeting in March."

The consideration of the subject was then formally postponed until the meeting of Grand Lodge in March, 1868.

I have therefore the pleasure of enclosing the documents referred to, and of requesting your early attention thereto.

I have the honour to be,

Yours fraternally,

CHARLES T. WALMSLEY,
Deputy Grand Secretary.

REPORT OF COMMITTEE ON PROVINCIAL GRAND LODGES.

To the Most Worshipful the Grand Master, and the Grand Lodge of Ireland.

The committee appointed by order of the Grand Lodge, dated 7th June, 1866, to report concerning the Masonic Provinces of Ireland, beg leave to report as follows:—

The committee have carefully considered the subject referred to them, both as regards its general bearing on the Masonic community, and the existing divisions of the kingdom into provinces. They have also inquired into the manner in which the defects of the present system might be obviated by a new arrangement.

They approve, in general, of the system of constituting Provincial Grand Lodges. They deem it conducive to the welfare of the Order; first, by giving the Grand Lodge more effectual control over the Masonic community in distant places, both at home and abroad; secondly, by affording means of honourably and suitably rewarding the zeal and exertions of those who have been most earnest and efficient in the service of the Order, by means of the distinctions of Masonic rank in the Provincial Grand Lodges. It is well known that the advantages which the Order occasionally derives from the aid and countenance of persons of rank and influence is frequently due to the connection formed by such persons with the Masonic Society through the Provincial Grand Lodges; and the system has been conducive, as the committee conceive, in no slight degree, to the power and extension of the Order in England, and the British colonies and dependencies.

The committee having had before them the map of Ireland, and considered the boundaries of the present Masonic provinces both geographically, and with a view to the accommodation of the members of country lodges, as afforded by the existing means of communication, are of opinion,

Firstly, that it would be desirable that the whole kingdom, excepting a metropolitan district in the vicinity of the Grand Lodge, should be divided into Masonic provinces.

Secondly, that the present boundaries should be altered and modified in the manner hereinafter described.

The province of Munster (geographically speaking) contains at present two Provincial Masonic districts—the Masonic Province of North Munster, and that of South Munster, which latter is usually termed "Munster" only. The committee recommend that the province of South Munster should be designated by a line drawn from Youghal along the boundary of the County of Cork to Mitchelstown, Kilworth, Fermoy and Mallow, including all those towns; thence to Killarney (including it), and to Milltown (including it), at the head of Dingle Bay; the seacoast forming the western and southern boundary. They see no reason for altering the established name of that province, hitherto used and approved.

The committee recommend that the province of North Munster should comprise those portions of the Counties of Cork and Kerry lying north of the northern boundary of the southern provinces; also the whole of the Counties of Tipperary, Limerick, and Clare, together with the City of Limerick.

They also recommend that the Counties of Roscommon, Leitrim, Sligo, Mayo and Galway, none of which are at present comprised in any Masonic province, should be constituted a

new Masonic province, to be designated the province of Connaught, and that the Provincial Grand Lodge should meet at Ballinasloe.

Also that the counties of Waterford, Kilkenny, Carlow, and Wexford, none of which are at present comprised in any Masonic province, should be constituted a new Masonic province, to be called "The South-eastern Province," the Grand Lodge thereof to meet at Kilkenny or Waterford.

That the King's County, the Queen's County, and the counties of Westmeath and Longford, not hitherto comprised in any Masonic province, should be constituted a new province, to be designated "The Province of the Midland Counties," and that the Provincial Grand Lodge thereof should be held at Tullamore, in the King's County.

The committee think that the counties of Wicklow, Kildare, Meath and Dublin, being in the vicinity of the Grand Lodge itself, and which may easily be attended from any part of them, should not be included in any Masonic province, but be under the immediate superintendence of the Grand Lodge.

The committee have had more difficulty in dealing with the northern counties, in which Provincial Grand Lodges exist; they have been actuated by a desire at once to preserve, as far as possible, the rights and privileges of existing Provincial Grand Masters and Lodges, and to provide a remedy for the constant sources of complaint respecting the inconvenience of attending provincial meetings, on the one hand, and the difficulty of enforcing submission to provincial rules on the other. Having investigated this subject with the aid of the R. W. Bro. Tracy, 33°, who long held the office of Provincial Deputy Grand Master of Belfast and North Down, and who from his peculiar means of knowledge as well as from his local experience was well qualified to assist the committee with very valuable advice.

The committee recommend that the counties of Cavan, Louth, Armagh and Monaghan, should be constituted into a new Masonic province, to be designated "The Province of Armagh," the Grand Lodge thereof to be held at Armagh.

And also that the counties of Londonderry and Donegal, and the city of Londonderry, should constitute "The Province of Londonderry," the Grand Lodge still to meet in the city of Londonderry.

Also that the extensive county of Antrim should constitute another and distinct Masonic province (but only one, and not, as at present, separated into two divisions), to be called "The Province of Antrim;" the Grand Lodge to meet at Belfast.

The committee further recommend that the entire county of Down should constitute a separate Masonic province, to be called "The Province of Down;" the Grand Lodge to be held at Downpatrick, thus separating North Down from Belfast.

They further recommend that the counties of Tyrone and Fermanagh should be constituted into a separate Masonic province, to be called "The North-Western Province."

The committee would desire that, except as hereinbefore recommended, no alteration should be made in existing Provincial Grand Lodges or their provinces. They believe that new patents of appointment must, in some instances be granted, should the Grand Master think fit, in the exercise of his undoubted privilege, to reappoint any of the present Provincial Grand Masters; but the committee do not deem it proper or necessary to offer any suggestions on that subject, believing that they and the Order at large may implicitly confide in the wisdom and good feeling of the Noble Grand Master in that respect, as in all others in which the advantage of the Order is concerned.

The committee have, with the aid of zealous and experienced brethren of the Order, framed a new code of Rules for the Provincial Grand Lodges, in which they have endeavoured to obviate some of the causes of complaint before alluded to. They have caused those rules to be printed in slips, for the purpose of facilitating the reading and revision of them, and they earnestly invite the attention of Grand Lodge to them.

Believing, as the committee do, that the speedy settlement of this long agitated question will tend greatly to the good of the Order in general, the committee humbly suggest that if the Grand Lodge shall be pleased to adopt their views as to the general arrangement of the provinces, the final settlement of the rules may be subsequently effected, without any loss of time, as it will take some time to communicate with the Grand Master and the Provincial Grand Masters, and to have the patents prepared—all which may be done during the period which the

committee are advised must elapse before the new Constitutions for Provincial Grand Lodges can be adopted.

All which the committee humbly submit, with their fraternal salutations, to Grand Lodge as their report.

Signed, on behalf of the committee,

JOHN FITZHENRY TOWNSEND,
Deputy Grand Master.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The regular monthly meeting of this lodge was held at the Masonic Hall, Court-place, on the evening of Wednesday, the 4th inst. The brethren present were Bros. Gallienne, P.D. Prov. G.M.; Martin, W.M., in the chair; Guilbert, I.P.M.; Churchouse, P.M.; Smithard, P.M.; Wilcocks, P.M.; Hutchinson, P.M. and Treas.; Collenette, P. Prov. G. Sec.; Gardner, S.W.; Glen-cross, J.W.; Sarchet, Sec.; Millington, S.D.; Parker, I.G.; Turtton, Barter, Lucas, Clarke, Bonjourd, Cohen, Nicolle, Abbott, Brown, Stainer, Rowe, and Mauger, Tyler. Visitors, Churchouse, 288; Hunt, S.W. 168; and Thayer, 250. The lodge was opened shortly after seven by the W.M., and the minutes of the preceding lodge having been read and confirmed, the ballot went round for Bro. Rowe, 193; the result was satisfactory, and he was affiliated a member. Bro. Clarke, who was a candidate, to be passed to the second degree, was then examined in the usual way. The manner in which he answered the questions put to him was most satisfactory, and convinced all those who heard him that he had given the subjects presented to his notice consideration and study, and he was accordingly dismissed for preparation. During his absence the lodge was opened in the second degree, and on his re-admission he was passed to the degree of a F.C. The lecture on the tracing-board was given by Bro. Gallienne, P.D. Prov. G.M., with his usual ability. The W.M., although so young in his presidential chair, has acquired complete confidence, and gets through his work in a manner which convinces all the brethren of Doyle's that their lodge will not, during his term of office, lose that prestige which for some years past it has enjoyed for its correct and good style of work. It may be remarked *en passant* that the W.M. and the majority of his officers were pupils of that earnest and learned Mason, Bro. Dr. Hopkins, now of 710, during his visit to the island some twelve months ago, when he so kindly, and with so much ability, held a school of instruction for all who would regularly attend, under certain binding conditions. The lodge was then closed in the second degree. Bro. Barter proposed Mr. Tillot and Mr. Tardif as candidates for Freemasonry; the former was seconded by Bro. Smithard, P.M., and the latter by Bro. Nicolle. The lodge was then closed in solemn form and in perfect harmony, and the brethren adjourned for refreshment.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—At the Bridge House Hotel, Wellington-street, Southwark, this chapter was held. Comp. F. Walters, P.Z., opened the chapter as M.E.Z., assisted by his principals. Bros. D. Rose, Smith, W. Roebuck, and Irvine being in attendance, they were exalted. Comps. A. Avery, H.; Dr. Dixon, P.Z., as J.; A. D. Loewenstark, S.N., Treas.; M. A. Loewenstark, W.S.; T. J. Sabine as P.S.; J. Trickett Wheeler; F. H. Ebsworth; A. Thompson, and many others. Visitors: C. T. Dorey, H. 176; P. A. Nairne, S.N. 176, Pain, Williams, Barrett, and several others. The chapter was then closed.

CANONBURY CHAPTER (No. 657).—This chapter held the usual convocation on Thursday, the 27th ult. The business of this meeting being the most interesting one of the year, viz., the election of principals, officers, etc. The chapter being duly opened by Comp. W. Watson, P.Z. (who officiated for Comp. Henry Webb, the M.E.Z.), assisted by Comps. W. Ough, J., and Thomas Wercombe, H. Bros. Breary, H. I. Reynolds, Cannon, E. T. Applebee, and Richard Hopkins, having been regularly proposed and seconded at a previous meeting, were balloted for and accepted as fit and proper candidates for exaltation. The ceremony of exaltation was beautifully rendered, and the newly-made companions expressed delight at this addition to

their Masonic knowledge. The companions then proceeded with the election of officers. Comp. W. Ough was chosen M.E.Z., Comp. T. Wescombe, I., and Comp. S. May, H. The other companions elected were H. Cary, S.E.; F. Cox, S.N.; G. Jones, P.S., Decent, Treas.; and Radford, Janitor. The convocation then closed, and an excellent banquet was served in Comp. B. Todd's usual style. Much regret was felt at the absence from the tables of Comp. Todd through illness, and hearty good wishes were expressed for his speedy recovery, the worthy companion alluded to being one of the "old familiar faces" in connexion with this chapter. During the evening a jewel was voted to the present M.E.Z., Comp. H. Webb, as a pleasing recognition of the valuable services rendered the chapter during his year of office. The evening was much enlivened by some good singing from Comps. D. H. Jacobs, Hopkins, etc.

LANCASHIRE (WEST).

WARRINGTON.—Chapter of *Elias Ashmole* (No. 148).—The annual convocation of this chapter was held at the Chapter Rooms, Sankey-street on Monday, the 9th inst. In the unavoidable absence of the M.E.Z., Comp. H. B. White, his chair was occupied by Comp. Captain Mott, P.Z., 141, who was supported by Comps. John Bowes, H.; Horatio Syred, E.; Robert Stevenson, P.S.; James Johnson, Janitor; A. H. Beckett, R. Wright, B. P. Coxon, Jos. Robinson, James Hepherd, Thomas Stone, John Stone, David Finney, W. Woods, W. Richardson, W. H. Spring, and W. Mossop. Visitors: Comps. Dr. McGeorge, P.Z. 241; R. Robinson, P.Z. 241; Rev. F. Terry, J. The chapter was duly opened by the acting principals, when the minutes of the previous convocation were read and confirmed. Comp. Hepherd reported that himself and Comp. Finney had audited the Treasurer's accounts, which were duly and regularly kept, and showed a balance in favour of the chapter. The companions below the degree of an installed first principal now retired, and Comp. John Bowes was duly and solemnly installed into the first chair, and afterwards Comp. Robert Stevenson, P.S., was installed into the third chair. The companions having been re-admitted, the following were invested the officers for the ensuing year:—Comps. James Hepherd, Scribe E.; D. W. Finney, P.S.; W. Mossop, Scribe N.; Bowes, Treas.; James Johnson, Janitor. Comp. Stevenson, J., proposed, the M.E.Z. seconded, and it was resolved that the best thanks of the chapter are due and hereby tendered to Excellent Comp. Mott for his able services as Installing Principal, and that the same be recorded on the minutes. Comp. Mott acknowledged the compliment, and said his visits to Warrington were of a most pleasurable character, and that his best services were always at the command of No. 148. The M.E.Z. proposed, and it was unanimously resolved that £5 5s. be voted to the boys' school, to make the M.E.Z. *pro tem* a life subscriber to the institution. There being no further business, the chapter was duly closed, and the Comps. adjourned to the Lion Hotel for tea. After tea, the usual loyal and patriotic toasts having been given, the Grand Chapter, the Provincial Grand Chapter, the P.Z., M.E.Z., and other toasts were duly and warmly remembered, and the Comps. separated at ten, after spending an enjoyable evening.

MARK MASONRY.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—Star in the East (No. 95).—This lodge of Mark Masters was held at the Freemasons' Hall, Scarborough, on the 26th of February last. Bros. J. W. Woodall, W.M., Rooke, P.M.; H. A. Williamson, S.W.; W. T. Farthing, J.W., J. P. Spurr, P.M.O.; R. H. Peacock, M.O.; Garnett, S.O.; Fletcher, J.O.; Martin, Reg.; Chapman, W. Peacock, Jackson; Walslaw, Hardgrave, Groves, Woodcock, Verity, etc. The lodge having been duly opened, and the minutes read and confirmed, Bro. James Ellis, previously elected, was prepared, admitted, and advanced to the degree of Mark Master. A circular letter from Bro. Meggy, with regard to the Royal Masonic Institution for Boys, was read, and Bro. Spurr produced a subscription card which he had received from Bro. Binckes, with the same charitable object in view; and he hoped the brethren would follow the example of the W.M., who had already placed his mark thereon. The sum of £10 10s. was then subscribed to purchase a life governorship in that institution. The lodge was then closed, and the brethren adjourned to refreshment at an early hour.

MASONIC FESTIVITIES.

SUFFOLK.

MASONIC CONCERT.

On Thursday evening, the 12th inst., the members of the Prince of Wales Lodge (No. 959), Ipswich, gave their annual concert at the Masonic Hall, Brook-street. As in former years, the admission was strictly confined to members of the lodge and their lady friends.

The lodge-room was devoted to the concert, and this was arranged with elegant flags and banners pertaining to the various degrees of the Order. The vocalists took up their position on the dais at the east end.

The banqueting-room was most tastefully arranged with flowers in pots, which were placed on side tables round the room. The effect of this room when lighted was very brilliant and pleasing. In this room, between the first and second parts, the company assembled and partook of light refreshment.

The musical arrangements were under the sole direction of Bro. William Norman. The *artistes* engaged were Miss Mabel Brent and Bros. Theodore Distin and G. T. Carter. The concert was of a miscellaneous character, and all the music secular. In previous years the first part of the programme consisted of sacred music, but it was thought by the committee that the proposed alteration would not render the concert less attractive. In our opinion the programme was in every way suited to the occasion, and no previous concert could have afforded greater pleasure and gratification.

As each lady entered the concert-room she was presented with a handsome perfumed programme, prepared by Bro. Westgate.

Bro. Norman, P. Prov. G. Org. Norfolk, presided at the pianoforte.

Miss Brent has a very pleasing soprano voice, and before the close of her first song she had become a favourite with her audience. Her best song of the evening was the Scottish air "'Twas within a mile of Edinburgh'". In reply to an encore she gave "Home, sweet Home," which was very finely and feelingly rendered. Bros. Carter and Distin were in fine voice, and their songs were so well selected as to ensure a large amount of applause, and afforded unlimited gratification. In the second part Bro. C. J. Cooke executed the "Carnival de Venice" on the violin in a brilliant manner, which was loudly and deservedly applauded.

The brethren first appeared in Craft clothing, and at the second part assumed the R.A. degree. The ladies, in going from the Banquetting-hall to the Lodge-room, prior to the second part, passed under the Arch of Steel, the brethren appearing in the K.T.'s dress.

About 120 were present, and the ladies especially appeared thoroughly to enjoy the evening, which was one of considerable pleasure and gratification.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE SQUARE, CITY.—The friends of this excellent institution will learn with much pleasure that N. de Rothschild, Esq., M.P., has consented to preside at its forthcoming anniversary festival, date and particulars of which will be shortly announced. The committee confidently anticipate in connexion therewith a large augmentation of the funds of the charity, which have become very much reduced in consequence of the crisis of 1866, and the subsequent depression in the commercial world. No reduction has, however, taken place in the number of patients relieved; the number for 1867 being 78,997 against 74,869 of the previous year. The peculiar characteristics of this hospital are that, it is entirely *free*. No letters of recommendation are needed. Sickness and poverty are the only qualifications necessary to insure a speedy participation in its benefits. It is unendowed, and dependent *entirely* upon the voluntary contributions of the benevolent.

LAYING THE FOUNDATION STONE OF THE BRIGHTON "TURKISH BATH."

On Monday, 2nd inst., the above ceremony was performed by the chairman of the company, Bro. W. H. German, Treas. 811, in the presence of several ladies and gentlemen, among whom were Bros. R. Rugg, 273; W. R. Wood, P.M. 315, 811, &c., Prov. J.G.W. Sussex; Dr. Pearce, 811; Dr. Bryce, P.M.; T. J. Sabine, W.M. 73 (secretary to the company); Goulty, J.D. 811 (the architect); Freeman, W.M. 732, P. Prov. J.G.W. Sussex; J. G. Marzetti, &c.

The attendance at the ceremony was confined to the directors, officials, and a few personal friends.

Bro. W. H. German, after having proved the stone fairly and squarely set in its proper place at the north-east corner of the ground, made a few remarks to those assembled, observing that it was originally proposed to lay the foundation stone with some amount of ceremony; but, after many discussions, it was finally arranged to do the work quietly and privately. The directors had honoured him with the important duty of laying the foundation stone of their intended building—important, from the fact that Brighton, the oft-boasted Queen of Watering-places, had nothing of the kind, either as an attraction for her visitors or as a health-assistant to the many other hygienic resources of the town; and he was satisfied that the building would be not only a great ornament to Brighton but of very great utility to the medical profession residing here, many of whom were shareholders, and several of whom were then present, testifying to the great interest they took in the work which had been so favourably begun. Bro. German concluded by saying that he was sure that Bro. Dr. Bryce, whose eagerness to get the bath established in Brighton was only equalled by his experiences of its uses both at home and abroad, would be glad to address them.

Bro. Dr. Bryce said he always considered honour should be given to those to whom honour is due, and that was to the chairman and directors of this company, who had so skilfully brought the company to the present position it occupied in the town. Nearly two years were spent in overcoming obstructions to the company being established; however, that piece of ground was ultimately chosen, and all who saw it were impressed with its peculiar adaptation, its shape and extent, to the purpose required. Everyone who would take the trouble to compare this site and the plans of the building they were erecting on it, with those so-called "Turkish Baths" which had used, and, to some extent, abused, the name in Brighton some years ago, would agree with him in saying how totally and how thoroughly they had failed, in consequence of their imperfections and their want of comfort, convenience, and working efficiency. He took a pride in the work in hand, regarding the establishment of the bath as a new era in the attractions of the town; and he most sincerely believed that to the shareholders it would prove a remunerative undertaking.

The directors and a few friends (including Bro. Alderman Hallet, 732, the Mayor of Brighton), then adjourned to luncheon at the White Horse Hotel, East-street, the expenses of which were defrayed by the directors themselves, and not out of the funds of the company.

The cloth having been removed, Bro. German, the chairman, said it was only proposed to drink three toasts—"The Queen, the Head of the Nation;" "The Mayor, the Chief Magistrate of Brighton;" and success to the undertaking really and earnestly commenced to-day—"The Turkish Bath."

The Chairman then gave "The Queen," which having been duly honoured,

Bro. Dr. Bryce, in proposing "The Health of the Mayor of Brighton," said they were to-day favoured with the presence of the Mayor, a gentleman of whose position and influence they felt proud, and who, by his presence there that day, had evinced the interest he took in any

undertaking for the good, the improvement, or the embellishment of the town, or the healthful recreation of its inhabitants or visitors. How well he had performed the varied and often onerous duties connected with his high municipal position was best proved by the fact, that the Town Council of Brighton had selected him as Mayor a second time. Recurring to the new undertaking, Bro. Dr. Bryce said it had not been suppressed, but only retarded, by the depression which had so long prevailed in every commercial circle. Three years ago the Bath was viewed with apprehension; two years ago with doubt; but at the present time it was welcomed by the medical profession and generally by the inhabitants. It afforded him much personal pleasure to be identified with it; to be able to assist in putting on it the stamp of credit and the stamp of success. They were assured and indeed guaranteed by the contractors, men eminent in the building trade (Messrs. Cheeseman and Co.), that the Bath should be ready for public use by the 1st of September, and on that day he hoped they should for the first time receive the public.

The Mayor then briefly replied, stating that it was at the earnest request of his friends, Bros. W. R. Wood and H. N. Goulty, that he was with them to-day. In his own mind he had no doubt whatever that a Turkish Bath, properly constructed, properly fitted, and properly carried on, would pay well, and prove remunerative to those who had embarked their capital in it. It was not at all unlikely that the two inefficient, and, therefore, ineffectual, attempts which had been made in Brighton to establish a Turkish Bath had caused them much difficulty, and had placed in the way of their making more rapid progress many obstructions; and had also given rise to some prejudice. He was sure the building would be, architecturally, an ornament to Brighton, from the design having been furnished by Bro. H. N. Goulty, whose skill, as displayed in other buildings of the town, proved him to be an able architect. He concluded by stating that it always afforded him a pleasurable satisfaction to be the means of forwarding the interests, of hastening the progress, and of assisting to establish any institution, be it public or private, which was calculated to prove a benefit to the town and an attraction to visitors.

Mr. Maitland next proposed "Success to the Turkish Bath;" and, in doing so, referred to its antiquity, and to its use among the ancient Romans. The Turkish Bath had always been of valuable assistance to the medical profession, and no member of that body need fear its rivalry.

Bro. Dr. Bryce briefly replied to the last toast, and said the whole affair, the freehold ground, the building, and its perfect equipment, would be obtained for £9,000; and he had no doubt, when they met the shareholders that day twelvemonths, they would be able to give a good account of the important responsibility under their care.

Several other toasts were subsequently proposed.

HAR MAJESTY'S THEATRE AND BRO. S. MAY.

An adjourned meeting of the May Testimonial Fund Committee was held on Monday last at the George Tavern, Aldermanbury, Bro. John Udall, P.G.D., in the chair. Several amounts were announced, and the accounts gone into respecting the late benefit at Drury-lane Theatre, but, from the number of tickets yet unaccounted for, the net result could not be declared till next meeting. Arrangements were made for one or more benefits at other places of amusement, and the meeting was adjourned to next Monday, the 23rd inst., at four o'clock, at the same place. Donations continue to be received by Bro. F. Ledger, Treasurer, *Eva* office, Catherine-street, Strand; Bro. T. Beard, Hon. Sec., 10, Basinghall-street; and by the Committee.

MASONIC LIFEBOAT FUND.

Further subscriptions received:—£2 2s. from Bro. J. N. Sharp, Britannia Lodge, No. 33, per Bro. William Smith, C.E.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 28TH, 1868.

Monday, March 23rd.—Geographical Society, at 8. Paper to be read:—"A journey to Shasa and the Source of the Brahmaputra." By a Pundit, under the direction of Captain T. G. Montgomerie, R.E.

TUESDAY, 24th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 25th.—Society of Arts, at 8.—Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MARCH 28TH, 1868.

MONDAY, March 23rd.—Lodges:—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms. St. James's. Old King's Arms, 28, Freemasons' Hall. Unity, 183, London Tavern. Bishopsgate-street. Tower Hamlets Engineers, 92, George Hotel, Aldermanbury. Chapter:—Robert Burns, 25, Freemasons' Hall.

TUESDAY, March 24th.—Lodges:—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Prince of Wales, 259, Willis's Rooms, St. James's. Southern Star, 1, 158, Montpelier Tavern, Walworth. Urban, 1, 196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

WEDNESDAY, March 25th.—Grand Stewards Lodge, public night. Lodges:—Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns' Tavern, Kennington-park. Prince Frederick William, 753, Knights of St. John's Hotel, St. John's-wood. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Temperance in the East, 898, Private Assembly Rooms, 6, Newby-place, Poplar.

THURSDAY, March 26th.—Gen. Com. Female School, Freemasons' Hall, at 4. Lodges:—Neptune, 22, Radley's Hotel, Bridge-street, Blackfriars. Peace and Harmony, 60, London Tavern, Bishopsgate-street. Prosperity, 60, Masons' Arms Tavern, Masons'-avenue, Basinghall-street. Grenadiers, 66, Freemasons' Hall. Shakespeare, 99, Albion Tavern, Aldersgate-street. Victoria, 1, 99, George Hotel, Aldermanbury. Buckingham and Candos, 1, 150, Freemasons' Hall. Chapters:—Domestic, 177, Anderton's Hotel, Fleet-street. Lily of Richmond, 820, Greyhound, Richmond, Surrey.

FRIDAY, March 27th.—Lodges:—House Com. Boys' School at 3. Lodges:—Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitzroy, 509, Head Quarters of the Hon. Artillery Co., London. Royal Alfred, 780, Star and Garter, Kew-bridge. Finsbury, 861, Jolly Anglers, Bath-street, St. Luke's.

TO CORRESPONDENTS.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

R. B. (Totnes).—Letter received, which shall have our attention.

J. P. P. (Liverpool).—Copy to hand with thanks. Shall receive attention in our next.

LONDON, SATURDAY, MARCH 28, 1868.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

By ✱ BRO. WILLIAM J. HUGHAN, 18°, W.M.,

No. 131, TRURO, CORNWALL, &c.

MODERN FREEMASONRY.

ANCIENT FREEMASONRY.—*Vide* Vol. XVII.

Having presented a variety of facts in illustration of the nature of the Operative Masonic Bodies, we now purpose considering the character of modern Freemasonry as a supplanter of the old institution, a legitimate descendant thereof, and a most powerful and valuable society. Modern Freemasonry became a power, just as the operative branch was withering away from the knowledge of the usages and customs of the latter having been transferred from the favoured few to the countless many, by the transforming influences of civilisation, and like with all the Crafts, society no longer permitted the secrets of the building art to be buried in the mind of the leading Masters, but rightly considered that whereas formerly it was held a duty to confine operative masonry to certain lodges or companies, in the 18th century such protection and restrictive laws were no longer required.

So that we, as members of the Masonic body of the present day, are to select such operative tools, customs and laws as were formerly employed by the ancient Craftsmen, that will best act as a means or incentive to holiness, and to appropriately symbolise our proficiency in moral truth and virtue; and whilst we retain the customary technical expressions as applicable to the architecture of a Temple, we employ them figuratively, in a proper sense, and withal in a more important and religious signification.

We have shown that antecedent to the last century, Freemasons under Grand Lodges, Grand Masters, and according to the system followed since 1717, were not known to exist, although we are strongly of the opinion that the present society may justly claim a very ancient origin in so far as it accords with its operative parent, and harmonises with the customs of the early Craftsmen; beyond question, modern Freemasonry alone claims to be the descendant of the operative fraternities, and it alone is entitled to the

cognomen of the "Ancient and Honourable Society of Free and Accepted Masons."

At the same time we must bear in mind that a complete revolution in the ancient usages and established customs of the Order "was effected at the revival, and but little of the present rituals can be traced beyond the middle of the last century. It may truly be said that Freemasonry is one of the most ancient and most *modern* institutions in existence, for those familiar with its history can trace the busy hands of its friends, altering, modernising, and adding to its ceremonies from A.D. 1717 to A.D. 1813, blotting out here, changing there, and so transforming the original as to leave few of the ancient landmarks distinguishable from the mass of the so-called improvements, until it at last, from a simple organisation of one or two degrees, has increased to nobody knows how many rites, systems, and organisations, and its records are bound up with so much that tends to bewilder and mislead, that few indeed can trace the time immemorial Masonry through the several changes and variable treatment it has received at the hands of its would-be friends. While we claim for modern Freemasonry an existence of some hundred and fifty years, and maintain that all degrees but the two first, are in all probability of a later date, we still venture to link the present society to its ancient predecessor, and thus connect it with the Craftsmen of the middle ages, the honoured builders of our venerable cathedrals, and the various guilds of still earlier days.

It is to the few members of the fraternity resident in London in the second decade of the seventeenth century that we are indebted for the introduction of modern Freemasonry. Fortunately on this subject we are not without information, although but little is known of the matter. Soon after the first Grand Lodge in the world was established, a Book of Constitutions was published wherein the operative and speculative elements were blended. In addition to this work we have the testimony of Craftsmen who were active agents in the revival or received their information from authentic sources. And yet, with all the witnesses, it is to be regretted that scarcely anything is said of the history of operative lodges before that date existing in London, and that even of the oldest (Antiquity Lodge), its historian, Bro. William Preston, only hints at its having been constituted about the middle of the seventeenth century, and while he devotes many pages to legends, says little

of facts until after 1720. We presume there are no minute books of any antiquity to mention in England, as there are to be found in Scotland, or such would have been produced long ere this. The records of the lodges Mother Kilwinning, St. Mary's Chapel, and others such, are most interesting and instructive, and in the absence of such documents in England we must accept them, as collateral proof of the nature of the operative Masonic Fraternity in England before the eighteenth century (see vol. xvii.) Masonic historians generally refer to the "Revival," although their statements are very conflicting, and some apparently are written at random. Freemasonry has unfortunately suffered from the over anxiety of its votaries to prove its ancient origin, when such has never been doubted, hence in searching for real documentary evidence in support of many of its records, we are disappointed in finding they are unknown, and zealots, to avoid the exposure of these weak points in our defence, immediately refer us to the fact that "valuable M.S.S. were burnt by scrupulous brethren A.D. 1720," and no doubt the evidence sought, perished in this general conflagration. However, as we have valuable transactions and manuscripts long anterior to this burning of M.S.S., we fail entirely to appreciate the effect said to have resulted from this unfortunate catastrophe.

We will just note a few of the many opinions expressed on the modern Masonic era. In the first edition of the Book of Constitutions, published A.D. 1723 (compiled originally by George Payne, A.D. 1720, and subsequently compared with and reduced to the ancient records and immemorial usages of the Fraternity), by the Rev. James Anderson, D.D., we read (p. 47), that the "Free-born British Nations, disentangled from foreign and civil wars, and enjoying the good fruits of peace and liberty, have of late much indulged their happy genius for Masonry of every sort, and revived the drooping lodges of London; this fair metropolis flourisheth as well as other parts, with several worthy particular lodges that have a quarterly communication and an annual Grand Assembly, wherein the forms and usages of the most ancient and Worshipful fraternity are wisely propagated." In the second edition A.D. 1738, the four lodges who really formed the Grand Lodge are named, and in the same work it is mentioned that about A.D. 1694 there were then some six lodges in existence in London, "as also

some more that assembled statedly." (These statements are repeated in the subsequent editions up to A.D. 1784). In "the manifesto of the R.W. Lodge of Antiquity, 1778," it is recorded that about A.D. 1693, the Lodge of Antiquity, or, as it was then called, the Old Lodge of St. Paul, with a few others of small note, continued to meet under the patronage of Sir Christopher Wren, and assisted him in rearing that superb structure from which this respectable lodge derived its title. But on completing this edifice in 1710, and Sir Christopher Wren's retiring into the country, the few remaining lodges, in London and its suburbs, continued, without any nominal patron, in a declining state for about the space of seven years."

Bro. Dermott, Grand Secretary of the Ancients, does not allude to the subject in the 1st edition of Ahiman Reizon, 1756, but in the 2nd, published A.D. 1764 (xxix.) he gives his version of the affair. "About the year 1717 some joyous companions, who had passed the degree of a Craft (though very rusty) resolved to form a lodge for themselves, in order (by conversation) to recollect what had been formerly dictated to them . . . At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being answered in the negative, it was resolved *nem. con.* that the deficiency should be made up with a new composition." "The lodges in the country, particularly in Scotland and at York, kept up their ancient formalities, customs, and usages, without alteration, adding or diminishing to this hour, from whence they may justly be called the most ancient. Eight persons whose names were Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer, and Vraden were the geniuses to whom the world is indebted for the invention of modern Masonry." The reasons that led Bro. Dermott to throw discredit on this humble origin, are too well known to require notice here. Whatever he might say to the contrary the first name mentioned was sufficient to give great *éclat* to the revival. Dr. Desaguliers was a Fellow of the Royal Society, corresponding member Royal Academy, Paris, Chaplain to H.R.H. Frederick Prince of Wales, and the author of several papers of a scientific nature, several of which were printed in the proceedings of the Royal Society.

His influence soon drew around the promoters, a number of highly educated men, such as the Rev. James Anderson, D.D., a noted Scotch

Genealogist and Pastor of a Presbyterian Church, Piccadilly (who was styled Bishop Anderson), and George Payne a learned Antiquarian. Freemasons can certainly boast of having one of the most learned men of the early part of the 18th century, a member of their society. Dr. Desaguliers was initiated in Antiquity Lodge, then held at the Goose and Gridiron about the year 1712. He was a Protestant and French refugee, but his fame rapidly got the victory over his circumstances, and his name was soon known all over Europe, and his notoriety as a philosopher and mathematician was such that Buckle in his "History of Civilisation," Part I, considers him to have been the first that popularised natural philosophy.

According to Bros. the Rev. Dr. G. Oliver, Anthony Sayer, George Payne, Elliott and others, were also a party to the renovation of the Order in 1717. The "Freemasons' Calendar" for 1777 says that "The ancient York Constitutions were entirely dropt at the revival of the Grand Lodge 24th June of 1717. In Captain George Smith's use and abuse of Freemasonry, 1783 (page 60), we read, "That on the accession of George the 1st, the lodges resolved under a new Grand Master (to be annually elected as in former times) to revise the communications and Festivals of the Society . . . and at the first meeting it was resolved that the privileges of Masonry should not be limited to architects and operative Masons." This view is likewise shared by Dr. Oliver, but its aim has been shown many times since, to have been an erroneous one, and the resolution superfluous, as for years before this date, gentlemen were admitted members who were in no way connected with operative Masonry.

Bro. Alexander Laurie in "History of Freemasonry," A.D. 1804 (also Bro. W. A. Laurie's 2nd ed. 1859), says in opposition to Dr. Robinson, "that persons were early admitted into the Order who were not architects by profession," and in support thereof quotes a record from the minute book of St. Mary's Chapel Lodge, Edinburgh, wherein it is stated that "Thomas Boswell, Esq., was made a Warden of the lodge in the year 1600." This noted Masonic historian observes of the revival in 1717 that the "motive which suggested this institution was certainly laudable and useful, but every person must be aware that the four lodges were guilty of a considerable impropriety in omitting to request the countenance of the Grand Lodge of York." One of the best (pro-

bably the best), authority on York Masonry, Dr. Henry Beaumont Leeson is reported to have said "That when the York Masons were invited to join the Grand Lodge of 1717, they found certain lodges combined together, who were the representatives of the ancient guild of Masons." (FREEMASONS' MAGAZINE, 1862.)* The Grand Master of Grand Lodge of Kentucky, in his address to the Grand Lodges of the United States, on its constitution A.D. 1800, mentions that in the reign of George II., the lodges in England having from some neglect gone greatly into decay, it was deemed necessary to promote the welfare of the Craft, that a Grand Lodge should be established in London, although no Grand Lodge had never before been established there." (Dr. Morris' valuable "History Grand Lodge of Kentucky," page 39.) Dr. Kloss seems to doubt much good having resulted from the desire expressed for the brethren to bring to Grand Lodge any old writings and records concerning Masons and Masonry," and questions whether "any very especial mystery" was discovered thereby, and if so, such "would have to be proved by original documents which has not yet been done" ("History of Freemasonry in England," page 28). Bro. Findel in his learned "History of Freemasonry," A.D. 1866, well observes of this period, "Then it was that Freemasonry, as it is understood at the present day, dawned into existence. Retaining the spirit of the ancient brotherhood, their fundamental laws, as well as their traditional customs, yet were all united in resigning architecture and operative Masonry to the station to which it belonged.

Thus the idea of Freemasonry is as sublime and magnificent as it is true to itself, rooted and grounded in the very being of man." Page 1467.

Thus we see it is no easy task to unravel the intricate web of Masonic origin, and discover how, when, and where the modern idea first arose. The foregoing statements are in several respects conflicting, and yet offered by some of the most enlightened and intelligent Masons of this and the last century. Until the publication of the Book of Constitution, A.D. 1723, there was not a printed work of any kind that mentioned three degrees of

* He also is said to have stated (FREEMASONS' MAGAZINE, August, 1862) that Bro. Payne, the first Grand Master, was not acquainted with the true Master's word, which was not derived from the Hebrew, but was composed of the initials of a certain sentence.

Masonry, and even the allusions to the third in this book is, to say the least, most certainly of an equivocal nature. However, we may be sure that no more than three degrees were known or heard of in England up to A.D. 1723, and, so far as the subject can be traced, Freemasonry, as respects its forms and ceremonies, is more nearly allied to Rosicrucianism than to Knight Templary or any other chivalric degree. Probably the promoters of the revival were Rosicrucians, but we have no evidence on this point to present, and, having no facts, refrain from building mere visionary theories.

Dr. Oliver says, in his "History of the Royal Arch Degree," that a Grand Lodge was established at York, under the charter of Edwin, which maintained its functions and asserted its supremacy down to the middle of the last century (page 9); and yet in another work the learned divine states that, at the time of the revival there were but four lodges in existence, and these in London. How to reconcile these two opinions we know not. One thing is certain, it was not until after the first Grand Lodge in the world had met in London, that "it was decided that no lodge should have the right to meet without a warrant, and that without such a warrant no lodge should hereafter be deemed regular and constitutional." This resolution must not be understood to refer to the four original lodges, as an exception was made in their favour. The Antiquity Lodge, No. 2, is the only one, out of the four, that has preserved this privilege down to the present time. We find no records in the history of English Freemasonry respecting the union of time-immemorial lodges (possessing minutes before the revival) with the Speculative Grand Lodge, as we do in Scotland, and hence we assume that in that respect we have not been so favourably circumstanced as our northern brethren, neither have we such interesting and valuable records of the proceedings of operative Masonry in the seventeenth century as they have. However, England originated the first Grand Lodge.

None of these ancient records, however, according to the authority of the accomplished Mason, Bro. D. M. Lyon, do more than prove that the Craftsmen received the first and second degrees, and confirm us in stating that the Masters were *bonâ fide* employers of labour in their respective Crafts. Bro. Lyon, in a private letter to me some time since, expressed himself decidedly of the opinion that before the revival there were no

secrets communicated to either Masters or Fellows, that were not known to apprentices, seeing that apprentices were necessary to the legal constitution of such meetings at which Fellows and Masters were recognised." We are not aware of a more reliable authority on so important a subject than Bro. Lyon, as few, if any, have had such golden opportunities to study the musty documents of the Craft as he has had, and assuredly the chance has not been neglected, as his valuable contributions to Masonic literature prove with what diligence and assiduity he has worked.

Too much stress has been laid on the nature of the charter granted to Stirling, dated "fifth day of March, one thousand and one hundred and fifty-seven years," by "David the First, by the Grace of God, King of Scots," because it is presumed to allude to "belted Knights." We fail however to see more than an illustration intended. Item, "And that you mack, instruck, and teach the Masonry of St. John in all its pairts and secrets, and as ilk belted Knights and cross legged Knights with armour, for the cause and keeping of our holy religion, and all times of meeting, so their be no scurrillity or banning among you in the lodge, and such offending shall forfeit and pay five pounds Scotts, the one halfe to the lodge, the other halfe to the altar of St. Mary's to say mass for their souls." (FREEMASONS' MAGAZINE March 1st, 1860.) There are no MSS. that throw much light on the customs of the fraternity, before the revival, in the British Museum. The whole relating to the Craft in our noble British Museum, are thus catalogued by Bro. Matthew Cooke in FREEMASONS' MAGAZINE, July 16th, 1859, and may therefore be relied upon as being correct.

1. Halliwell's MS. (published by Bro. Spencer).
2. Harl. MS. 2,054.
3. Harl. MS. 1,942 ("Freemasons' Quarterly Review," 1836, page 288).
4. Lansdown MS. No. 98, Art. 48 (FREEMASONS' MAGAZINE, 1858, page 343).
5. Sloane MS. 3,848 folio 213 } considered to be
6. Sloane MS. 3323 folio 195 } copies of the
dated 1659. } Lansdown.

In order to know what are really our "ancient landmarks," I consider that any documentary evidence before the last century, tending to elucidate the point is of great importance, but "now a days" Freemasons too often neglect the substance for the shadow, and instead of endeavouring to accumulate information of real historical value,

we regret to say, prefer the banquet after the lodge to any such legitimate Masonic labour as before indicated, while others resort to all sorts of fanciful notions in support of exploded theories and most absurd speculations.

e.g. In the "Bulletin Du Grand Orient De France," April 1867, page 53, Bro. Delacour announces the following: "je vais vous démontrer au moyen d'un document peu connu, mais parfaitement authentique l'existence de la F.M., en France au troisième siècle de l'ère chrétienne, avec l'organisation actuelle des trois grands At. de Maîtres, de R.C.C. et de Kad." We need not say it will take much more than the foregoing to shake our belief in the modern nature of all degrees but the three first, and hence we shall next proceed to consider what has been written relative to Freemasonry before the institution of the Royal Arch, &c., and what is known of other lodges in existence elsewhere, at the time of the revival in London.

(To be continued.)

(No. II.)—LES ATELIERS DU GRAND-ORIENT.

The French Masons in adopting the word *Atelier*, or *workshop*, have, in our judgment, taken a form of expression which in itself is more correct than the title of *lodge*. We have never seen a thoroughly satisfactory explanation of how Masonic meetings came to be designated *lodges*, but we are inclined to think that the usage is not very ancient. It is, however, now our established custom to apply the name of lodge not only to our re-unions, but also to the meetings of the innumerable friendly societies which have feebly tried to copy Masonry, from the excellent worthies whose delight is to be considered "*Odd Fellows*," to the still more curious "*Sons of the Phoenix*," who may truly be said to have had a hard struggle with the fiery element which is believed to have destroyed their mother. We are not aware that Cowper was a Mason, but in any case he probably expressed a wish directly opposite to the desires of modern Craftsmen, who generally like what the Yankees call "a comfortable location" for the celebration of their rites, when he wrote:—

"O for a lodge in some vast wilderness!"

For ourselves we should decidedly prefer to hold a lodge in Great Queen-street than in any "wilderness" under the sun, although we have the autho-

rity of the late Dr. Oliver for stating that lodges in the open air have been held occasionally to the profit of the brethren and the advantage of the Craft.

Among our brethren in France there has for some time raged a great controversy as to whether belief in a Supreme Being were absolutely essential in a candidate for Masonry. We are at a loss for the slightest justification of the cause taken by those who have adopted the negative view, and we can only regret that our Order has been discredited by such displays of ignorance respecting the true spirit and scope of Masonry.

The following, which is from the declaration of principles in the *Constitution de l'Ordre Maçonique en France*, ought surely to have convinced the supporters of infidelity that there is no place for them in the ranks of Freemasons:—

ARTICLE 1ST.

Freemasonry is an institution essentially philanthropic, philosophical, and progressive; having for its objects the pursuit of truth, the study of universal morality, the sciences and the arts, and the exercise of benevolence.

It has for its basis belief in *the existence of God, the immortality of the soul, and the brotherhood of man.*

It regards liberty of conscience as the right of every man, and does not exclude persons for the peculiarity of their creeds.

It has for its motto *Liberté, Egalité, Fraternité.*

It is clear, therefore, that to whatever religious party a French Mason may belong, he must hold the cardinal doctrines of belief in God and also in the eternity of the soul. In proof of this we may cite the following extract from the address of the Grand Master to the Assemblée Générale on the 10th of June, 1867:—

"I have not hesitated to reply to those *Ateliers* which have consulted me upon the question that it would violate the *Constitution* to admit to initiation those who deny the existence of God and the immortality of the soul."

In the debates following this address the question was thoroughly discussed, and the opinions of the Grand Master were endorsed by the vote of a large majority. We trust that the question may never be re-opened. The Masons of France, being desirous of recognition as brethren among English Craftsmen, would do well to remember that Masonry is universal, that its working is not con-

fined to one country, and that the institution is based upon certain principles, which cannot be altered to suit the convenience of any party, whether devout Catholics or sceptics.

In France the newly-initiated brethren are sworn upon the Book of Constitution, which is in itself a deviation from pure Masonry. We are utterly opposed to bigotry of any sort, but it is not bigotry which excludes from a society founded upon certain definite and fundamental principles persons who are endeavouring to undermine these principles. What interest can an atheist have in the chair of K.S., what beauty could he see in the splendid and symbolical ritual of the Royal Arch? Either Masonry is "a mockery, a delusion, and a snare," or it is what we firmly believe a union of right-minded men of all religious creeds upon the same basis of faith in God. If this is not so why do we solemnly invoke the Great Architect of the Universe? And why do we reverently preserve in all our lodges the volume of the Sacred Law, if we believe in no sacred law whatever?

The following are the names of the officers in the Lodges of the Grand-Orient:—

1. Un Venerable.
2. Un Premier Surveillant.
3. Un Deuxieme Surveillant.
4. Un Orateur.
5. Un Secrétaire.
6. Un Grand Expert.
7. Un Trésorier.
8. Un Hospitalier.
- 9 & 10. Deux Maitres des Cérémonies.
11. Un Porte Etendard.
12. Un Archiviste, Garde des Sceaux et Timbres.
13. Un Architecte.
- 14 & 15. Deux Experts.
16. Un Maitre des Banquets.
17. Un Frère Couvreur.

In addition to these seventeen officers, they may be also a deputy-orator, assistant-secretary, assistant masters of ceremonies, and assistant masters of banquets, so that persons ambitious of office can have no difficulty in attaining some dignity. If, however, promotion were by seniority, the last on the list would be half a lifetime in reaching the chair. All the officers are appointed annually but in many cases the changes are very slight, and the Venerable or Worshipful Master

will often remain in office for a dozen or twenty years, whilst the Orateur is usually still more of a fixture, inasmuch as peculiar qualifications are required for that office. Before any question is put from the chair, the Orateur is called upon to state his conclusions upon the matter, and whether the motion is in conformity with the statute of the Order.

In the Grand-Orient there are two great Festivals every year, one in summer and one in winter, and every third year the winter one is replaced by Grand Funeral Celebrations (*Pompes Funèbres*) in honour of deceased Masons when the Grand Orateur delivers an oration, in which the virtues of the departed are eloquently described. Private lodges are also required by the Constitution to devote one day at least in every three years to a similar ceremony when the local Orateur and any other *frère* at the call of the Venerable, delivers a funeral address or addresses.

The duties of the Venerable are almost identical with those of our Worshipful Masters, although the former has probably more power in some respects. The Surveillants or Wardens, the Experts or Deacons have self-evident responsibilities, but it will be noted that there are three of the latter, whilst the English lodges have only two, the first of the three being dignified with the title of Grand Expert. Our readers will at once see the particular purposes which are carried out by the Secretary, Le Trésorier or Treasurer; the Hospitaller, the two Masters of the Ceremonies, Le Porte Etendard or Standard Bearer, the Architect, the Master of Banquets and Le Frère Couvreur or Tyler. The person who occupies the office of L'Archiviste, Garde des Sceaux et Timbres has principally to perform the duty of affixing the seal of the lodge to official documents. The first five officers of the lodge, viz., Le Venerable, Le Premier et Le Deuxième Surveillants, L'Orateur et Le Secrétaire, are specially denominated the Lumieres or lights of the lodge.

Candidates for initiation in French lodges must hold the grade of Apprenti or Apprentice for five months before they are passed to that of Compagnon or Fellow Craft, and then they must wait two months longer before they can attain the position of Maitre or Master Masons. We do not know that this procedure is superior to the English method, which requires only three months for the taking of the three degrees, but we consider it much better than the plan of some lodges

in Scotland, where the candidate is initiated, passed, and raised on the same evening.

The officers of the French chapters have titles very different to the alphabetical designations adopted by the Royal Arch in England. The following are the names :—

1. Un Prèsident or *Anglice*, Principal Z.
2. Un Premier Surveillant or Principal H.
3. Un Deuxieme Surveillant or Principal J.
4. Un Orateur or E.
5. Un Secrétaire or N.
6. Un Grand Expert, or Principal Soj.
7. Un Trésorier.
8. Un Hospitalier.
- 9 and 10. Deux Maitres des Cérémonies.
11. Un Garde des Sceaux et Timbres et des archives.
12. Un Architecte Controleur.
- 13 and 14. Deux Experts, or Ass. Soj.
15. Un Maitre des Reflections.

In the Conseils the titles of the Prèsident, Surveillant, Orateur, Secrétaire, Trésorier, Hospitalier, Experts, Garde du timbre et des archives, Maitres des Cérémonies, are preserved whilst there is also an officer styled Ordannateur des Agapes. In all lodges, chapters, and councils there is also an officer called Le Frère Servant who has to perform the humbler duties and has no voice in the deliberations.

In the lodges and chapters which are worked under Le Suprême Conseil du rite Eccossais Ancien et Accepté the pass-word is changed every three months, so that a member must keep up his attendances at the meetings in order to be a good Mason. At the ordinary meeting of the lodge a sealed pocket received from the Suprême Conseil is opened by the Venerable whereon Les freres form a chaine d'union round the lodge. The Venerable then whispers the word to the nearest brother, who in turn passes it on to his neighbour, and so it goes round the circle in a whisper, after which the paper containing the word is burnt at a torch held by the Venerable. There are some persons who held that this system might be advantageously adopted in England, but we confess that we are not of that opinion. We do not see that it serves any purpose of zeal and utility, whilst its disadvantages in the case of travelling brethren are very great. The signs and symbols of the Craft should be unchanged and unchangeable.

J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 226.)

BOOK II.—CHAPTER VII.—(contd.)

(Chapter 10.) A repast of flesh was allowed them three times a-week, excepting Christmas, Easter, the Feast of the Virgin, and All Saints, when flesh was allowed. On Sundays, two messes of flesh were served up for the knights and chaplains, but the esquires and retainers were to be satisfied with one, and to be thankful therefor, (Chapter 12.) On Mondays, Wednesday, and Saturdays they were to have two or three dishes of pulse, or other vegetables, and, if anyone could not eat the one, they were to feed off the other. (Chapter 13.) On Friday they were to partake of a Lenten food, in reverence of the Passion, except the sick. From the Feast of All Saints until Easter, they were to eat of it but once a day, except upon Christmas Day or the Feasts of the Virgin and Apostles, if they should fall on a Friday, when they were allowed to eat twice a day. (Chapter 14.) After dinner and supper they were peremptorily ordered to return thanks to Christ, the Great Provider of all things, with a humble heart as became them, in the church if it was near at hand, and, if not, then in the refectory. The fragments, the whole loaves being preserved, were to be given with brotherly charity to the domestics or the poor. (Chapter 15.) "Although the reward of poverty, which is the Kingdom of Heaven, be doubtless due unto the poor, yet we command you to give daily unto the almoner *the tenth* of your bread for distribution, a thing which the Christian religion assuredly recommends as regards the poor." (Chapter 16.) When the sun left the eastern region and descended into the west, at the ringing of the bell, or other customary signal, they were all to go to compline, or the evening prayer, before which, however, they were to take a general repast. This repast was left to the regulation and judgment of the Master, and when he pleased they were to have water, or water tempered with wine. But the wine was to be taken sparingly, seeing that even wise men fell away through wine.

(Chapter 17.) Compline being ended, they were to go to bed, but, after so retiring, no one was permitted to speak, except upon urgent necessity. Whatever passed between knight and esquire was

to be in a low tone of voice. If during prayers and sleep, anyone, not having had an opportunity through the day to speak with the Master or some of the brethren upon military matters, or concerning the state of the house, they might then do so, remembering that "in many words thou shalt avoid sin," and "life and death are in the hands of the tongue." They were, therefore, to avoid scurrility and idle words moving to laughter, and, on going to bed, if anyone had uttered a foolish saying, he was enjoined, in all humility, and with purity of devotion, to repeat the Lord's Prayer. (Chapter 18.) They were not required when fatigued to rise to matins, if they first obtained the consent of the Master, or Superior, to remain in bed. In such a case they were to repeat thirteen prayers instead. (Chapter 35.) When in the field, after being dismissed to their quarters, no knight, esquire, or servant was to go to the quarters of other knights to see or speak to them without the consent of the Superior. It was furthermore strictly commanded that no one should make peace or war of his own free will, but should wholly incline himself to the will of the Master, so that he might, following the saying of the Lord, "I came not to do mine own will, but the will of Him that sent me." (Chapter 33.) When the Master, or anyone deputed by him, ordered anything to be done, it was to be done at once, as though it had been enjoined from Heaven, "as the truth itself says, 'In the bearing of the ear he hath obeyed me.'"

Chapter 42 forbids and condemns all tales related by brethren of follies or irregularities committed in the world. It was forbidden them to speak of the irregularities of other men, or of the delights of the flesh with miserable women. If by chance anyone should hear another discourse of such things, he was to bid him be silent, or, with the swift foot of obedience, depart from him as soon as he was able, and not lend the ear of his heart to the vendor of idle tales. Chapter 43 provides that no one shall receive a gift and apply it to his own use, without the consent of the Master, nor must he grieve though it be given to another.

(Chapter 46.) "We are all of opinion that none of you should dare to follow the sport of catching one bird with another; for it is not agreeable unto religion for you to be addicted unto worldly delights, but rather willingly to hear the precepts of the Lord, constantly to kneel down in prayer,

and daily to confess your sins before God, with sighs and tears. Let no brother, for the above special reason, presume to go forth with a man following such diversions with a hawk, or with any other bird." Hawking was forbidden probably on account of the high price of the birds, it being a favourite amusement of secular knights. (Chapter 47.) "Forasmuch as it becometh all religion to behave decently and humbly without laughter, and to speak sparingly but sensibly, and not in a loud tone, we especially command and direct every professed brother that he do not venture to shoot in the woods, either with a long bow or a cross bow; and for the same reason, that he venture not to accompany another who shall do the like, except it be for the purpose of protecting him from the perfidious infidel, neither shall he dare to hollo or to talk to a dog, nor shall he spur his horse with a desire of securing the game." In fact, every species of chase was forbidden to the Templars, except that of the lion "who goeth about seeking whom he may devour, and whose hand is against everyone, and everyone's hand against him." This licence may, however, be but a figure of speech, and the lion a metaphor of Satan or the Saracens. Amusements could not be rigorously forbidden them, and they were allowed to tilt among themselves, but only with headless lances. They were, however, forbidden to take part in tournaments or public joustings. They were furthermore permitted to run races with their horses, but for no higher wagers than a headless crossbow bolt, or some such trifle. Chess and draughts were strictly forbidden, nor were they permitted to play at any other game for a stake. Chapter 64 provides for brethren journeying through the different provinces, "that they be careful in lodging with men of good repute, and living so that no reproach may be cast upon the good name of the Order."

Great attention was paid to the sick. By Chapter 52, a watchful care was to be bestowed upon them, and their wants to be attended to as if Christ himself was the sufferer, bearing in mind the blessed words of the Gospel, "I was sick and ye visited me." The sick were to be carefully and patiently fostered, for by such is a heavenly reward acquired. By Chapter 53, their wants were diligently and faithfully to be supplied with nourishing food, such as flesh and fowl; to be provided them till they recovered. (Chapter 63.) "It behoves you to support, with pious consideration, all old

men, according to their feebleness and weakness, and dutifully to honour them, and let them in no wise be restricted from the enjoyment of such things as may be necessary for the body; the authority of the rule, however, being preserved."

(To be continued.)

MASONIC NOTES AND QUERIES

W. BRO. J. P. BROWN.

I see the announcement of another work by a learned Mason, W. Bro. the Hon. John Parker Brown, a member of an historical American family, Secretary of Legation and chief Dragoman of the United States Legation at the Sublime Porte, and late Chargé d'Affaires, S.G.I.G. 33°, P.D.G.W. of Turkey, P.M. of the Bulwer Lodge, &c. The present work of this distinguished Orientalist is devoted to the history of the Dervishes, and is published in London. It is a very valuable contribution to Oriental knowledge, to history, and to psychology.—H.C.

BRO. SIR H. L. BULWER.

I may, in addition to the above note, commemorate another brother of literary reputation connected with the district of Turkey. The R.W. and Right Hon. Bro. Sir Henry Lytton Bulwer, Past District G. Master Turkey, S.G.J.G. 33°, has just brought his "Historic Characters" to a second edition.—H. C.

MASONIC WRITERS.

Masonic writers, in general, resemble the old Physicists. The invention of a hypothesis is more pleasing to them than the investigation of a fact.—From a manuscript book in Bro. Purton Cooper's collection called "Freemasons' Table Talk."

ILL. BRO. VIENNET.

The *Times* contains the following anecdote of M. Ill. Bro. Viennet, M.P. Sov. G. Com. of the Supreme Council of France, and M.W.G.M. of the Symbolic Grand Lodge:—

"The *Figaro* reproduced the other day a paragraph from the *Indépendance Belge* to the effect that M. Viennet, member of the French Academy, had, since the death of his brother, quitted Paris, with the intention of fixing his residence on a property belonging to him near Beziers (Hérault), and it added that he was in his 89th year. The career of few men has seen more vicissitudes than M. Viennet's. He has witnessed ten revolutions. He has been a soldier, a sailor, a prisoner in England, a man of letters, a politician, a deputy, a Peer of France; he has had the privilege of attaining political and literary distinction, and of having been, according to his own avowal and boast, the most unpopular man of his time. M. Viennet is still in excellent health, and in possession of a vigorous intellect. He has written the following characteristic letter to the *Figaro*:—

"Sir,—The *Indépendance Belge* has led you into a mistake; indeed, in what it says of me every line is an error. First and foremost, I not only have com-

pleted my 89th year, but my 90th, and I have even taken four months out of my 91st. On this point be so good as to reassure these impatient gentlemen who are sighing after my chair in the Academy. In the second place, I have no intention of quitting Paris, and of fixing myself in a property near Beziers, for the simple reason that I have no property there. I have, however, a very small property in an old garden of Paris which once belonged to the Confessor of Louis XIV.—Père La Chaise. It consists of a little chamber underground, where there is just room for two. One half of it is already unfortunately occupied, and the other half will be so before long. Pray tell this also to those gentlemen, and receive in advance my best thanks.

'VIENNET.'

"M. Viennet's wife died about two years ago, and was buried at Père La Chaise."—G.W.

SUGGESTION THAT THE OLD PLATONISTS MAY BE CALLED FREEMASONS.

A learned correspondent suggests that there is no more historical impropriety in calling the old Platonists Freemasons than in calling them Christians. Certainly the religious principles of the old Platonists resemble those of Freemasons quite as much as they resemble those of Christians.—C. P. COOPER.

MASONIC ARCHÆOLOGICAL INSTITUTE.

Several Masons have been inquiring when the first meeting of the proposed "Masonic Archæological Institute" is to be held, and are anxious to take part in it, so I am told.

Probably it will be soon, as the summer time is generally less suitable for Masonic matters than just now, or during the winter, so far as London is concerned.

Without doubt such an institution is much wanted, and will be very useful and valuable to the fraternity.—W. J. HUGHAN.

ALLEGORY, POETRY, AND PALÆONTOLOGY.

See my communication, "A Strange Question," p. 108 of the present volume. I have received the letter from Derbyshire. My notion is that of our English brothers the majority find more pleasure in allegory and poetry than in palæontology, notwithstanding the extraordinary zeal and success with which that science is cultivated in the British Isles.—C. P. COOPER.

CENTENARIES.

"Bute" mentions the Lodge "St. John, Fishersrow," among those who will be centenarians this year. It is much to be regretted that this ancient and at one time prosperous lodge has been dormant for many years, and in all probability will never be revived.—ANTHONY ONEAL HAYE.

MIRACLES.

A learned correspondent at Oxford has sent me some remarks upon the communication "Miracles," page 66 of the present volume. The words there used do not, as I am aware, accord with certain modern ideas. But as yet I am not prepared to make the alteration which the remarks suggest. Miracles however, are not, in my conception, violations or suspensions of the laws of nature.—C. P. COOPER.

ENDLESSNESS OF FUTURE PUNISHMENT.

My answer to the letter of "A Christian Mason, Brightelmstone," is, that the endlessness of future punishment is not a necessary doctrine in the Church of England.—C. P. COOPER.

MASONIC JEWEL.



I send you for inspection a curious jewel in silver gilt. It was worn by an eminent Mason, who for many years resided in Austria, and one of whose sons has recently been initiated into Masonry in a scientific lodge in London. Can any of your correspondents enlighten me as to what this jewel relates to, whether it is Masonic, and, if so, of what order? I think the figure in the centre is the crest of the owner. The jewel was worn at Masonic meetings, and was suspended by a green ribbon.—C. E.

[We have had the jewel engraved to accompany the present query.—Ed. F. M.]

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.
2. C. R. has some Mark clothing he would exchange for a Rose Croix apron, &c.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

H.R.H. PRINCE SKANDERBEG.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The very candid letter of Bros. A. D. Loewenstark and Sons does great credit to that highly respectable firm. As they say, they cannot be expected to possess any particular knowledge of political or personal pretensions of persons suitably authenticated to them by the introduction of eminent individuals of known rank and probity.

This would be quite a sufficient answer, and no one could, after their declaration, ask the names of eminent individuals of known rank and probity, or in any way address them further in the matter, if in their openness they had not referred to historical questions which belong to the public domain, and referred to a public man so well known as Alexandre Dumas.

Even the fact that there are impostors about pretending to be kings and princes would not have justified anyone in troubling Messrs. Loewenstark further, but their own communications, founded, perhaps, on erroneous information, tend unintentionally on their part to throw discredit on the Prince of Croia, or whatever respectable man may be their customer. As I, like themselves, have been unfortunately dragged into this controversy, I am compelled, however unwillingly, to show more fully the grounds for the doubts now prevailing among the public, and it will be a matter of great satisfaction if the result should be to put the true prince in his right character before the public, and to clear him from the machinations of impostors.

It is very unfortunate for King or Prince Croia, or Skanderbeg, or whomsoever he may be, that Dumas should have put his mantle over H.R.H. I should be no more astonished at Dumas creating anyone Prince Skanderbeg or of Croia, than at his creating Ada Menken Duchess of Croia, or of Burgundy, or of Monte Christo. Since Dumas believed he made Garibaldi Dictator and himself King of Naples, he is capable of any extravagance of the sort. Do Messrs. Loewenstark mean to say that Dumas was author of the proclamation of Alexander I., King of Epirus, which obtained considerable publicity in the journals, and might have been contributed to "Punch" or the "Charivari"?

Setting aside Alexandre Dumas, if one could, there is the most unfortunate circumstance of attributing to the Prince of Croia a residence at Durazze with the Provisional Government or Junta, as regular a romance as Dumas could perpetrate. If Messrs. Loewenstark know where Durazzo or Derakh is, they ought to know that it is still and has been under the government of a Turkish Pasha, and the Prince of Croia, Dumas, and Co. would be assuredly committed to jail, if found there.

Messrs. Loewenstark and Dumas say Prince Skanderbeg is a native and citizen of Venice; other authorities say there is a Prince Skanderbeg who is a native and citizen of Naples; and others say there is a Prince Skanderbeg who was a bookseller's assistant in Naples, and who has been selling cheap decora-

tions, stars, titles, and colonels' commissions. As this is a simple historical matter, there is not much difficulty in settling it. Prince Skanderbeg who appears before Europe to liberate eleven millions of Christians from the Mussulman yoke must be sufficiently a public character for his personal history to be known.

Messrs. Loewenstark cannot be responsible for the romances of Dumas; but they will not be offended to be told that it is nothing but humbug for Dumas or Skanderbeg to talk of Skanderbeg liberating eleven millions of Christians. The greater part of the eleven millions are under Christian princes, who would put Skanderbeg in the stocks were he to appear in their territories. The Prince of Roumania has four millions of the Christians, the Prince of Servia another million, the Princes of Montenegro, Samos, and the Myrdates smaller numbers. As the eleven millions of Christians are nearly all of the Greek religion, they do not want to be interfered with by a heretic; and of the small number of Christians who are Roman Catholics, and who are chiefly Albanians, they are under Bib Doda Pasha, the Prince of the Myrdates. These Roman Catholic Albanians carry arms and pay no taxes to the Sultan, and if any Prince Skanderbeg appeared at Durazzo would be the first to march against him. There can be little doubt the rest of the Christian Albanians would do the same, and the Christians generally in Turkey have an antipathy to a stranger and a heretic.

So far, therefore, from there being any current newspaper historical evidence of any Prince Skanderbeg's participation in the numerous insurrectionary movements in European Turkey, the newspaper evidence is of a very different character.

If, however, Messrs. Loewenstark's customer had happened to be an actual Fanariote prince there like Prince Ypsilanti, Prince Vogorides, &c., it has never been the custom of these gentlemen when removed from their Governments to give away decorations and appoint "Medallists to H.R.H." Were it so, Paris would swarm with tradesmen to these Fanariote Prince.

One more matter remains, Durazzo is a very far address if this is the Prince Skanderbeg from whom our brother seeks payment.

Yours fraternally,

A MASON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—After the satisfactory and conclusive explanations of Messrs. Loewenstark in your columns, all controversy about H.R.H. Prince Skanderbeg will most likely cease. Should it not do so, there is a very easy means of settling the matter. H.R.H. does not appear to have an ambassador or consul here, as the Provisional Government at Durazzo has not yet been recognised by her Majesty's Government any more than the Confederate States of America. There are, however, English consuls and consular agents throughout Albania. H.B.M.'s Consul at Janina, Major Stuart, could inform us on application of the strength of H.R.H.'s army and navy, and his title to the rights of a belligerent. Better still, the Austrians have a consul at Durazzo, but I suspect, from the "Almanac de Gotha," he is

not accredited to H.R.H., but to the oppressor of H.R.H. and his brother Christians, the Sultan of Turkey. Mr. Reade is her Majesty's Consul at Scutari, and at Croya there is a consular agent, so that something can be learned about the Prince's territory or estates.

Yours fraternally,

F. C.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Is Prince Skanderbeg a Mason? If not, what has he to do with Masonic jewels, or what has Masonic jewellers or jewellery to do with him? If he *is* a Mason, where does he hail from, and under what Constitution was he initiated, where and when?

In Southern Italy (Calabria, Sicily, &c.) princes, dukes, and counts are as plentiful as blackberries, and they are generally very patriotic, and very often very poor, with nothing but their titles and their wits, with which they travel, and make the most of whenever they do. If they are educated (and many of these princes cannot read or write), and they travel, they are generally engaged in some such Christian and chivalrous occupation as that in which I gather, from the letters you have permitted to be published, H.R.H. the Prince S. is now engaged in. I well remember once meeting with a prince (some years ago) with whom I travelled by land and sea for many days, and who, in return for some trifling advances, and for financial facilities which I was (fortunately or otherwise) enabled to afford him during the time, kindly proposed to confer upon me the rank of a general, the title of count, and the decorations of several orders (more or less ancient). The military uniforms of the princely staff were designed from really handsome French models; so too with the decorations. The titles offered were to be conveyed by splendidly illuminated documents on vellum, with seals, &c. Alas, I was obliged to decline the proposed return, splendid as no doubt it was, for such mere banking facilities, though sought by a noble Prince from an ordinary mortal such as I was travelling for pleasure in foreign lands with a "circular letter" from the Union Bank of London. My noble Prince could never understand why Englishmen generally set so little value upon such brilliant offers, so handsomely conveyed; but he added, "You are not all so, even in England, for I have the great honour of numbering amongst those of your countrymen on whom I have conferred distinction I count many of the most noble spirits of the age; and in France—ah! in France they *do* honour and appreciate me and my cause thoroughly. Why, noble Signor Inglese, I shall, when I take the field (and in two or three years *things will be ripe*) you will see in my ranks thousands of noblemen you know."

Sir, I will not pursue the matter much further, but this I must add (though it may be announced as an exposure of juvenile weakness) my noble Prince suddenly and without notice quitted my society, no doubt disgusted with my stolid indifference to honours, titles, and decorations, and, to mark his displeasure, left his hotel bill unpaid, and also the fifty odd pounds he had temporarily required for his immediate wants during the unlooked-for absence of his chancellor of the exchequer.

Sir, years rolled on, and I—an older, and, perhaps, too, a sadder man—at least, I was more seriously occupied—I met with during my contact with diplomatic personages in Paris a striking resemblance to my old friend the Prince in a photographic portrait forwarded by the French police to the—Embassy. It was, indeed, my long lost friend and former travelling companion—older, and slightly stouter than formerly, true, but still the same princely man. A very curious history was obtained of his career by that highly intelligent but inquisitive body of men, the French police. I ascertained from them that the noble Prince was believed *not* to be a Freemason, though he professed to be everything and anything. I thought it better to know nothing of and to inquire nothing more about H.R.H. the Prince, for the motto which you use, and I then considered as a maxim worth remembering and putting in practice—*Audi, Vide, Tace*. But I did afterwards hear what became of the Prince, but with that I need not trouble you nor your readers, and except that this brief recital “may point a moral and adorn a tale,” should certainly feel bound to apologise.

Is, then, H.R.H. Prince Scanderbeg a Freemason? I stick to my first question. If he is *not*, pray do not consider me rude if I add a word of advice to your correspondents, *leave him alone in peace*, let him continue to use medals, and, if he likes, vellum and wax too, and have generals, colonels, and counts also by the dozen.

Yours fraternally,
AN OLD DIPLOMAT.

FREEMASONRY AND CHRISTIANITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I feel an ungracious duty to differ from Bro. H. B. White, and to maintain that Freemasonry is not founded upon Christianity. The rituals of the first three degrees may have been prepared by Christians, but the Royal Arch, Clavel insists upon, was concocted last century by three Jews. The spirit of St. John's Freemasonry, however, was in active operation among great minds long before the Christian era; it animated the proceedings of the ancient Egyptians, the followers of Elensis, and the Essenes. It forms, indeed, the doctrines of Confucius, which may be summed up in his words: “I teach you nothing but what you can learn for yourselves; viz., the observance of the three fundamental laws of relation between sovereign and subject, parent and child, husband and wife; and the five cardinal virtues—universal charity, impartial justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity.”

Of course everyone is aware that, before the year 1813, the two Saints John were the patrons of our Order in Christendom, but will Bro. White answer me why Jews were received into the Order before that period, and how they got over the difficulty? In Scotland a Jew takes the obligation hat on head and standing, which I presume is the custom in other countries. I am not aware whether the Musselman brethren acknowledge these patrons, but perhaps Bro. Hyde Clarke can tell us; and some brother from the far East may enlighten us relative to the admission of

Hindoos and Chinese. It is a most difficult question altogether, and one which, for the sake of Freemasonry, should be set for ever at rest, although the first charge to a Freemason given in the Grand Lodge Constitutions, “concerning God and religion,” leaves no doubt in my mind as to the teachings of the Craft, which require in every candidate for its mysteries the tongue of good report, a belief in a Supreme Being, and of the immortality of the soul. There its requirements end, and the candidate must then follow the faith he believes in, *out of lodge*, whether it be that of Christ, Vishnu, or Mahomet.

I would receive a Mahomedan, a Chinese, a Hindoo, and a Jew, for I believe both the Grand Lodges of Scotland and England have many of each denomination on their roll; and I should swear them severally, according to their different creeds, upon the Koran, the Works of Confucius, the Vedas, and the Old Testament, these being the “unerring standards of truth and justice” to them. I have seen a Roman Catholic sworn upon a crucifix, for he could not believe in our translation of the Bible. We must bear in mind that, while as Christians, we believe the Hindoos and others follow blind faiths, they entertain the same opinion of us, and finite wisdom will be judged by Infinite wisdom. It is at this point we must then stop, insisting that our candidates shall be moral, truthful, and peaceable men, believing in a Supreme Being, and in the immortality of the soul. To say that Christianity is the original of Freemasonry, is to proclaim the Order sectarian and not universal, limiting its members only to Christians.

Besides, who is a true Christian? for only a true Christian, according to Bro. White, can be a true Freemason. The Roman Catholic Church declares herself to be the only true Church, and all others dissenting to be heretical. So does the Greek Church. Protestants entertain the same views. The Church of Christ has been split into so many sects that each appears the shadow of a shaving of a splinter. Bro. White asks me, “Is Christianity truth?” but he does not tell me what he means by Christianity. I believe the teachings of Christ to be truth—not the teachings of a sect arrogating the title of “the only true Church.”

“What is Freemasonry?” Freemasonry may be said to be a temple where men of every rank, nation, and religion (*i.e.*, that inculcates a belief in a Supreme Being, the immortality of the soul, and teaches morality), who possess moral worth and fair abilities meet upon a level for the cultivation of virtue and peace. It is a ground of equality where all can meet and where neither political nor religious topics can be introduced, and, in my opinion, the very discussion of a presumed Christian origin of Freemasonry is against all Masonic teaching and law, and has arisen within these few years among brethren whose zeal for the cause of the Cross makes them intolerant to the claims of frail humanity. It is the height of arrogance to assume such an origin for our Order, and there is amongst us many a Hindoo, Chinese, Mahomedan, Jew, and Unitarian whose faithful and benevolent discharge of his Masonic duties puts to the blush the indifferent Christian brethren.

In conclusion, would Bro. White kindly look at the charge concerning “God and religion,” and tell me if the doctrines therein contained were not known to

men, ages before the coming of Christ. Christianity—and other faiths—and Freemasonry differ in this respect. The first look beyond the grave to a settled hereafter. Freemasonry insists upon her sons living such lives on earth as to render them good and useful members of society, but does not teach what the hereafter is to consist of. That she leaves to the religious faith of each. But every Freemason swears obedience to the Grand Lodge Constitutions; and our religious belief, as Freemasons, is summed up in the first charge. Let us not remove our landmarks, neither change our principles, but still be our motto, "Glory to God in the highest, peace on earth, and good will to all men."

Yours fraternally,
ANTHONY ONEAL HAYE.

MASONRY IN FRANCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The correspondent who has given you information under the head of "Le Grand Orient de France" as to Masonry in France has very much misled you, particularly with regard to the Supreme Council; but in setting this right I have no intention of casting any reflection on the Grand Orient, as I have the honour to be a member of both bodies since thirty years.

The Grand Orient is not, so far as I am aware, the recognised Masonic body in the Grand Lodges of Great Britain. The Grand Lodge of England has no representative either from the Grand Orient or the Supreme Council. I have often advocated the recognition; but the answer I have been met with is that France is in schism, and that, therefore, neither can be recognised. If either be legitimate, this non-recognition must be a great wrong to that one; but, as I believe, as a question of Masonic jurisprudence each is legitimate, and entitled to be recognised in its Craft capacity. The non-recognition is further impolitic; and it is this studied contempt and non-intercourse which has led the Supreme Council to try the question by not recognising our jurisdiction, and granting a warrant for Jersey, which was done purely on this ground.

I have long been of opinion that our relations with foreign countries ought not to be left to the Board of General Purposes, but that there ought to be a Foreign Committee of persons really conversant with Foreign Masonic affairs. After the unfavourable experience of the Colonial Committee, the members of the Foreign Committee ought not to be chosen by Grand Lodge, but named by the M.W.G.M. With the constitution of Grand Lodge it is unreasonable to expect that qualified members should be chosen either for the Colonial or Foreign Boards; but, on the contrary, members having sufficient influence in Grand Lodge to get themselves named, ignorant of the matters concerned, and incompetent to deal with them. Thus the responsibility of the nominee members is nullified, whereas the responsibility of these two departments should be thrown wholly on the executive.

Your correspondent has misled you as to the character and constitution of the two French Masonic bodies. Each is a Craft Grand Lodge, and each is a Supreme Council. Each has recognised the

other as a Craft Grand Lodge: but the Supreme Council does not recognise the recent assumption of the Grand Orient to constitute a Supreme Council. The basis of the Grand Orient system in the high degrees is that it does not recognise 33 degrees, but abolished a number, reduced the whole to seven, the highest being the 18th, and altered the rituals. Each is co-ordinate as a Craft Grand Lodge, each working by different rituals, and when they have been in co-operation, both have sometimes had jurisdiction over the same lodges, a lodge working according to a single rite, or according to both. No one acquainted with Masonic jurisprudence can doubt that a Craft Lodge working according to the Scotch rite, and giving its certificate under the Symbolic Grand Lodge of the Supreme Council, is as legitimate as any French Craft proceeding of the Grand Orient.

With regard to the greater proportion of lodges belonging to the Supreme Council, I do not accept your correspondent's statistics; but the greater proportion of the Grand Orient arises from its having the police protection, or "tolerance" of the Government, the Supreme Council being under the ban of the Government, and its lodges being threatened with suppression. Its lodges are, however, of good character, its governors are men of the highest standing, and its members include those who protest most fervently against the interference of the Government with the independence of Masonry.

Your correspondent has stated enough to show that the fault of the unfortunate position of the Grand Orient is not owing to itself, but to acts of despotic tyranny of the French Government to which the Grand Orient has not willingly succumbed. Your correspondent has omitted to state that the Grand Orient, besides the French rite, now recognises the rites of Memphis and Misraim, and if the Supreme Council has allowed a lodge of the Scotch rite to be established by Frenchmen in Jersey, the Grand Orient has the branches of its 99 degrees established in London itself. There is reason to believe that the matter has now gone so far that a Council of the thirty-third degree has been established in London. This state of affairs is greatly owing to the policy or impolicy pursued of late years by Grand Lodge authorities in regard to foreign matters. The recent decision as to Dutch lodges at the Cape is, to say the least, anomalous. The secession of the Canadian lodges, now being followed by the other North American lodges, will not arrest the secession of our colonies, and the changes in the Book of Constitutions as to District Grand Lodges will precipitate disunion instead of arresting it. If I am not misinformed the rite of Misraim is spreading in Australia.

The able advisers of the M.W.G.M., however successful they have been in matters of home policy, have certainly not been so abroad, and the future appears more threatening than the past. Without there being any evil intentions on their part, it follows, as a matter of course, that contempt and neglect will be aggravated under the new arrangements. Under the theory of the old system, the Provincial Grand Officer in a colony holds local rank, and not general rank. This has always been misunderstood. The Deputy Grand Master, or Warden, did not consider that his true position was not as the functionary of the province, but as the D.G.M. of England or the

S.G.W. of England within the province. Looking to the relative rank of his P.G.M. in Grand Lodge, he always considered he was entitled to a corresponding rank in Grand Lodge, that a P.D.G.M. ought to rank after the G. Wardens, and the P.G. Wardens after the G. Deacons. Then, as now, he held no rank at all, but was only allowed to rank in Grand Lodge as P.M., and, though allowed to wear the insigns of his rank, everywhere, by the Book of Constitutions, he is compelled to wear a blue collar over his own collar.

Now the matter is worse. A measure was promised some years ago to give honorary rank in Grand Lodge to distinguished Grand Officers of Foreign and Colonial District Grand Lodges. As yet this has been done only in one case, an Indian S.G.W., a brother who had rendered eminent service. On the other hand, the local importance of these officers has been increased by their becoming Acting District Grand Masters, by their sitting in permanent Grand Lodges, and by the increase of Masonry in their districts. They find, however, they neither get Masonic promotions by being appointed Grand Masters in their own provinces nor permanent rank at home, and they now feel the more strongly the contrast whenever they leave their districts permanently or temporarily.

Thus I say the whole question of our external Masonic policy requires to be put on another footing, and more particularly with regard to France, by receiving representations from the two Grand Lodges here, by accrediting our representatives to them, and by co-operation with them in France and abroad. They would greatly benefit in France with the Government and the public, and we should benefit by their cordial action with us.

By bringing about this concordat, we should confer an international service; and I beg thus publicly to bring it before the notice of the rulers of the Craft. So strongly, indeed, is the necessity of some step being taken, that I have contemplated bringing the subject before Grand Lodge, but prefer that it should be dealt with by the cabinet of the M.W.G.M.

Yours truly and fraternally,

HYDE CLARKE,

S.G.I.A. 33° Supreme Council of France, Member of the Symbolic Grand Lodge of France, S.P.R.C. Grand Orient of France.

32, St. George's-square, S.W., March 23, 1867.

THE TENDENCY OF SOME CORRESPONDENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

I apologise to "A Lover of the Craft" for doing him an injustice, and assure him I meant none. I do not think that scepticism would be produced by discovering the origin of all the degrees; and, moreover, I believe that, although Freemasonry should be proved to be a thing of yesterday, which is anything but the case, its principles are such as to recommend it to ages yet unborn. But I do believe that pretence, humbug, and fable, disgust many eminent brethren who would otherwise prove able exponents of our mysteries. Furthermore, I believe that, beyond St.

John's Masonry, Masonic equality is destroyed, and the beautiful structure of the Society marred. But everyone is entitled to hold to his own opinion, and on the question of the upper degrees I am sick of controversy.

Yours fraternally,

ANTHONY ONEAL HAYE.

MASONIC KNIGHTS OF CONSTANTINOPLE

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As doubtless some of your readers will be pleased to know something about this degree, which has been so zealously advocated lately, together with its sister degree of the Knights of the Red Cross of Constantine, I take the liberty of sending you the description of it taken from Mackay's "Freemasonry for Masons" (published by Griffin, Bohn, and Co., London), a book which should be in the hands of every Mason.

"KNIGHT OF CONSTANTINOPLE.

"A side degree instituted doubtless by some lecturer, teaching, however, an excellent moral lesson of humility. Its history has no connection whatever with Masonry.

"The degree is not very extensively diffused, but several Masons, especially in the Western States, are in possession of it. It may be conferred by any Master Mason on another, although the proper performance of the ceremonies requires the assistance of several. When the degree is formally conferred, the body is called a council, and consists of several officers."

The Grand Council meets in the Masonic Hall, Morice Town, Devonport, and Bro. William James Hughan is a Past Sovereign of the Fortitude Council, which meets at Truro.

The legend of this degree is as follows:—

"Constantine saw that the nobility had so completely got the power of controlling the common people that his kingdom was likely to be endangered, and in order to remedy this very great evil, and bring the nobility to a proper level with the common people, he instituted this degree, and conferred it on some of his common people. He then engaged that he would not confer it again on any man; but whosoever received it must receive it from the common people.

"He also agreed that he would not associate with or show his favour to any but the Knights of Constantinople; and he gave them orders to put any person to instant death who received the degree and would not acknowledge all men to be equal."

Commending this to the notice and attention of the Craft generally, and to the President General of the Masonic Authors' Society.—Yours fraternally,

KNIGHT K.H. 30°.

LODGE OF INSTRUCTION FOR GLASGOW.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother.—Now that your excellent *Magazine* is circulating so extensively in Glasgow and

neighbourhood, I would deem it the proper medium for bringing before the notice of the Freemasons of this province the great want felt by many of us in not having a Lodge of Instruction. I make mention of Glasgow, belonging as I do to that province; but it will, perhaps, astonish some of your readers to learn that while there are, I understand, 79 Lodges of Instruction meeting under the sanction of the Grand Lodge of England, there is not, as far as I can learn, a single Lodge of Instruction in all Scotland.

In No. 243 of your *Magazine* (Feb. 27th, 1864) Bro. Mitchell, P. Prov. G. Sec. of this province, mentions that some years previous to that date a charter was obtained and a Lodge of Instruction started in Glasgow. But it was never well supported, and was in 1864 almost entirely in abeyance. Has any brother in Glasgow any information to give regarding that charter and Lodge of Instruction?

Such a state of affairs should not be allowed to exist any longer in a province like that of Glasgow, the largest in point of numbers of any in Scotland.

I am only surprised that it has been permitted to exist so long; and sure I am that the matter only requires to be brought before the notice of the brethren in a proper manner to lead to the erection of a suitable Lodge of Instruction.

I might mention some of the great benefits that would naturally flow from having such a lodge, such as uniformity of working, and educating a proper staff of office-bearers; but I will not at present intrude further on your space.

Yours fraternally,
A MEMBER OF No. 73.

THE M.W. BRO. ROBERT MORRIS, L.L.D., &c

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I feel sure that the personal friends of the learned Dr. Morris, as also his many admirers in this country, will have thanked Bro. Hyde Clarke, P.D.G.M. Turkey, for his kind and opportune recommendation of Bro. Robert Morris to the Masons of Smyrna, in Asia Minor. I thank him most warmly for myself and Bros. Lyon, Haye, and others whose pleasure it is to correspond with so enthusiastic and distinguished a Freemason, and we hope that so well-known a Craftsman as Bro. Hyde Clarke holding out the right hand of fellowship so cordially to our Masonic traveller will insure the latter a hearty welcome in London—the metropolis of Freemasonry.

Yours fraternally,
W. J. HUGHAN.

Truro, 21st March, 1868.

CONFIRMATION OF LODGE MINUTES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Could you inform me what the practice is in Scotch lodges in regard to the confirmation of minutes? Is it absolute that what takes place at one meeting must be confirmed at the next meeting? For example: A brother is accused at one meeting of acting unmasonically (no previous notice having been

given), is found guilty, and condemned to be censured. Another case: A brother is elected Tyler, and accepts the office; but after lodge is closed is very angry at the brethren for electing him, and declares that he will leave the lodge. Must these minutes be confirmed at the next meeting, and afterwards the brother be allowed to decline the office?

These are not imaginary cases: the former occurred a few years ago (and was reported to the *Freemasons Magazine* at the time), although the majority of the brethren voted against the confirmation of the minutes, the R.W.M. declared the minutes confirmed, and censured the brother accordingly. The latter took place in the same lodge at the election of office-bearers last December. By giving an answer to these queries you will oblige

Yours fraternally,
STADACONA.

Quebec, Feb. 28, 1868.

[We submitted the above to our Scottish brother, D. Murray Lyon, who has favoured us with the following answers to the queries put by "Stadacona."—ED. F. M.]

1. It was in 1851 ruled by the Grand Lodge of Scotland that "confirmation of minutes implied that the *res gestæ* of a previous meeting had been correctly recorded, and not that the questions discussed and disposed of at such former meeting could be opened up at the succeeding one, when the minutes were read."

2. The trial and conviction of the brother alluded to above was against the spirit of Grand Lodge laws, inasmuch as the accused had not had due intimation that at the meeting in question such charge was to be preferred against him. Under the circumstances an appeal against the proceeding would, we think, have been sustained by Grand Lodge.

3. The majority were in error in refusing to confirm the minutes, or such part of them as contained a correct record of the business done at the meeting to which they referred. The Master should have known better than to give effect to a sentence following upon an irregular trial.

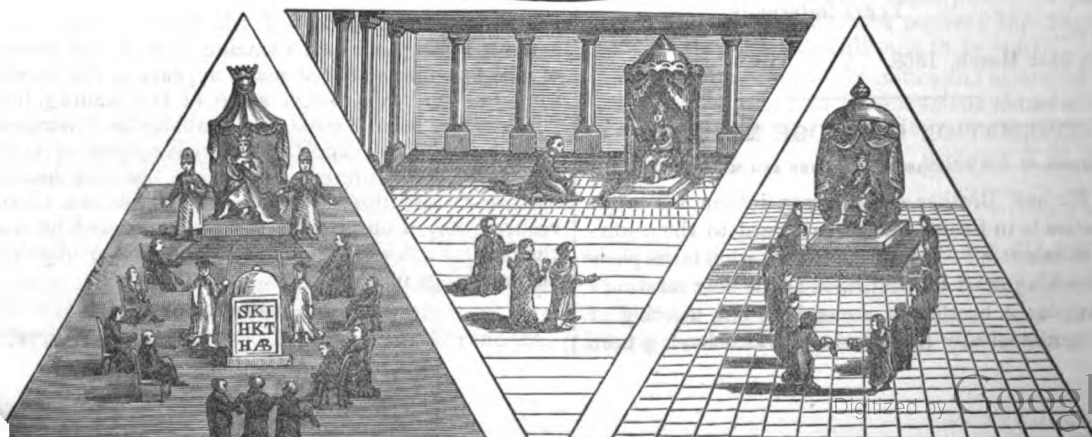
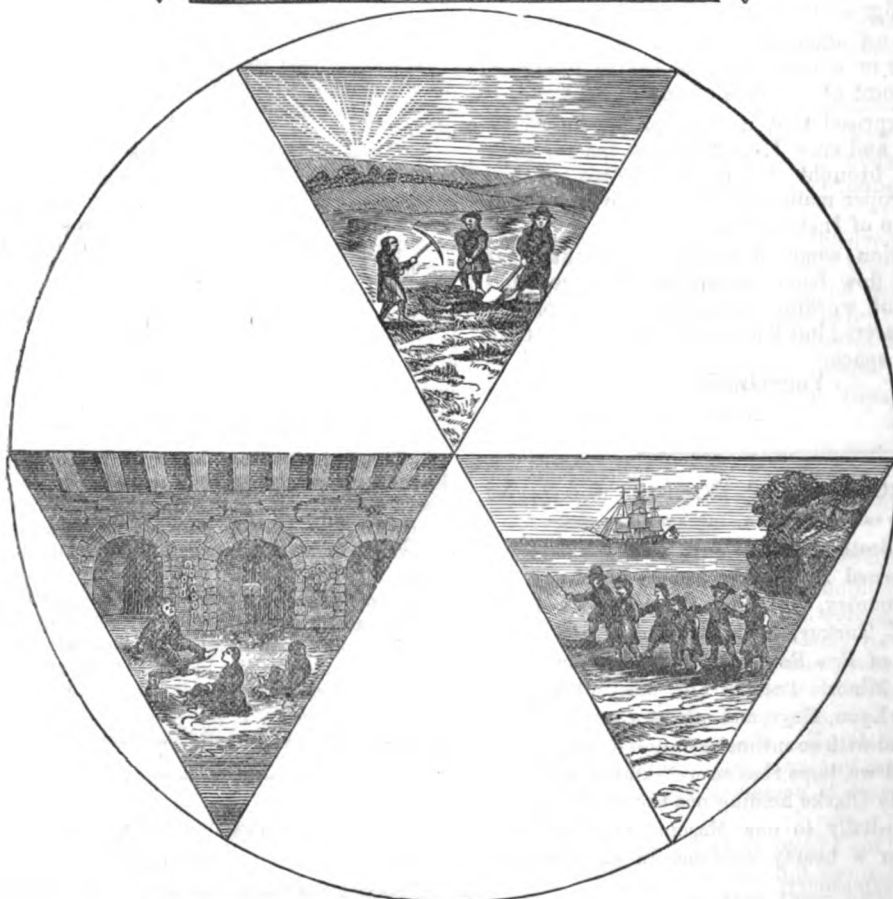
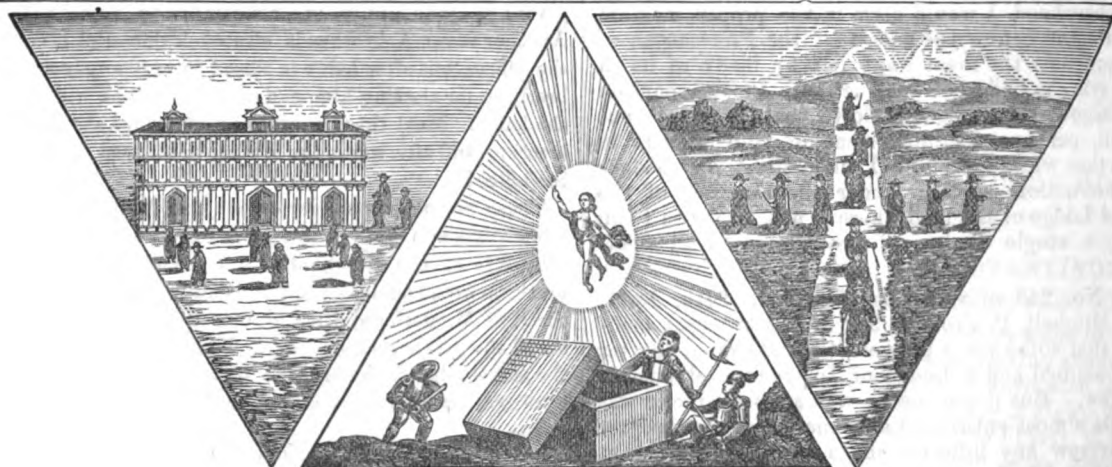
4. The Tyler-elect seems, in this particular instance, to have acted inconsiderately. His sanction should, however, have been obtained before being nominated for election to office in the lodge, the by-laws of which will we presume, contain a rule providing for the appointment of a successor to any office-bearer who may happen to resign before expiry of the usual period of service.

ILLUSTRATION OF FINCH'S TRACING BOARD.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I take this opportunity of again referring to Finch's tracing boards, the second of which, on an enlarged scale, appears in the present number. In this design some of the leading incidents of the third degree are graphically illustrated, showing in some respects a different system of working to that at present in vogue; but the leading feature of the illustration is the delineation of the resurrection of our Lord and Saviour Jesus Christ as the *ne plus ultra* of the degree, and so the object of the teachings of the Order.

Yours fraternally,
H. B. WHITE.



THE MASONIC MIRROR.

* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEM.

We have received the report of the Quarterly Communication of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on December 27th. We propose to give an abstract in the course of a week or so.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The usual monthly meeting of this lodge took place on the 13th inst., in the Freemasons' Hall, Great Queen-street. There were present Bros. J. Strapp, V.M.; J. Glegg, S.W.; F. W. Shields, J.W.; L. Crombie, Treas.; Chubb, Sec.; A. Church, S.D.; J. Glaisher, J.D.; M. Ohren, I.G.; C. Ferguson, Steward; R. Galloway, W. Smith, J.E., G. Hawkins, H. Bridges, P.M.'s. Members: E. Tyer, W. Farmer, F. W. Paget, T. Sparks, W. Webb, A. G. Browning, C. Forsley, G. B. Muriel, D. W. Young, D. Hodge, J. Voile, T. Harrington, J. N. Sharp, T. Middleton, E. Palmer, J. Dixon, J. B. Saunders, J. Freeman, C. W. Turner, W. Clouston, F. W. Ruscott, E. Cope, J. D. Parker, E. Harding, R. Eastwood, J. James, W. T. Sugg, C. Pawley, S. Gale, G. Hicks, G. Beaman, J. B. Paddon, F. D. Bannister, H. E. Wallis, R. J. Clarke, C. V. N. Strawbridge. The following visitors were also present: V. Hudson, W.M. 315; A. Wright, 242; T. Buckham, 09; F. Walters, P.M. 73, 147, 871, 1,178; W. C. Galloway, 709; G. Rabone, 186; W. Nicholson, 165; T. W. Yall, 158; W. Beattie, 291; B. Sabbens, 811. The lodge having been opened and the minutes read and confirmed, the V.M. raised Bro. A. G. Browning to the third degree, and F. W. Paget was passed from the first to the second degree. The lodge was then resumed in the first degree, and after a few business matters were discussed, it was closed with solemn prayer. The brethren then adjourned to dinner, served in Bro. Hodson's best style. The musical arrangements were admirably attended to by Miss Mabel Brent, Bros. Dawson, Lawler, Fielding, and Walker.

MOUNT LEBANON LODGE (No. 73).—This old lodge met on Tuesday, the 17th inst., at the Bridge House Hotel, Wellington-street, Southwark. Bro. T. J. Sabine, W.M., punctually, at half-past five, opened the lodge. There were present Bros. Ebsworth, S.W.; Rose, J.W.; Donkin, P.M., Sec.; Harris, P.M., Treas.; Loewenstark, S.D.; Free, J.D.; Stevens as I.G.; Trace, Dir. of Cera.; Dr. Dixon, P.M.; F. Walters, P.M.; E. N. Levy, P.M.; H. Moore, P.M.; J. Trickett, C.E., Wheeler, Williams, Knott, Maidwell, and many others. Amongst a large number of visitors were Bros. Hyde Clarke, D.G.M. of Turkey, Marsh, Bartlett, Harmsworth, and others. The work done was eight raisings, four passings, and two initiations. Bro. F. Walters, P.M., then took the chair, and presided for the remainder of the evening. The initiation fee was raised to £7, the joining fee to three guineas, and other important alterations made to the by-laws. Bro. F.H. Ebsworth, S.W., was unanimously elected to serve as Steward for the Boys' School Festival for 1899. It was announced that Bro. Sabine, W.M., as the Steward for the Boys' School, had sent in his list with over £81 on it at the festival on the 11th inst. The lodge was then closed.

ROYAL UNION LODGE (No. 382).—A meeting of this popular and rapidly increasing lodge was held at Uxbridge on the 16th inst., and more than usual interest was evinced by the brethren in consequence of its being the installation of Bro. James Glaisher, the well-known astronomer, in whose honour a large number of brethren went down from London. The lodge was opened by Bro. Wirtzfeld, W.M., by whom Bros. Webb and Green were passed to the second degree, and Bro. Booker, Bryant, and Brown were raised to the sublime degree of M.M. The ceremonies were worked with the usual ability by the W.M., who has given the greatest satisfaction to the lodge during his year of office. After the passings the W.M. quitted

the chair, and the ceremony of installation was admirably worked by Bro. T. A. Adams, P.M., so well known and justly esteemed in the Craft. Bro. Glaisher, the W.M. elect, was presented by the retiring W.M., and among the Board of Installed Masters present we noticed Bros. Watson, Coombes, Horsley, Weedon, Claessen, and Saqui. The new W.M., having been duly installed, at once proceeded to initiate Messrs. Booker and Limbert, and the ceremony was impressively and admirably worked, giving an earnest to the lodge, and to all the visitors present, that as W.M., Bro. Glaisher will most worthily fill the chair during his year of office. He appointed Bros. Ohren, S.W., Fehrenbach, J.W.; Groom, S.D.; Coulton, J.D.; Claessen, P.M., Treas.; Coombe, P.M., Sec.; Jaquin, I.G.; and Bro. Saqui (who was unanimously elected honorary member), was appointed Organist, and during the ceremonies the new harmonium of the lodge "discoursed eloquent music," under the able handling of Bro. Saqui. New candidates were balloted for and elected, as also two new joining members—but in consequence of the great increase of new members it is intended to raise the joining fee greatly. The Hon. Sec. very kindly presented a handsome new bible to the lodge. Nearly fifty brethren adjourned to the banquet, which was excellently presided over by the new W.M., and after the banquet two valuable jewels were presented, with appropriate addresses, by the W.M. to the retiring W.M., Bro. Wirtzfeld, and to the Hon. Sec., Bro. Coombes, P.M., whose untiring zeal as Secretary has greatly contributed and promoted the prosperity and harmony of the lodge. Owing to the kindness of the station-master at Uxbridge, a special train was provided at 11 p.m. to take a large number of London brethren back to town, all of whom returned after spending a very delightful and intellectual evening. Among the visitors were Bros. Glegg, S.W., of the Britannic Lodge, 33; Pawley, of the same lodge; Battye, P.M., St. Thomas's Lodge, &c. Owing to the distance from town, and as the great body of the brethren reside in London, a notice of motion was given to remove the lodge to Southall, which is to be considered at the next lodge meeting.

PROVINCIAL.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge (No. 523).*—A regular meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 19th inst., when, in the unavoidable absence of the W.M., the chair was taken by the Senior P.M., Bro. Kelly, D.P.G.M. There were also present Bros. Brewin, P.M., as S.W.; George Toller, J.W.; W. B. Smith, P.M.; A. M. Duff, P.M.; Charles Johnaon (P. Prov. S.G.W., Jersey), Hon. Org.; Sculthorpe, Sec.; T. H. Buzzard, S.D.; J. C. Clarke, J.D.; M. H. Lewin, E. Mace, S. S. Partridge, M. Hack, G. B. Atkins, P. Wardle. Visitors:—Bros. Job. Herbert, Hope Lodge (No. 350), Kurrachee and J. Langham, No. 279. The lodge having been opened in the first degree, and the minutes of the previous meeting having been read and confirmed, and the candidates for passing and raising not being in attendance a F.C.'s lodge was opened, when the acting W.M. called upon Bro. Brewin to deliver the lecture on the tracing board in that degree. The lodge having been opened in the third degree, was then closed down to the first. The D. Prov. G.M. drew the attention of the brethren to a communication from Bro. Dr. Hopkins on the subject of lodge music which had appeared in the previous week's number of the FREEMASONS' MAGAZINE, which was well worthy of the attention of the Craft. It appeared that Bro. Charles Johnson (then present) whilst resident in Jersey, had selected appropriate passages from Scripture for chants, to be performed in lodges during the ceremonies of the several degrees of Craft Masonry, and for which he had arranged the music. To these Dr. Hopkins had made some additions, and that brother stated that these chants had been adopted in several lodges in different parts of the country, and had given very general satisfaction. The D.P.G.M. expressed an earnest desire that as their talented Bro. Johnson had favoured the brethren by accepting the office of Hon. Org. of the lodge, steps might be at once taken to introduce that brother's chants into the lodges in the town, during the ceremonies, the solemnity and effect of which would be greatly increased by the addition of vocal music to the impressive strains of the organ; and he called upon Bro. Johnson to explain to the lodge the nature of the chants, and the parts in the ceremonies in which they were introduced. This was done by Bro. Johnson, who stated that the chants were

about to be published at the office of the FREEMASONS' MAGAZINE for lodge use. A most unanimous feeling was expressed by the brethren in favour of the introduction of the chants, and on the proposition of Bro. Duff, P.M., seconded by Bro. Brewin, P.M., a resolution was passed that the lodge should subscribe for six copies for the use of the musical brethren, the D.P.G.M. undertaking that his lodge No. 279 would do the same. The lodge was then closed and the brethren adjourned to refreshment.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—The regular monthly meeting of the members of this lodge was held at the Freemasons' Hall in this town, on Wednesday evening, the 18th inst., Bro. Harcourt Johnstone, W.M., in the chair of K.S., there were also present Bros. W. F. Rooke, James F. Spurr, H. A. Williamson, P.M.'s; J. W. Woodall, Treas.; H. C. Martin, Hon. Sec.; W. Peacock, and R. H. Peacock, Wardens, and upwards of twenty other of the brethren. The lodge was opened by the W.M. at seven o'clock, assisted by his officers in the first and second degrees. Bro. George Simpson who was passed to the second degree in February last, was examined in the progress he had made in the second and received a test of merit. Bro. Simpson then retired for a short interval whilst the lodge was opened in the third degree, when he was admitted and raised to the sublime degree of a M.M. Bro. Brooke explained the working tools and delivered a lecture on the tracing board, after which the lodge was closed in the several degrees in harmony at nine o'clock.

SCOTLAND.

AYRSHIRE.

AYR.—Some ten years ago the ranks of the Craft here were in one season swelled by the accession of not fewer than four clergymen—one being made in Ayr Kilwinning, one in the Royal Arch, and two in St. Paul's. A somewhat similar Masonic revival has within the last few days been successful in bringing to the light four of our local clergymen. On the former occasion, the minister of the first charge of the Parish of Ayr was the first to cross the tessellated border: in the present instance the way has been led by the minister of Wallacetown (Rev. George C. Scott), who at a special communication of the senior lodge in Ayr, Kilwinning, 124, was on Tuesday night passed through all the steps in St. John's Masonry. There was a large attendance of the brethren, the other local lodges being also well represented. The R.W. Bro. Robert Fergusson, aided by his Wardens, Bros. James Reid and John Stewart, and Bro. M. Jamie and Kilgour, performed the ceremony in the first three degrees—the lectures being given by the Secretary, Bro. J. S. McIlwraith, architect; and the Mark degree was, at the request of the Master, conferred upon the reverend brother by D. Murray Lyon, Prov. G.J.W. of Ayrshire, and one of the Grand Stewards in the Grand Lodge of Scotland. Following the example of their brother of Wallacetown Church, the Rev. Messrs. Dyke and Menzies of Ayr, and Gunn of Newton, were last night severally initiated into the mystic circle; under the charter of the lodge Royal Arch, 165, and in presence of a numerous meeting of the fraternity. It is a considerable number of years since the names of both of the Ayr parish ministers were to be found on the roll of the Craft; not, we believe, since the joint-incumbency of the Rev. Drs. Dalrymple, and McGill. These gentlemen were initiated in Ayr Squaremen Kilwinning in the winter of 1765, and for half a century the annual sermon to the lodge was, with a few exceptions, preached by either of them. The first of these discourses was delivered by Dr. Dalrymple, Dec. 26, 1766, his text being the exxxiii. Psalm—the second having been preached by Dr. McGill, in the following year, from Matt. v. 23. The Rev. Hamilton Paul, the early biographer of Burns, was also a member of Ayr Kilwinning, and with the "good sermon" preached to the lodge by that brother, in December, 1802, and for which he received the usual fee of one guinea, terminated the custom of the lodge hearing sermon before proceeding to the annual election of office-bearers. Although the first minister of Newton, the Rev. Dr. Peebles, preached to the Fraternity on more than one occasion, and had a desire to get made, in deference to the advice of his kirk-session he remained neutral. Of the other predecessors

of Mr. Gunn, the Rev. Mr. Burns, now of the High Church, Glasgow, is a Craftsman, and holds the post of Chaplain to the Provincial Grand Lodge of Glasgow.

FORFARSHIRE.

DUNDEE.—*Lodge St. David's* (No. 78).—At a special meeting of this lodge lately held, Bros. Cathcart and Cooke were raised to the sublime degree of Master Masons. Bro. Cathcart has been fulfilling a starring engagement here with great success, his long connection with the late Charles Ken has rendered him one of the most accomplished actors of his day, whilst his readings and renderings of the most difficult Shakespearean parts are evidences of talent and intellect of the highest order; Bro. Cooke is the respected stage manager of the Theatre Royal Dundee. In the unavoidable absence of the R.W.M., Bro. Willison, P. M. Hutton occupied the chair. Bros. Robertson, Langlands, and Cowie, conducted the ceremonies. At the conclusion, all present, including visiting brethren and the initiates, expressed their gratification at the impressive manner in which the ceremonies had been conducted, Bro. Cathcart expressed his pleasure at hearing Bro. Cowie's able lecture, with its historical and poetical elucidations of the beautiful and typical meanings of the ceremonies. Bro. Cooke expressed his gratification by stating that nothing would give him more pleasure than the passing through the ordeal again; Lodge St. David's has on its roll many names high in the learned professions and in the arts, these we will notice more in detail in future brief sketches we propose to give of members of the Scotch lodges. Most of the Dundee lodges have been adding to their members of late, the great attraction to the younger initiates being the Masonic assembly which came off on the 11th inst., in the Kinnaird Hall, which was elegantly decorated for the occasion by Bro. Gray, banners, flags, festoons, and statues, being tastefully arranged with Masonic emblems and devices. There was a large gathering of the brethren, whose gay clothing in red, blue, scarlet, green, and crimson and gold, contrasted brilliantly with the elegant and tasteful dresses of the ladies, whilst the jewels of the office bearers flashed and glittered in the mazes of the dances, conducted by the able Master of the Ceremonies, Bro. John Gray. The band under the leadership of Bro. Douglas, gave great satisfaction; whilst the refreshments, wines, and attendance under the able superintendence of Bro. Stewart, wine merchant, Chrington-street, and Young, confectioner, Nethergate, were all that could be desired, and were done ample justice to by the company, which only broke up as the morning began to dawn, after concluding perhaps the most successful Masonic assembly which has yet been held in Dundee.

GLASGOW.

PROVINCIAL GRAND LODGE.

Visitation and Inspection of Private Lodges.

LODGE ST. CLAIR (No. 362).—This lodge at its meeting on the 9th inst. was visited by a deputation from the Provincial Grand Lodge, consisting of R.W. Bros. F. A. Barrow, Sub. Prov. G.M.; W. Smith, Prov. G. Sec.; A. McTaggart, M.A., Convenor of Prov. G. Committee; Jas. Wallace, G.S., Prov. G.J.D., and other Prov. G. Office Bearers; who expressed themselves well pleased with the state in which they found the books, and generally as to the prosperous condition of the lodge, attained under the Mastership of the present R.W.M., Bro. John Anderson.

ROYAL ARCH.

METROPOLITAN.

METROPOLITAN CHAPTER OF INSTRUCTION. — The usual weekly meeting of the above popular chapter of instruction was held on Tuesday, the 17th inst. Comp. Brett, officiated as M.E.Z.; Hosgood as H.; Foxall, J.; Little, E.; Forsyth N.; Barnes, P.S.; and Comps. Goltheil, Harris, Lemaitre, Cor. Hamilton, Brown, and Moore were also present. The ceremony of exaltation was rehearsed, after which Comp. Brett explained the banners and worked two clauses of the third section. A great amount of good is being quietly effected by this chapter of instruction, and the improvement visible in the working of several London chapters is to be attributed to the emulation inspired amongst the pupils of Comp. Brett, who is at all times most anxious to assist Royal Arch Masons in attaining that proficiency which ought ever be exhibited in rendering so august a ceremony as the Royal Arch Order of Freemasonry.

CHESHIRE.

CHESTER.—*Grosvenor Chapter* (No. 721).—A convocation of this chapter was held on Monday, the 16th inst. The following companions were present: J. P. Platt, P.Z., as M.E.Z.; J. B. Hignett, M.E.H.; W. R. Bainbridge, M.E.I.; Elwood Tibbits, 18° S.E.; W. B. A. Bainbridge, P. Soj.; J. Sellers, M.D., Assist. Soj.; Venables Williams, Assist. Soj.; E. Tasker; J. Gerrard, Treas.; W. G. Sandy; H. Allsop; W.M. Richmond; W. Brisland, Janitor. The minutes of last convocation having been confirmed, the ballot was taken for Bro. R. W. Worrall, J.W. 721, which being unanimous in his favour, he was prepared and exalted to the sublime degree of Royal Arch Masonry. Comp. E. Younghusband, P.Z. 32 and 241, favouring the companions with his beautiful lecture "The Mystical," for which he was voted the thanks of the chapter. Four candidates were proposed for exaltation. It was proposed that the chapter meet on the last Tuesday in the month, and that the by-law be regulated accordingly—carried. The chapter was then closed, and the companions retired to refreshment.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe* (No. 200).—A regular convocation of the members of this Royal Arch chapter took place on Wednesday evening, the 4th inst., when there was a large number of Comps. present: James F. Spurr, Z.; J. W. Woodall, H.; Dr. W. P. Rooke, J.; H. C. Martin, Scribe E.; D. Fletcher, Scribe N.; W. T. Farthing, P.S.; R. H. Peacock and Garnett, Assist. Sojs., etc. Visitors: Comps. Newton and Hewson, P.Z.'s. The chapter was opened in due form, and the minutes of the proceedings during the former meeting were read and confirmed. Bro. W. G. Long, P.M. 643, was balloted for and exalted to the rank of a Royal Arch Mason. The Comps. having retired, the Board of First Principals consisted of Comps. Hewson (Hull), Newton (York), and Spurr, P.Z.'s, who proceeded in succession to instal J. W. Woodall, M.E.Z.; W. J. Rooke, H.; and W. T. Farthing, J. The M.E.Z. then invested the following officers:—H. A. Williamson, Scribe E.; Martin Scribe, N.; W. Peacock, P.S.; R. H. Peacock, First Assist. Soj.; H. W. Garnett, Second Assist. Soj.; Chapman, Treas.; and Verity, Janitor. After which the chapter was closed in due form.

MARK MASONRY.

DEVONSHIRE.

TOTNES (*Pleiades Lodge* (No. 710)).—The regularly quarterly meeting was held at the Masonic rooms on Thursday, March 19th. The lodge was opened at six p.m. by Bro. Dr. Hopkins, W.M., assisted by Bros. Rev. Bro. Bowden, S.W.; J. Heath, J.W.; J. Marks, M.O.; William Oldrey, J.O.; Adams, S.D.; Miner, Sec.; A. S. Distin acting as I.G. The minutes of the previous meeting were read and confirmed. A ballot was taken for the following as candidates for advancement: Bros. H. G. Beechey, H. Stooke, J. J. Drake, all of Newton; W. Poulton, jun., G. H. Poulton, of Torquay; Rev. W. S. Cole, Vicar of South Brent; which in each case was unanimous in favour. These and three brethren previously balloted for had promised to attend, but only the last named brother presented himself. He was duly advanced to the rank of Mark Master by the W.M., who also gave him the lecture on the degree. Several matters of business were discussed. The Rev. Bro. Cole was duly invested as Chaplain of the lodge, which was finally closed at eight o'clock.

LEICESTERSHIRE.

LEICESTER.—*Howe Lodge* (No. 21).—The Mark Masters of this town having decided to revise the working up of this degree, which has been for some time in abeyance, and to unite under one warrant, a meeting of the above lodge took place on Friday, the 13th inst. Bro. W. Kelly, P.M., and P. Prov. G.M.M., in the chair. Bros. W. Pettitor, W.M., as S.W.; Weare, J.W.; T. Herbert, I.G.; B. Smith and Smith (No. 19); and Bembridge, Tiler. The minutes of the last lodge having been read and confirmed, the W.M., S.W., and J.W., and two other members of the Jutland Lodge (No. 1130), were proposed as candidates for advancement. It was then resolved that, on their being advanced, the warrant of the lodge should be transferred to those brethren to be worked at Melton Mowbray, and that the present members unite with the brethren of No. 19. The lodge was then closed.

LEICESTER.—*Fowke Lodge* (No. 19).—A meeting of this lodge took place on Friday, the 13th inst., Bro. Kelly again presiding as W.M. Bros. Major Brewin, S.W., and W. B. Smith, were also present. On the minutes of the last lodge being read and confirmed, a ballot, of which notice was given in the summons, took place for the members of Lodge No. 21, and also for Bro. Charles Johnson, W.M., of Chapter No. 34, Irish Constitution, Jersey, as joining members, when they were duly elected. The revised by-laws were proposed and adopted, by which meetings are hereafter to be held every alternate month, instead of quarterly as heretofore. Bro. W. Kelly, P.M., and P. Prov. G.M.M., was elected W.M. for the ensuing year, and who, in acknowledging the compliment paid him, said, although he would rather the duty had devolved on some other brother, he would willingly undertake the office, in the hope of seeing the Mark degree permanently re-established in the town. He then proposed twenty brethren as candidates for advancement, and it was arranged that lodges of emergency should be held to advance them by seven each meeting. The lodge was then closed until the 27th inst.

KNIGHTS TEMPLARS.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Geoffrey De Bouillon Encampment*.—This encampment of Masonic Knights Templar was opened on Friday evening, the 13th inst. There were present Sir Knts. J. W. Woodall, E.C.; Dr. W. F. Rooke, 1st Capt.; W. H. Garnett, 2nd Capt.; James Frederick Spurr, Expert; H. C. Martin, Reg.; W. T. Farthing, Capt. of Lines, J. A. Chapman, Prelate; J. Verity, Equerry. The minutes of the last encampment were read and confirmed. Comp. E. H. Newton, P.Z. of the Zetland Chapter, York, was ballotted for and installed a Knight Companion of the Order of Masonic Knights Templar. After which the encampment was closed at nine o'clock.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Friday, the 13th instant, the annual meeting of the committee of management of this excellent charity was held at the rooms of the Mersey Lodge, 477, Birkenhead. The meeting was presided over by Bro. William Fair, W.M. 941. There were also present Bros. Frank Wrigley, W.M. 361; C. C. Imison, P.M. 758; J. G. Whitehead, W.M. 1088; T. E. Hignett, 537; Henry Martin, W.M. 477; J. E. Williams, W.M. 425; J. T. Lee, W.M. 605; E. Harbord, Secretary, 477; J. B. Hignett, P.M. 537; Robert Gracie, S.W. 477; E. G. Willoughby, 477; Richard Ackerley, Treas, 477; J. P. Platt, P.M. 537.

The accounts of the hon. treasurer, Bro. E. G. Willoughby, P.M. 537, were audited and found correct. A summary of them will be found in the following report of the committee to the forthcoming meeting of the governors of the institution:—

"The result of the working of the institution during the past year presents the same gratifying features which have characterised its proceedings since its commencement, and your committee have the pleasure of stating that the funds have steadily increased; and notwithstanding that twelve children have participated in its benefits, the amount at the credit of the institution at the close of the financial year is £859 1s. 8d., showing a nett increase of £193 14s 4d, of which sum £720 has been satisfactorily invested. From the lodges of the province, the contributions out of initiation and joining fees are £44 13s. 9d.; the donations, £50 4s.; and subscriptions, £73 2s. 3d., against £38 7s. 3d., £62 7s., and £56 11s. 6d. in 1866. Several lodges have during the past year contributed which had not heretofore been subscribers, but there are yet some of the lodges that have not made any return. Your committee would, therefore, most earnestly urge upon the Worshipful Masters of each lodge in the province the desirability of selecting some energetic brothers to act as stewards for the institution, and personally to press its claims on the individual

members of the lodge—a system which so admirably works for the benefit of the London charities. The expenditure for education is £70 10s. 9d., against £44 18s. 3d. in 1866; income from capital invested, £31 17s., against £24 17s. 11d. in 1866. Several of the lodges have made extraneous exertions to increase their contributions by concerts and other entertainments, but the only amounts thus far received have been £55 1s. 10d. from the amateur performance at the Theatre Royal, Birkenhead, held on the 11th of November last, and £21 from a concert originated by the Combermere Lodge (No. 605), Seacombe, and held at their lodge room on the 29th of October, 1867, the proceeds of which were materially increased by the contributions of the members of that lodge, for the express purpose of constituting the W.M. a vice-president of the institution. Your committee desire most cordially to thank all those brethren who have so nobly exerted themselves in this excellent cause. There are no candidates for election at the ensuing annual meeting, but the committee most earnestly hope that no relaxation in the efforts of the brethren will be entertained until the amount of interest arising from money securely invested is amply sufficient to cover all expenses irrespective of donations and subscriptions, all of which should be placed to capital account. In closing this report your committee desire to recognise the great advantage the institution has derived from the visits paid to the various lodges in the province by the Right Worshipful Provincial Grand Master, the Lord de Tabley, during the last twelve months, who at all times so earnestly advocates the claim of the various Masonic Charities."

The report was unanimously adopted after a brief discussion.

The several educational grants for the ensuing year were made, and in many cases the amounts were largely increased. The reports of the progress of the children were eminently satisfactory.

In consideration of valuable services rendered to the institution, it was unanimously resolved that the court of governors be recommended to appoint Bro. T. E. Hignett a life governor. Several brethren also bore warm testimony to the invaluable services of Bros. J. P. Platt and J. B. Hignett, the Hon. Secretaries, who are already life governors of the institution.

Thanks were voted to the Mersey Lodge for the use of their elegant and spacious room, on the occasion of the meeting, and the usual compliment having been paid to the chairman, the proceedings terminated shortly before five o'clock.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

An adjourned meeting of the May Testimonial Fund committee was held on Monday last, the 23rd inst., at the George Hotel, Aldermanbury, Bro. John Udall, P.G.D., in the chair. Several sums were announced in addition to those already published, including £50 from Bro. F. B. Chatterton, lessee of Drury Lane Theatre; and £10 10s. from Mr. John Brougham, the popular Irish comedian, at present in New York, together with others of lesser amount. It was agreed that the liberal offer of Bro. Samuel Adams, of the Philharmonic Music Hall, Islington, granting the free use of his establishment on Friday, the 17th of April, be accepted with thanks. On this occasion many novelties will be introduced, and most of the leading celebrities have promised their services in order to render the entertainment worthy of the cause, full particulars of which will be given in our next week's publication.

We need not advert again to the extensive services rendered by Bro. May to the Masonic Charities, nor need to mind the many instances in which he has ministered to the relief of those members of the theatrical profession who have been overtaken by calamity or misfortune. Suffice it to say, that as a practical exponent of

that virtue which "blesseth him who gives as well as him who receives," Bro. May has rendered himself eminently conspicuous. For these reasons, and moreover as the time draws near when the committee will of necessity be compelled to close the subscription list, we trust that brethren will avail themselves of the opportunity at present, afforded them, of sympathising with him in the severe loss which has befallen him.

Donations will be received by Bro. F. Ledger, Treas., *Era* office, Catherine-street; Bro. T. Beard, Hon. Sec., 10, Basinghall-street; and by the committee.

MASONIC LIFEBOAT FUND.

The following donation was voted at the Kemeys Tynte Encampment, Woolwich, on Friday, the 20th inst.:—10s.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 4TH, 1868.

TUESDAY, 31st.—Institution of Civil Engineers, at 8.

WEDNESDAY, April 1st.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MARCH 28TH, 1868.

MONDAY, March 30th.—Lodges:—Pythagorean, 79, Lecture Hall, Royal-hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end.

TUESDAY, March 31st.—Lodges:—Faith, 141, Anderson's Hotel, Fleet-street.

WEDNESDAY, April 1st.—Lodges:—Westminster and Key Stone, 10, Freemasons' Hall. Stability, 217, George Hotel, Aldermanbury. New Wandsworth, 1,044, Freemasons' Hotel, New Wandsworth. Chapter:—Prince Frederick William Chapter, 753, the Knights of St. John Hotel, Queen's-terrace, St. John's-wood.

THURSDAY, April 2nd.—Lodges:—Egyptian, 27, Anderson's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 227, Ship and Turtle Tavern, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Crystal Palace, 742, Crystal Palace, Sydenham, Kent. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey. Chapters:—St. James's, 2, Freemasons' Hall. Moriah, 9, Albion Tavern, Aldersgate-street. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, April 3rd.—Lodges:—Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderson's Hotel, Fleet-street. Chapter:—Prince of Wales, 259, Willis's Rooms, St. James'.

SATURDAY, April 4th.—Gen. Com. Boys' School at Freemasons' Hall, at 4. Leigh Lodge, 957, Freemasons' Hall.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

BRO. R. B. (Totnes).—You may rely upon the insertion of your correspondence in our next.

MILES (Hythe).—You should apply for the return of money received in error by the Hythe Lodge; doubtless it will be paid to you after the next meeting has sanctioned the Treasurer's refunding it.

G. G. (Torquay).—Want of space compels us to allow your communication to stand over.

LONDON, SATURDAY, APRIL 4, 1868.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

By Bro. WILLIAM JAMES HUGHAN, W.M. 131,
Truro, Cornwall.

(Continued from page 245.)

PART II.—MODERN FREEMASONRY.

First let us notice the oldest Lodge Mother Kilwinning No. 0, Ayr Scotland. On referring to the admirable sketch of this lodge we find that its historian is unable to state when its nature was changed, so as to become speculative "for so imperceptibly has the purely operative character of Freemasonry merged into the condition of a purely speculative one, that the precise date of such change cannot with any certainty be decided on."

None of the ancient records of the operative lodges in Scotland tend to throw much light on the subject, and hence we shall forbear referring at length to them just now, premising that to the Masonic student, the exhaustive sketches of such venerable institutions will be quite familiar, through the pages of the FREEMASONS' MAGAZINE and other valuable works. It must however be borne in mind that the experience of Scotland in a Masonic point of view, is totally different to that of any other Grand Lodge, for in that country many lodges have attended the Grand Lodge, with records in hand, and procured a recognition of their existence long before any Grand Lodge was established in the world. Not so however with Masonic lodges under the jurisdiction of other Grand Lodges. as with one exception their privileges are all secured to them by virtue of warrants issued since 1717. We gave a slight sketch of the ancient lodge at York in vol. xvii., antecedent to the revival, and will now continue the review of its minutes, and include all of an important character up to its demise connected with our subject. The following record is quite a contrast to the next presented. "At a private lodge at the house of Mrs. Hall several admitted . . . Feb. 4th, 1722-3. At the same time and place, the two persons whose names are underwritten were upon their examinations received as Masons, and as such they were accordingly entrusted and admitted into this lodge." The names of the Worshipful Master and Wardens do not occur until

after the proceedings of the Grand Lodge of London had become known and then it is that we read of (August 10th, 1725) the Worshipful Mr. William Scourfield, Master, Mr. Marshall and Reynoldson Wardens. On September 6th of the same year Bro. Drake was admitted, to whom the Grand Lodge at York was so much indebted for his zealous defence of its rights and privileges. He was initiated at the Star Inn, Stongate, York. On July 6th, 1726, Mr. William Scourfield was censured for holding an illegal and irregular lodge. Although on Dec. 13th, 1726 the Right Hon. Arthur Lord Viscount Irwin was sworn and admitted, the real language of speculative Masonry does not come fully into play until June 24th, 1729, when Edward Thomson jun., was chosen Grand Master, and a committee appointed. The title of Grand Master now occurs for the first time in the records of the Lodge of York, and hence it would appear, that it was simply owing to the assumption of the operative lodges in London, of the duties of a Grand Lodge, that led the Masons of York to bestir and secure the same distinction for themselves.

We were unable however in looking out the documents of the lodge to discover any mention of the third degree before 1729. There is a roll containing a list of the Master Masons (36 in all), the first date of which is June 24, 1729, and the last July 7th, 1734, and is headed "A List of the Master Masons in the Lodge at York." The revival of the functions of this lodge occurred A.D. 1761, with the title of "The Grand Lodge of all England," and there is a list still extant of 124 names of members dated down to A.D. 1773, and signed by Drake, Grand Master, Reynoldson, Deputy Grand Master, and others.

There are a number of valuable documents still unnoticed, but we purpose referring to them at length in a contemplated history of the four Craft Grand Lodges of England. So far as we know then, there is no mention of the third degree before 1717 in the records of Lodge at York, or any other operative lodge in the world, and though with every respect for those who hold a different opinion, we must reiterate our conviction that no such degree was known before the revival of the lodges in London, and the formation of the first Grand Lodge. From a certificate in possession of the Union Lodge at York, it would appear that the Grand Lodge at York recognised the "higher degrees," but more evidence is required to warrant

such a notion. This certificate is dated A.D. 1799, and contains a list of some five degrees. However that would not prove the whole were recognised by the Craft, any more than the date of exaltation or a Knights Templar's certificate, would establish as a fact that the Royal Arch Chapters recognised Knights Templars.

We confess our inability to decide whether the Craft Grand Lodge at York recognised the Royal Arch and Templars degrees or not, and should be glad to have documentary evidence if it did. As it is we merely fancy such was the case. We should however mention that Bro. the Rev. A. F. A. Woodford in FREEMASONS' MAGAZINE April 6th, 1864, thinks that the Royal Arch was connected with Craft Masonry, and being a high authority on the subject, we are inclined to accept such as a fact, so far as the Royal Arch degree is concerned. The Grand Lodge at York, was the second holding that rank in England, but there were four in all that claimed that distinction in the seventeenth century, although all have been merged into the present "United Grand Lodge." We promise again to refer to this subject ere long if possible.

The first minute referring to the third degree in the record of the Grand Lodge of England was A.D. 1722-3, when "a motion being made that such part of the 13th article of the General Regulations relating to the making of Masters only at quarterly communications may be repeated, and that the Master of each lodge with the consent of his Wardens, and the majority of the brethren being Masters, may make Masters at their discretion," it was agreed *nem. con.* The "Fellow Craft" was also under the same restrictions heretofore. The "unanimous consent of all the members of a lodge" was required, before the initiation of a candidate whose age must be twenty-five or more, and although the latter part might be altered by dispensation, no such privilege was allowed to interfere with the unanimity required preparatory to initiation as such might "spoil their harmony, or hinder their freedom." Some of the regulations contained in the first book are especially good, and it is a pity they are lost sight of now, as their observance would materially tend to strengthen the hands of the executive.

It was no common thing for many years after the revival to meet with members who had not received a degree beyond the Fellow Craft. In the Constitutions of 1723, the Treasurer and

Secretary as also the doorkeeper were only required to be "Fellow Crafts," and even as late as A.D. 1751 in our "History of Freemasonry in Cornwall (See F.M. Mag. vol. xvi., and xvii.) we mentioned the fact that the deputation to open the Love and Honour Lodge at Falmouth, was only a member of the second degree. The new regulations had also to be approved of "even by the youngest apprentice," and members of the first degree were allowed to speak in Grand Lodge. This privilege however did not last long, and then from being confined to members of the third degree, it has now become restricted generally to Masters and Wardens of lodges, Past Masters, &c. In the ceremony of constituting a new lodge A.D. 1723, "The candidates or the new Master and Wardens," are spoken of as being yet among the Fellow Craft, and throughout the ritual, there are no instructions about any secrets being confined to the chair, and nowhere are Fellow Crafts charged to retire. Hence we are of the opinion that the Grand Lodge of Scotland has plenty of evidence for discarding as it does the chair Master's degree, and in holding that there are no secrets according to the ancient system communicable to the Master's of lodges, beyond the mysteries of the third degree of Freemasonry.

At this time Dr. James Anderson states that the Masonic body resembles a well built arch; several noblemen and gentlemen of the best rank with clergymen and learned scholars of most professions and denominations, having frankly joined and submitted to take the charges, and to wear the badges of a Free and Accepted Mason." Dr. Kloss well observes "That since this period she has well deserved that adorning epithet, so fittingly bestowed on her, as Masonry universal; for she became an association into which all upright and honourable men, and of good reputation might enter, and there united by the bonds of brotherly love, mutually assist each other in the constant practice of truth and virtue, having in view the fulfilment of their momentous calling, the uniting of what was divided." It is greatly to be regretted that the speech delivered by Dr. Desaguliers (formerly Grand Master) in A.D. 1721 is lost. Scott in Pocket Companion, 1754, styles it "An eloquent Oration in praise of Masons and Masonry," as no doubt it was, for anything from so learned a Mason and philosopher would be invaluable had it been preserved.

On 24th June, 1723, the Grand Lodge made

this resolution, "that it is not in the power of any man or body of men to make any alteration or innovation in the body of Masonry without the consent first obtained of the Grand Lodge." And on the 25th November, 1723, the Grand Lodge, in ample form, resolved, "that any Grand Lodge, duly met, has a power to amend or explain any of the printed regulations in the Book of Constitutions, while they break not in upon the antient rule of the Fraternity." (Page 175 Constitutions, A.D. 1738.)

These "ancient landmarks" are referred to by more Masons who know not what they are than by those who do; and beyond mere generalisms we are unable to discover much light on the matter. How can we? What are "ancient landmarks?" Some consider, with the late accomplished Mason, Bro. S. B. Wilson, that the "universal language, and the universal laws of Freemasonry, are landmarks." So we think; but even then how difficult it is to decide as to what really is the universal language. Means of recognition differ, unfortunately, in our time, although they should be the universal language. The universal laws we take to mean such, as women not to be admitted into our Order; a belief in God essential to membership; and such like. It is a very interesting work to trace the alterations and additions made to the rituals from time to time, as also to watch the gradual unfolding of that Society which has become so cosmopolitan in its character. Of course we are entering on sacred ground to say much of the ritual question; and hence shall simply confine our remarks to elucidating a few points of importance.

Dr. James Anderson, in the second edition of Constitutions, A.D. 1718, states that "most regular societies have had, and will have, their own secrets; and, to be sure, the Freemasons always had theirs; which they never divulged in manuscript, and therefore cannot be expected in print." (Page 9.) Notwithstanding this statement, an expert brother, by the true light, can find much to instruct and interest him relating to the early Masonic ceremonies or rituals of the Craft.

The work in vogue, under the sanction of Dr. Desaguliers and others, explained that lodges were under St. John "because he was the baptiser and forerunner of our Saviour—the Lamb of God which taketh away the sins of the world." Under Bro. Dunckerley the O. B. was taken "In the presence of God, and this right worshipful and

holy lodge dedicated to God and Holy St. John," and during the latter part of the last century it was declared 'That our beauty is such as adorns all our actions, is hewn out of the rock which is Christ, raised upright with the plumbline of the Gospel, and squared and levelled to the horizontal of God's will in the holy Lodge of St. John, and as such becomes the Temple whose maker and builder is God.' Still the Grand Lodge made no distinction on the score of religious faith, beyond the point on which all men agree;" so it is not sectarian in any way, and what is more, a wide latitude is given to Masters during initiation, and the usual O. B. can be varied to suit the religious faith of the candidate. H.R.H. the Duke of Sussex, late Grand Master, in an address to Grand Lodge, December, 1819, gave it as his opinion and rule "that so long as the Master of any lodge observed the landmarks of the Craft, he was at liberty to give the lectures in the language best suited to the character of the lodge over which he presides."

(To be continued.)

(No. III).—A VISIT TO A FRENCH LODGE.

In two previous papers we have referred to *Le Grand-Orient de France*, and to *Les Ateliers du Grand-Orient*, and have endeavoured to explain the respective functions of the officers of French lodges. We now propose to state what passed under our notice during a Masonic visit to *La Loge de Parfaite Union*, at Rennes in Brittany. Before going to Rennes we went to St. Malo, having heard an excellent account of the brethren there, and hoping to be able to see the working of the *Loge de Bienfaisance*, established in that city. We were fortunate in being accompanied to both places by our respected Bro. P. L. M. Nicolle, of Doyle's Lodge of Fellowship, Guernsey, an excellent Mason, and whose thorough acquaintance with the French language in all its idioms proved of essential service. We were also much indebted to the Right Worshipful the Deputy Grand Master for the Province of Guernsey (Bro. Gallienne) for introductions to the leading brethren in St. Malo and Rennes; and here we may remark that the enthusiasm with which Bro. Gallienne's name was received whenever mentioned among the brethren in France struck us as very remarkable, and a beautiful illustration of the fact that

Freemasonry is universal in its development, and not confined to any one race, language or religion.

At St. Malo we received a kind and brotherly reception from Bro. Auguste Hovius, a member of the 33rd degree, who is Consul at that port for the Kingdom of the Netherlands, and President of the Tribunal of Commerce. Bro. Hovius informed us that in consequence of the bitter hostility of the priesthood of the Roman Catholic Church, the *Loge de Bienfaisance* had suspended its meetings, and that Freemasonry, though not dead, was "sleeping" in that city.

We were also received in the spirit of brotherhood by Bro. De Lion, of the *Café des Voyageurs*, in the Place de Chateaubriand—so-called after the great French author who was born here, and whose bones repose on a rocky islet in the harbour—who took the greatest possible trouble to enlighten us as to the position of the Craft in France.

On arriving at Rennes we were much surprised and pleased with the extent and beauty of the town and the magnificence of its public buildings, some of which would do honour to London or Paris. We had previously visited many other French towns, but had found most of them, though quaint and interesting enough to the antiquary, badly built, and much inferior for all useful purposes to English towns of the same size. Here, however, we found a fine city, with noble streets and squares, and gay with brilliant equipages, while we were also glad to see that the quaint costumes which formerly distinguished the inhabitants of Brittany were not quite extinct. In the "good old times," when Bretagne had its own independent sovereigns, the Parliament met here, and under the modern designation of Palais de Justice, the grand old structure in which the debates were carried on still stands the pride and ornament of the city. The Hotel de Ville is also a noble building, and the town possesses a gallery of paintings which attracts many connoisseurs of the fine arts.

We first called upon Bro. Rousseau, and if our welcome at St. Malo was hearty, we can only say that never in our experience have we met with so warm a reception as was accorded to us by the brethren here. Bro. Rousseau we found to be a most accomplished Mason, and a lady who accompanied us soon discovered, through the kindness of Madame Rousseau, that while Craftsmen are brethren, the wives of Freemasons are

sisters. Bro. Rousseau at once introduced us to Monsieur Guillot, "le Venerable de la Loge de Parfaite Union," who is also "Chef de Bureau à la Mairie," and than whom it would be difficult to find a man better adapted to preside over the duties of a Masonic Lodge, by a happy combination of the "suaviter in modo" with the "fortiter in re." In private life we have seldom met a gentleman of more striking presence and dignified demeanour than M. Guillot. In one respect only were we unfortunate;—we had counted upon the pleasure of making the acquaintance of Bro. Jonaust, *Orateur* of the Lodge, and well-known by his celebrated work "*L'Histoire du Grand Orient de France*," to which we have previously alluded, and we were very sorry to find him absent from home at the time of our visit.

The rooms in which the meetings of the lodge are held are some distance from the centre of the town, arising, we believe, from the fact that the priests prevent as far as they can buildings being let for the purposes of Masonry. On arrival, we found about twenty brethren assembled in the banquet-chamber, all of whom greeted us fraternally. The walls of the room were elegantly inscribed with Masonic emblems and mottoes in various languages. Here we were examined very properly as to our Masonic qualifications, and the brethren, having adjourned to the lodge-room, we were shortly afterwards escorted by "Le Frere Couvreur," or Inner Guard, into the presence of the brethren. On entering the lodge, the brethren stood with drawn swords, and accorded us military honours, after which "Monsieur le Venerable" addressed us as follows:—

"Très Chers Frères,—I am desired by the brethren of the lodge of Parfaite Union to give you the right hand of Masonic fellowship, and to assure you that we are all much pleased to greet you, and that we are always delighted to see English brethren on the soil of France. Many of our brethren recollect with gratitude the hearty reception which they received when they visited English lodges on the occasion of the inauguration of the great Masonic Temple in Jersey. As Masonry represents among all nations, peoples and tongues, the great principle of human brotherhood, it is not only a duty but a pleasure for Masons to greet brother Masons wherever they meet. Come then, dear brethren, and seat yourselves among us as part of our body, and be assured that you are at home in our midst."

In response to this speech, Bro. P. L. M. Nicolle replied as follows :—

“Très Cher Vénérable et Chers Freres,—We thank you sincerely for the cordial and brotherly manner in which you have received us, and we trust that you will fully believe that the motive that has induced us to visit your lodge is not one of simple curiosity. Freemasonry is based upon the great principles of unity and fraternity, and in coming to visit our French brethren we realise a desire which we have long felt of studying the development of those principles among you. We have also wished to attain further knowledge of the sublime beauties of Masonry, aided in our researches after *La Lumière* by the system which you have adopted. In pronouncing these words I am convinced that I express also the sentiments of my friend and brother who accompanies me. Receive, dear brethren, our united thanks and fraternal good wishes.”

The brethren then saluted us with six rounds of Masonic firing, after which we were invested with swords and placed on the dais at the right hand of the Vénérable, and the ordinary business of the lodge proceeded.

The following were the names of the principal officers at the date of our visit :—

| | |
|----------------------------|-------------------|
| Le Vénérable, | Mons. Guillot. |
| Premier Surveillant | „ Weil. |
| Deuxième Surveillant | „ Brisard. |
| Orateur | „ Jouaust. |
| Secrétaire | „ Dubois de Pacé. |
| Secrétaire Adjoin | „ Eugene Chabot. |
| Grand Expert | „ Renault. |
| Maitre des Cerémonies ... | „ Basely. |
| Tresorier | „ Louveau. |
| Hospitalier | „ Richier. |
| Archiviste | „ Pointeau. |
| Le Frère Couvreur | „ Duret. |

The arrangement of the lodge did not agree with our English notions, as for instance, the *Surveillants*, or Wardens, were placed at the other end of the room from the Vénérable in opposite corners. In other respects we considered the French inferior to our English system. We were much surprised to see many brethren without their aprons, and others wearing aprons of the Rose Croix and higher degrees. Here we may remark that we have sometimes heard it said that the Grand Lodge of England was arbitrary in

excluding the regalia of the higher degrees from the meetings of Craft Masonry, but we confess that the interior of a French lodge has convinced us that our ceremonials would lose much of their impressiveness if deprived of their severe but beautiful uniformity. French Masons themselves admit that the English plan is far superior to their own.

During our stay in Rennes we were entertained at the Hotel de Commerce, of which our Bro. Ollivier is Maitre, and to that gentleman, as well as to Bro. Cannon, we were much indebted for kindness in many ways. The brethren in Rennes are well-acquainted with the Masons of the Channel Islands, having had visits from Bro. Gallienne, of Guernsey, and Bros. Du Jardin, Binet, Schmitt, Durell, and others, from Jersey, besides which deputations have from time to time been interchanged.

Before leaving Rennes our Masonic certificates were, in accordance with the French custom, endorsed with the date of our visit, under the signature of M. Eugene Chabot, Assistant Secretary of the lodge. We hope that at some future time we may again unite in a meeting of the Lodge of Parfaite Union, and meanwhile we say, with all our heart, “Success to French Masonry.”

J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 249.)

BOOK II.—CHAPTER VIII.

POSSESSIONS OF THE ORDER ABROAD.

The possessions of the Order were both numerous and important, and there was scarcely a country where the Christian faith was acknowledged but they had lands. As we have already shown, kings and nobles vied with each other in heaping riches upon the Order, till, at the time of its suppression, the Knights possessed nine thousand manors and a revenue of six millions sterling—an enormous sum for these times. Their circumstances were so flourishing in the time of William of Tyre, that he writes they had in their Convent or Temple House on Mount Moriah more than three hundred Knights robed in white habits, besides serving brethren innumerable. Their pos-

sessions beyond the sea, as well as in these parts, being so vast, that there could not be a province in Christendom which did not contribute to their support, and their wealth, consequently, equalled that of sovereign princes.

The Eastern provinces of the Order were Jerusalem, Tripoli, and Antioch. Jerusalem was the ruling one, the chief seat, and the capital of the Order. The Master and chapter resided there till the Holy City's capture by the Saracens, and the downfall of Christianity in the East. The Preceptor of Jerusalem took precedence of all the other brethren of that rank, and, in virtue thereof, was the Treasurer of the Order.

The Preceptories in the province of Jerusalem were, according to Lardner—1. The Temple House at Jerusalem, the cradle of the Order, and the original residence of the Master and chapter. 2. Chateau Pelerin, or the Pilgrim's Castle, a fort renowned in the annals of the Crusades. It was built by the Templars in 1217, in order that it might be their chief seat after the loss of Jerusalem. It was situated on the east side of Mount Carmel, which runs out into the sea between Caïphas and Cæsarea. The Templars had, long before this date, possessed a tower at a pass of this mountain, called Destruction, or the Tower of the Pass, for the defence of Pilgrims against the robbers who lurked in the gorges of the mountains. This castle was meant likewise as a defence to Acre. In building it, the Templars were assisted by Walter d'Avesnes, and by the German Knights (the Teutonic) and pilgrims who were at the time in the Holy Land. Burnes states that, in the erection of this stately edifice, the Grand Master, William de Carnota, employed a number of pilgrims of the Masonic class, and hence it was called the Pilgrim's Castle. Jacques de Vitro, who, at the time he wrote, was Bishop of Acre, thus describes it:—It was built on a promontory, three sides of which were washed by the sea. As they were sinking the foundation, they came upon two walls of ancient masonry, and to some springs of remarkably pure water. They also found a quantity of ancient coins, with unknown inscriptions, given, as the Bishop piously deems, by God to his beloved sons and warriors, to alleviate the toil and expense which they were at. The place had probably been fortified, in ancient times, by the Jews or the Romans. The builders raised two huge towers of large masses of rock on the landward side, each,

one hundred feet high and seventy-four broad.* These were united by a lofty wall, broad enough at its summit for an armed Knight to stand at his ease upon it. It had a parapet and battlements, with steps leading up to them. In the space within this wall were a chapel, a palace, and several houses, with fish-ponds, salt-works, woods, meads, gardens, and vineyards. Lying at a distance of six miles from Mount Tabor, it commanded the interjacent plain and the sea-coast to Acre. There the Master and the chapter took up their final abode, after having dwelt from 1118 to 1187 at Jerusalem, from 1187 to 1191 at Antioch, and from 1191 till 1217 at Acre. "The chief use," says De Vitri, "of this edifice is, that the whole chapter of the Templars, withdrawn from the sinful city of Acre, which is full of all impurity, will reside under the protection of this castle till the walls of Jerusalem are rebuilt," a prophecy never fulfilled. On the fall of Acre, in 1291, Chateau Pelerin was abandoned by the Knights, and its walls were levelled by the Infidels. 3. They possessed the Castle of Safat at the foot of Mount Tabor. This strong fortalice was taken by Saladin, and destroyed in 1220 by Coradin. It was afterwards rebuilt by the Templars, who then held it till 1266, when it was finally lost. 4. In Acre, the Temple-house was a remarkably strong building, and was the last place taken on the capture of that town by the Infidels. 5. They possessed Dok, a hill fort, between Bethel and Jericho. 6. Faba, the ancient Aphek, close to Tyre. 7. Some small castles near Acre, referred to in the Saladin wars, such as La Cave, Marle, Citerne-Rouge, Castel-Blanc, La Sommellerie du Temple, &c. 8. The Houses at Gaza, and 9. Jaffa. 10. The Castle of Assur, near that town. 11. Gerinum Parvum. 12. The Castle of Beaufort, near Sidon, purchased by the Order, in 1260, from Julian, the lord of that town. 13. The castle of Jacob's Ford, at the Jordan, the scene of a bloody battle between Saladin and the Christians, referred to in a previous chapter of this history.

Tripoli.—In this province the Templars possessed Tripoli, Tortosa, Castel-Blanc, Laodicea, Tyre, Sidon, and Berytus.

* The Author has, since writing this chapter, learned from a gentleman well acquainted with the country, that the Templars, like the Egyptians, *took* the land for their defensive purposes, and instead of *bringing* stones for the building, they hewed the building out of the rock. Much noticed in this book belongs properly to the third, but writing upon the Templars as an Order, the Author thinks he does more justice to his subject.

Antioch.—Little is known of their possessions here. They had a house at Aleppo, and the jurisdiction of the Prior in all probability extended into Armenia, where the Order had estates to the value of 20,000 byzants.

Cyprus.—As long as the Templars maintained their footing on the continent, Cyprus formed no distinct province, but was ruled over by the Prior of Antioch or Tripoli. Richard I. having conquered the island, sold the sovereignty of it to the Order for 25,000 silver marks. They had previously large possessions in it. The following year he, with the consent of the Order, who were reimbursed, transferred the dominion to Guy de Lusignan, king of Jerusalem. On the capture of Acre, the chief seat of the Order, was fixed at Limesal,* in this island, which town having an excellent harbour, they strongly fortified. In 1316, after the suppression of the Order, the Pope directed the Bishop of Limissa to transfer their property there to the Hospitallers, when there was found in the Temple-House 26,000 byzants of coined money, and silver plate to the value of 1,500 marks. As the last Master, when setting out for France, had carried with him the treasure of the Order, this property must have accumulated during that time out of the surplus revenue of their possessions in the island.

The Western Provinces were—

PORTUGAL, where, as early as the year 1130, Geldin Paez, the first Provincial Prior, built the castles of Tomar—the residence of the Priors—Monsento, and Idanna. The Order had likewise settlements at Castramarin, Almural, and Langrovia.

CASTILE AND LEON.—Here the Order had immense possessions. In Castile alone they possessed twenty-four Preceptories.

ARAGON.—In this province they likewise possessed great estates, and the Preceptory of Majorca was under the jurisdiction of its Prior.

FRANCE was divided into four provinces. 1. France and Auvergne, including Flanders and the Netherlands, and its Grand Prior resided in the stately and magnificent Temple of Paris, large enough, according to Matthew Paris, to hold an army. The kings of France were accustomed, when living at Paris, to take up their residence there. In 1306, was erected a large square tower,

flanked by four round towers, with an adjacent building on the north side, surmounted by turrets. The principal tower contained four stories, in each of which there was an apartment thirty feet square; three of the inferior towers had also each a hall. The remaining tower contained a fine staircase, which conducted to the different chambers and battlements. The walls of the central keep were nine feet in thickness. This Tower of the Temple has been rendered memorable in modern times by the captivity of the unfortunate Louis XIV. and his family. It is also noted as the place of imprisonment, by Buonaparte, of the celebrated Sir Sydney Smith, afterwards the head of modern Order of the Temple. 2. Normandy. The Grand Prior's residence was at La Ville Dieu en la Montagne. 3. Aquitaine or Poitou. The Grand Prior resided at Poitiers; and 4, Provence, the Grand Prior residing at Montpellier.

In Germany, the Order's possessions were very extensive; there were three Grand Priors:—1, of Upper Germany,—Poland being included in this province,—and "Grand Prior in Alemania and Sclavia" was a usual title of the Grand Prior of Germany; 2, of Brandenburg; and 3, of Bohemia Moravia. Though the Templars had lands there as early as the year 1130, their acquisitions were not large till the 13th century. In Hungary, the Order had considerable possessions, but it was placed under the sway of the Grand Prior of Germany, who appears to have been the superior of the other two Priors.

In Italy there was scarce a town of any importance in which the Templars had not possessions. They had large establishments at Lucca, Milan, Perugia, Placentia, and Bologna. The Grand Prior of Rome was head of the Order in Italy.

In Apulia and Sicily their possessions were considerable, consisting of valuable estates at the base of Etna, large tracts of land between Piazza and Calatagirone, many churches, windmills, fisheries, and pasturages. They had likewise the right of cutting wood in the forests, and possessed many important privileges and immunities. The Order had houses and lands at Syracuse, Palermo, Trapani, Butera, Lentini, &c., all of which were dependant on the principal house, which was at Messina. The Great Prior resided either at Messina or at Benevento, in Apulia. Possibly the seat was removed to the latter place when the Emperor Frederic II. seized so much of the Order's property in Sicily. The house at Trapani is now in

* There are various readings of the name *Limesal*, the present *Limassol*.

the possession of some monks of St. Augustine. In a church of the city, according to Addison, is still to be seen the celebrated statue of the Blessed Virgin, which Bro. Guerrege and three other Templars brought from the East, with the view of placing it in the Temple Church on the Aventine Hill in Rome, but which they were obliged to leave in Sicily. The statue is of the most beautiful white marble, full length, and represents Mary with the Infant Jesus reclining on her left arm. From an inscription at the base, it appears to have been executed by a native of Cyprus in the year A.D. 733.

In Denmark, Norway, and Sweden, the Order had no possessions, and they never sought to found a settlement there.

(To be continued.)

MASONIC NOTES AND QUERIES

CURIOUS CIRCUMSTANCES IN FREEMASONRY.

Thanks, Bro. "M. P. W.," for the paper entitled "Curious Circumstances in Freemasonry." You should make the slight alteration suggested, and send it to the *Freemasons' Magazine*. I have looked, however, in vain for a circumstance which, to my mind, is as curious as any circumstance that the paper contains. Bro. Hyde Clarke has "founded a summer lodge for Smyrna at Ephesus, called the Eleusinian, where initiations have been held on the site, where initiations into the mysteries of Eleusis likewise took place."—See *Freemasons' Magazine*, vol. xvi., p. 310.—C. P. COOPER.

NATURAL CHILDREN.

Under what misapprehension can it be asked whether natural children can in any part of the world be admitted as Freemasons? Can it be an erroneous interpolation of an early question?—L. R.

MUSIC.

There are some persons who suppose music in Masonry to be an innovation, and yet our records attest it is old enough, and no great ceremony has ever been considered complete without it.—L. R.

ORIGIN OF INSTITUTIONS.

In the Philosophy of History the origin of great national, or of world-wide, institutions is a study at once necessary, useful, and interesting.—From one of Bro. Purton Cooper's Masonic Note-books.

TOWN'S SPECULATIVE MASONRY.

My answer to a correspondent at Liverpool is that this work is unknown to me except by the title. I have read the passage inserted in *Freemasons' Magazine*, vol. xi., p. 209, "If from our moral principles we date the origin of Masonry, we must fix its era co-existent with the Almighty." My correspondent should read some good treatise on Religious and Ethical Philosophy, and he will not make light of this passage. Moral principles are eternal; they have always existed; they can never cease to exist.—C. P. COOPER.

HELE—OVERHELE.

In Longman's new edition of Dr. Johnson's English Dictionary, edition, edited by Dr. Latham, will be found a compound of Hele, namely, Overhele.—HYDE CLARKE.

MASONIC PICTURE.

Who is the draughtsman of the plate in vol. ii., p. 501, of Cassell's Illustrated Family Bible? It represents the dedication of the Temple, and is worthy of being placed in a Masonic lodge. If the artist is not a Mason, it is extraordinary. I cannot point out the peculiarity, but a Mason can recognise it.—E. R.

ANALYSIS AND SYNTHESIS.

Analysis and synthesis are two very different operations of the mind, and are seldom performed equally well by the same individual. Certain writers on Freemasonry are tolerable analysts, but they are bad synthesists. They take to pieces with reasonable skill; but in their efforts to put together they are rarely successful.—From a bundle of memoranda in Bro. Purton Cooper's possession.

MASONIC BIBLIOGRAPHY.

In the British Museum is to be found, among the works of a voluminous American writer, a Masonic work, the "Genius of Masonry," by Samuel Lareuse Knapp, published at Providence, New Hampshire, in 1828. Bro. Knapp is, therefore, to be enrolled as a literary Mason.—HYDE CLARKE.

REGISTRATION.

Can a Mason who is registered on the books of the Grand Lodge of Ireland only, be legally made a joining member by a lodge in England and charged with the quarterly contributions without having been first registered on the books of the Grand Lodge of England?—INQUISITIVE.

MASONIC BIBLIOGRAPHY.

Explication de la Croix Philosophique. By Antoine Guillaume Chereau. Paris, 1806. With a plate, 24mo.

[Chereau describes himself as Hon. Officer of the G. O. of France, member of the L. and Ch. des Chevaliers de la Croix, &c. This curious little pamphlet of 23 pages contains some curious matter on the Rite d'Orient, which seems to be the beginning of that of Memphis.]

Le Tombeau de Jacques Molai. Paris, Desenne. Year V. of the Republic. Second Edition. 24mo. 162 pages.

[This is the popular revelation book of Cadet Cassicourt. It is a catchpenny connecting the Templars with the Jacobins as a permanent conspiracy in the form of Masonry.]

HYDE CLARKE.

HORSE MEAT AND FREEMASONRY.

Is it brotherly to give horse meat to brother visitors at banquets, as it might make them sick, if they had not horse stomachs like the members of the lodge? Ought not something to be done to check the abuse?

Must a butcher who kills horse meat take a horse-dealer's licence? Is he not liable as letting out horses for hire? A cabman has to take out a licence

for his *fare*, why should not the horse butcher take out a licence for his *fare*? Is New Smithfield meat market to be named the Horse Fair?—A FREEMASON, BUT NOT A FREE HORSE-EATER.

THE BIBLE IN THE ENGLISH LODGE.

1. The Bible has its place in the English Lodge as the Sacred Book of a Religion. 2. Natural Religion has no sacred book. 3. Therefore the Bible has not its place in the English Lodge as the Sacred Book of Natural Religion. 4. The Bible comprises the Old Testament and the New Testament. 5. The Old Testament is the Sacred Book both of Judaism and Christianity. 6. It is not the Sacred Book of any other Positive Religion. 7. The New Testament is the Sacred Book of Christianity. 8. It is not the Sacred Book of any other Positive Religion. 9. It follows that the Bible, inasmuch as it comprises both the Old Testament and the New Testament, cannot have its place in the English Lodge as the Sacred Book of Judaism. 10. It also follows, inasmuch as the Old Testament is the Sacred Book of Judaism and Christianity and of no other Positive Religion, and the New Testament is the Sacred Book of Christianity and of no other Positive Religion, that the Bible, comprising the two, the Old Testament and the New Testament, has its place in the English Lodge as the Sacred Book of Christianity.—From a deceased Mason's memoranda in Bro. Purton Cooper's Collections.

CYPHER OF THE MARK DEGREE.

I was much surprised at a lodge meeting at which I was present during the past week by a Mason of at least ten years' standing, who is also a Mark Master, remarking to me, whilst conversing with a young brother, "Here is something I may show you, but not Bro. —," meaning my friend, who is not a Mark Mason.

To my very great astonishment, he handed me a slip of paper on which the cypher peculiar to the Mark degree was set forth so plainly as to be intelligible to any person able to read and write.

Is not the possession of such a paper a serious violation of our O.B.? and, if so, must not such example be productive of bad results amongst our younger brethren?—JUNIOR WARDEN.

BRO. H. B. WHITE.

The communications of Bro. H. B. White, respecting which an esteemed correspondent inquires, he will find *Freemasons' Magazine*, vol. xv., p. 70, and vol. xvi., pages 429, 443, and 468. In the first of those communications is the following passage, which is consistent with everything written by my good brother, that, as well as I recollect, has come under my notice. "A short time since Bro. Charles Purton Cooper stated in the columns of the *Freemasons' Magazine*, devoted to 'Notes and Queries,' that the religion of English Freemasonry is Christianity with a toleration in the lodge of all faiths which acknowledge the existence of the Great Architect of the Universe.—I go further than Bro. Cooper and unhesitatingly assert that the religion of all true Masonry on the face of the globe is Christianity; and that until a Freemason can discern Christianity in Masonry, he has not arrived at a true knowledge of his profession."—C. P. COOPER.

WHO ARE TRUE MASONS?

My answer to this question of an Oxford correspondent is that all our brothers who recognise the glorious Architect of Heaven and Earth, who believe in a future state of rewards and punishments, and who perform the duties enjoined by Natural Theology and by the Moral Law, are true Masons.—C. P. COOPER.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.
2. C. R. has some Mark clothing he would exchange for a Rose Croix apron, &c.
3. M. M. wishes to exchange a jewel of No. 29.
4. A. S. wants a secondhand R. A. suit for travelling.
5. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.
6. T. B. would exchange copies of seals.
7. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.
8. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.
9. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

H. R. A. DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—While enjoying occasional perusals of your valuable Masonic paper after my lodge meetings at Torquay I have been much interested by some letters on the antiquity and advantage or otherwise of the H. R. A. Degree. A brother calls in question the "cui bono" of such questionings. There is, doubtless, no harm in ventilating matters of doubt between ourselves in your *Masonic Mirror*. Discussion, properly conducted, will elicit truth; and your *Mirror* may reflect, as it does, sage

and instructive replies. I quite agree, however, with the suggestion that some pertinency and discipline should be observed. It seems to me, sir, that as it is our bounden duty, so a proper allegiance to our constituted authorities is as necessary as it is wise and profitable. The framers of our received rites and rituals were in my opinion wiser than we their descendants are, and it would be indeed a great happiness for us to be able to return fully to the rites and rituals which they laid down for our guidance, which we seem unfortunately to have lost. If we all did so, we should better understand and appreciate their consummate wisdom in having made the R. A. Degree the complement of the M.M.'s, and having designated it as the essence and completion of the august system. Doubtless, like the progressing light of the sun, and that of religion, of which the sun is employed as a figure, our holy service, so beautiful and helpful, a handmaid to religion, has been progressive. Some countries have enjoyed it only with dark and obscuring additions; and only ours is that grand and perfect system which, though having affinities with others throughout the world, comes to us through Hebrew and pure channels. As such we ought to prize it. That R. A. Masonry has most ancient proofs existence may be seen and read, for the monuments in the old and new world everywhere contain its emblems. But unfortunately this supreme and important degree is, through the corruption of its ritual, most imperfectly understood. The newly-enrolled companion is, in consequence, led almost to feel that he is thereby put in a retrograde position; that Masonry is not, indeed, a progressive science, but that, after all, Egypt is its mother, and terms which are intended to be only illustrative are invested with importance in themselves, not as having a Hebrew alliance. So Pantheism might, but for accessary lessons, be deemed a truthful belief. Revision, Bro. Editor, revision is what we want, and what our supreme rulers should supply. Urge them to it. That can remove objections which I have heard made, and have felt myself, and would be indeed most invaluable for Masonic knowledge and progress. I have examined four or five rituals, which all differ, and in all which sacred symbols are only three parts explained. But I would ask how, without a perfect explanation, the M.M. can fully find that which he seeks? These, the pledge and aid of W.S.B., T.P., and C., are found to be a source of honour, mercy, and help to him in the knowledge and practice of his holy science, and he looks to see perfected under the H. R. A. of ineffable splendour, endless glory, of which the badge he wears is at the same time Heaven's broad arrow and signet, and while it works R.A.C.'s as the privileged and consecrated sons of light, reminds them of their duties, and of the sure fulfilment of the promises of the Great Creator, Great Ruler, and King of the Immortal Universe, sealed as they are with the seal of His omnipotence.

Apologising for occupying so much of your pages, and observing in extenuation that I have the subject of revision of the R. A. Ritual very much at heart,

I remain, yours fraternally,

ROBERT BOWDEN,

M.E.Z. of Pleiades Chapter, Totnes; W.M. St. John's Lodge, Torquay; P.M., P.Z., P.P.G.C., and P.P.G.P. of Devon.

HEBREW CEREMONIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I observe at page 230 of the magazine a letter from Bro. Thomas M. Campbell, with an accompanying paragraph copied from the *Jewish Chronicle*, on which I would not likely have made any comment were it not for the words in his letter, viz., "as every article relative to Freemasonry must be interesting," &c. Now, what the Jewish ceremony of circumcising three infants has to do with Freemasonry I am at a loss to know. I consider that the "paragraph" and Bro. C.'s letter, taken together, are highly calculated to mislead people, especially non-Masons. It is, apparently, giving some foundation for the "hot poker and branding" ideas that some non-Masons have about part of the initiatory ceremonies of our Order.

We find in the paragraph that "the appointed surgeons performed the ceremony of circumcision," doubtless to the great edification of the onlookers, especially of the "large number of ladies who occupied the galleries;"* while (unless they got chloroform) I would consider that the three youngsters must have protested, at the full extent of their lungs, against the ceremony and show altogether.

But I may be wrong, although I have given the three degrees, and even the Mark (as I got them myself), without ever requiring to draw blood, or seeing it done either. Perhaps I have not had the benefit of the same experience as Bro. Campbell, so I would desire an explanation from him.

To non-Masons who may read the *Freemasons' Magazine* I would desire to say that in none of our ceremonies connected with "making a Mason" do we require "surgical" aid, it being a pure ancient sacred ceremony in which the candidate—so far as his body is concerned—goes as he came. We work upon his mind, we take from him his ignorance, and give him knowledge; so, therefore, as "knowledge is power," the "cowan" who gets himself transformed into a brother goes away better than when he came.

In the foregoing remarks I have no intention of saying anything whatever about circumcision as a doctrine or religious ceremony; such would be altogether out of place here. I merely deprecate the coupling together of Freemasonry and circumcision in the way that Bro. Campbell has done.

Yours fraternally,

A MASTER MASON.

RED CROSS KNIGHTS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have been much interested, though not much instructed, by the account which appeared in your paper of the 14th inst. relative to the abovenamed distinguished Order. In the Triennial Assembly of the General Grand Conclave I see a good imitation of the Grand Conclave of Knight Templars, with the M. Ill. Grand Sovereign, the Right Hon. the Lord Kenlis, received under the arch of steel, and all that sort of thing. I note that the

* We have no galleries in our "lodges" for onlookers, seeing that we generally meet on the level; but perhaps they may be of use in taking a higher degree, so we must see about that.

Herald proclaimed the Right Hon. Thomas Lord Kenlis a duly enthroned Sovereign of the Order. Surely the Herald knows very little of heraldry, or he would be aware that the Lord Kenlis, being simply a lord by courtesy, as the eldest son of an English earl, and not being a member of the Privy Council, has no more right to the title of Right Honourable than I have. Then we learn, under the head of the Phoenix Conclave, at Truro, that "the Red Cross Banner, which waves so proudly in the East, is therefore now uplifted in the West of England," and the writer piously hopes that "the ancient standard of Christian chivalry formerly upheld by the father and uncle of our gracious Queen will long continue to be cherished by the leal and loyal men of Cornwall's ancient duchy."

And so say all of us; but will Bro. Hyde Clarke kindly give the British public—at least the readers of your valuable magazine—a little more information about this wonderful chivalric Order, for when Bro. Little was asked some rather pertinent questions respecting the alleged antiquity of the degree of Red Cross Knights of Constantine, he was remarkably reticent and obscure in his replies.

I also note the fact that Bro. Mackey, in his learned and exhaustive work, "The Lexicon of Masonry," is silent as to the very existence of the Order.

Yours fraternally,



"NOTES AND QUERIES."

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—Some years ago—about nine years ago—being a contributor to "Notes and Queries," and seeing the value of that publication, I induced the then editor of the *Freemasons' Magazine* to commence the series of Masonic Notes and Queries. This has been continued uninterruptedly until now, and I suppose it would make two large quarto volumes of contributions to the history of Masonry.

So far the plan has been successful; but I doubt if it has achieved my original purpose of inducing numerous brethren having little time or literary acquirements to contribute their small experiences in Masonry. I strongly suspect that the bulk of the contributions have been from a few votaries of Masonic archæology, and that the main body take no part.

Now each brother knows some curious fact, or some matter of lodge history, and if once a year, or once in ten years, he would jot it down, we should get a large mass of facts, and a better collection than we have now.

Yours fraternally,

A MASON.

BRO. METHAM'S ORATION.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—In the *Magazine* of the 7th inst. I drew the attention of its readers to a paragraph in Bro. Metham's oration, and expressed a

hope that some explanation would be given of the assertion, "That the irresistible flood of public opinion is alone able to thoroughly cleanse the Augean stable of Man's old and corrupt nature." As no notice has been taken of my objection, or explanation offered, I think I am therefore fairly entitled to assume that Bro. Metham still holds to his expression. If the expression had emanated from an obscure brother of the Fraternity, it would have been of little moment; but Bro. Metham holds a deservedly high position in this province and in the Grand Lodge of England, and therefore his views may be regarded as the views of the Freemasons of England, and it is against that contingency that I am anxious to provide. Is it possible that the scores of Past and Present Provincial and Grand Chaplains, as well as the hundreds of reverend brethren in the Order, hold his opinions? May not their silence be construed into acquiescence? And if there are no reverend brethren of the Craft ready to combat this error, surely there are some Reverend Sir Knights among the Templars ready and willing to defend the holy Christian faith. I think I know many well able to do battle in this cause, and hope their obligations will remind them, as Bro. Metham in his oration says, "Let each brother feel his conduct to be of consequence to all, and live and act as if, in his person, Masonry was reflected before the world as in a mirror." I therefore hope to see them boldly enter the lists.

Yours fraternally,

VINCENT BIRD.

March 25, 1868.

THE GRAND-ORIENT.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR"

Dear Sir and Brother,—With the greatest respect for our excellent Bro. Hyde Clarke, I submit that he has not shown that I have "misled" your readers in any way.

1st. The Grand-Orient is the recognised Masonic body in the Grand Lodges of Great Britain and Ireland, as is proved by the following facts:—

a. The Grand-Orient has a representative in the Grand Lodge of Ireland, and has received a representative from that Grand Lodge.

b. The Grand-Orient is also represented in the Grand Lodge of Scotland, and has received a representative from that Grand Lodge.

c. The Grand Lodge of England recognises degrees conferred by the Grand-Orient, and has refused to recognise the degrees of the *Suprême Conseil*.

For these reasons I contend that the Grand-Orient is in a very different position with regard to Masonry in the United Kingdom to the *Suprême Conseil du Rite Ecossais Ancien et Accepté*.

2nd. I certainly have not "misled your readers as to the character and constitution of the two French Masonic bodies." The whole tenour of my remarks was to show that "each is a Craft Grand Lodge and each is a Supreme Council."

Bro. Clarke's anxiety to defend his friends of the *Suprême Conseil* must have led him to give a very

cursory glance at what I did say. My information was received on the spot, and is strictly correct.

Yours fraternally,

THE WRITER OF THE ARTICLE.

March 30, 1868.

FREEMASONRY AND CHRISTIANITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am afraid that Bro. Oneal Haye and I must agree to differ on this subject; but at the same time I must say that in my opinion his letter does not contain a single logical argument against my proposition. What can be more fallacious than to argue that because an individual makes an unsupported assertion about R. A. Masonry, therefore Freemasonry is not founded on Christianity? Again, our brother says he would swear a Mahomedan, a Chinese, &c., severally upon the Koran, the Works of Confucius, &c., "these being the unerring standards of truth and justice to them." Oh, Bro. Oneal Haye, how can that, which is in itself untrue, be an unerring standard of truth to any one?

Bro. Oneal Haye says that, according to my doctrine, only a true Christian can be a true Freemason. I do not think I have ever used the expression true Christian in any of my communications; if I have done so it has been through inadvertence. Freemasonry being a human institution, may be, more or less true, accordingly as it is understood and practised; but Christianity being Divine revelation, is truth itself, and therefore incapable of qualification. I hold that a man may be a Christian, whatever the denomination of his sect may be, as religion is not a matter of outward appearance, but of the heart.

I cannot conclude this short communication—and want of time, and not of inclination, precludes my making it longer—without referring to a remarkable inconsistency in Bro. Oneal Haye's letter—viz., he begins by maintaining that Freemasonry is not founded on Christianity, and ends by stating its motto to be the Gospel message of "Glory to God in the highest, on earth peace, good-will toward men."

Yours fraternally,

H. B. WHITE.

KING DAVID'S CHARTER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see at page 244 of the *Magazine* some remarks about a charter said to be granted by "David the First, King of Scots, in 1157," regarding which I do not exactly understand what Bro. Hughan means in the above interesting article. I would, therefore, respectfully call Bro. Hughan's attention to the fact that in the year 1157 David the First had been four years dead, also that charters of his do not have the words "the first" after his name. If said charter is genuine there is something wrong with the date. I would imagine it may be David (the Second) about 1357, as some extra orders or degrees are said to have originated about his time. Perhaps if I had seen the *Freemasons' Magazine* for March 1st, 1860, from which Bro. Hughan quotes, I would have understood him

better; but not having it by me, or being able to get it here, I must wait until I get it down. This makes one feel the want of a Masonic library in connection with our hall. There are six lodges, two chapters, Royal Order, &c., meet in St. Mark's Hall here, and if each were giving a few pounds a library might be soon started, and if once commenced I have no doubt but many members of literary tastes would gladly help by contributing a volume or so now and again. I hope such a thing will be inaugurated here before long.

I may mention here that I shall attend to the letters of Bros. Oneal Haye, D. Murray Lyon, and "R. Y.," as soon as possible, relative to which I must keep in mind your caution to be as concise as possible, so I must take care of my powder.

Yours fraternally,

W. P. BUCHAN.

Glasgow, March 30th.

THE SOCIETY OF ARTS AND FREE-MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Have any of the four recipients of the Albert gold medal of the above society—viz., Rowland Hill, known for his penny postage; the Emperor of the French, who abolished passports for us; Faraday, the chemical discoverer; and Wm. Fothergill Cooke, the introducer of telegraphy—ever been members of any English Masonic lodges?

Yours fraternally,

M. M.

St. John's Lodge, Torquay.

MASONIC JEWEL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have a jewel like the one described in your last number, page 250, except the letters, which are H.T.W.S.S.T.K.S. The centre is the crest of the owner; my friend received it in America in a Mark Lodge. The ribbon is blue.

Yours fraternally,

W.M.

Dudley, March 28.

SOUTH HACKNEY DISTRICT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—If your correspondent "Vevey" had given his name and address I would not have troubled you with this communication, as I would have called upon him to confer on the subject of his letter in the *Magazine* of March 14th, I being precisely in the same situation he there speaks of. You will oblige by either permitting this to appear in your next or forwarding it to him, and we may then possibly see some way by which our mutual desire may be attained.

Yours fraternally,

J. L. FREN.

1, Malvern-villas, The Broadway, South Hackney.

THE MASONIC MIRROR.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

FESTIVALS OF GLASGOW LODGES.—On Tuesday evening, the 31st ult., the annual festival of the Glasgow Kilwinning Lodge (No. 4), was celebrated with great *éclat*, in the Tontine Hotel, Trongate; the report of the proceedings, which were most interesting and successful, cannot appear until our next.

THE BRITISH, IRISH, AND COLONIAL MASONIC CALENDAR, POCKET BOOK AND DIARY FOR 1868.—We have pleasure in correcting, at the wish of the proprietors of the above calendar, an erroneous impression which appears, we understand, to prevail in some quarters, to the effect that this useful Masonic *vade mecum* is out of print; as, though the shilling copies are certainly, we are informed, exhausted at most of the agencies and at the publishing office, still the other kinds ranging from 1s. 6d. to 4s. each, may be had at the office of the FREEMASONS' MAGAZINE, from any of the agents, or direct from the publishers, 20, Buchanan-street, Glasgow.

METROPOLITAN.

LODGE OF FRIENDSHIP (No. 206).—The usual monthly meeting of this lodge was held on Thursday, the 12th inst., at the Ship and Turtle Hotel, Leadenhall-street. Bro. Francis G. Harrison, the W. Master, presided with his usual urbanity and ability, supported by the following officers:—Bro. H. Collier, S.W.; Bro. J. W. Bromard, J.W.; G. Collier, S.D.; A. Harris, J.D.; H. Earls, I.G. Bro. W. Leask Lowe was introduced to the lodge as an E.A. soliciting further advancement. His replies to the usual question appeared to be so satisfactory that the W.M. granted his solicitation, and he was raised to the second degree. The next business was the balloting for as a joining member, Bro. William Wrench Towse, of the Prince of Wales Lodge (No. 959). The result of the ballot was satisfactory, and he was accordingly declared a member of the lodge of Friendship. Among the visitors we observed Bros. D. S. Potts, P.M., High Cross 154; A. Mellish, Joppa Lodge 188; and J. A. Farnfield, M. Unions Lodge 256. An excellent banquet followed lodge business, and a happy evening resulted. During the evening Bro. A. Turner, P.M. and P.Z., kindly proffered to act as Steward at the next Festival for the Girls School, we need scarcely say the proffer was accepted with due appreciation.

LODGE OF UNITED PILGRIMS (No. 507).—The installation meeting of this lodge was held at the Horns Tavern, Kennington, on Wednesday, the 25th ult. The lodge was duly opened by Bro. E. Worthington, assisted by Bros. S. Haddock, S.W.; H. R. Grellett, J.W.; C. M. Haddock, P.M. and Treas.; J. Thomas, P.M. and Sec.; H. C. Levander, M.A., P.M. and Dir. of Cers., P. Prov. S.G.D. Wilts; A. Perrott, B.A., S.D.; Rev. W. B. Church, M.A., J.D.; G. H. Hill, I.G.; Levy, P.M.; Etches, Carey, Oliver, &c. Visitors:—Bros. Davison, P.M. and J.D. 167; Harvey, W.M. 902; Little, P.M. 975, 862, and 1,194; Pulsford, W.M. elect 1,158; Morton, 9; Cornish, 165; Smith, 200; Norrish, 744; Moss, of an American lodge, &c. The ceremony of raising Bro. Etches was admirably performed by the W. Master, who afterwards, in a full board of I.P.M.'s, installed his successor, Bro. S. Haddock, into the Oriental chair, the work being efficiently rendered by Bro. Worthington throughout the entire proceedings. All the officers above named obtained a step in rank, and Bro. Etches was appointed Steward. After the closing of the lodge the brethren adjourned to a sumptuous banquet, and the musical arrangements which were under the direction of Bro. John Read, P.M., and P.Z., left nothing to be desired.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

A meeting of Provincial Grand Lodge was held on Wednesday, the 25th ult., at the Crown Hotel, Penrith, to transact various items of business preliminary to the annual meeting.

In the absence of the R.W. P.G.M., Bro. Lord Kenlis, Bro. Major J. Whitwell, D. Prov. G.M., presided, and was supported by Bros. Dr. Greaves and J. Iredale, P. Prov. D.G.M.'s; C. Morton, W.M. 872, Prov. S.G.W.; H. F. Faithfull, P.M., Prov. J.G.W.; E. Busher, P. Prov. J.G.W., Grand Sword Bearer of England; John Bowes, Prov. G. Reg.; Rev. J. Simpson, Prov. G. Sec.; F. G. Hayward, Thomas Robinson, P. Prov. S.G.W.'s; W. Pearson, P. Prov. J.G.W.; Gibson, P. Prov. S.G.W.; Capt. Braithwaite, Prov. S.G.D.; J. Cooper, P. Prov. G. Org.; H. Fisher, P. Prov. S.G.D.; G. G. Boulton, Prov. G. Purst; H. Fleming, Prov. G. Assist. Dir. of Cers.; W. Kirkbride, P. Prov. G.S.; John Barr, P.M. 119; J. Slade, P.M. 872; E. G. Hughes, P.M. 872, Prov. G. G. Treas.; J. Kirkbride, P.M. 339, Prov. G. Purst; Rev. J. N. Holme, S.W. 872, acting Prov. G.C.; John Pearson, S.W. 1,002, Cockermouth; T. L. Banks, 1,002; J. Spittall, J.W. 872; A. Woodhouse, W.M. 412; J. Relton, 339; T. B. Arnison, P.M. 339; J. Porter, J.W. 343; D. Murray, Sec. 412; Jones Taylor, Sec. 129; Dr. Shannon, J.D. 211, Ireland; R. G. Irwin, P.M. 412, P. Prov. G.S.B.; G. G. Hayward, P.M. 310, Prov. G.S.B.; W. Warner, 1,073; J. Nicholson, P. Prov. J.G.W.; Hugh Carr, W.M. 371; J. Slack, W.M. 310; J. Wood, S.D. 1,073; E. Heelis, jun., J.W. 812; J. Whitehead, P.M. and Sec. 812; J. R. Thompson, 812; J. Wool, C.E., W.M. 1,073, Prov. G. Supt. of Works; W. Carrick, 310; C. J. Smith, J.W. 339; J. Matthews, P.M. 339, P. Prov. Assist. G. Sec.; John Hutton, S.W. 339, and a number of other brethren.

Grand Lodge having been opened in due form the Prov. G. Sec. read the minutes of the last Grand Lodge meeting, held at Kirkby Lonsdale in September last year, and it was unanimously resolved that the fact of such reading be recorded on the minutes of the present meeting. The report of the Charity committee, which had met previously, was now made to the meeting, and contained a recommendation to support the claims of Bro. Patrick Quinn, of Whitehaven, a candidate for admission to the benefits of the Benevolent Institution; and to grant an annuity to widow Lyon, of £2 10s. per quarter, from the Prov. G. Lodge funds. Both recommendations were sanctioned. Representations in favour of some candidates for the schools were made, and were referred to the Charity committee, with a request that they report as to the merits of the several cases to the Grand Lodge at their next meeting. Bro. Busher drew attention to the fact that the Provincial Grand Master had undertaken the duties of president at the next festival of the Girls' School, and that as yet no brethren had offered themselves as Stewards to support Bro. Lord Kenlis. Bros. Major Fletcher and Crowther Morton, Whitehaven; H. F. Faithfull, Cockermouth; Captain Braithwaite, Plumtree Hall, Kendal; and Dr. Greaves, Penrith, thereupon offered their services.

It was then unanimously resolved to vote £21 from the Provincial Grand Lodge funds to the Girls' School.

Bro. T. Robinson, P. Prov. S.G.W., then made an application to the Prov. G. Master, begging him to summon the next Provincial Grand Lodge to meet at Penrith.

The Prov. G. Secretary said that he should be most happy to convey the application to his lordship, and that as the Prov. G. Master was most anxious to meet the wishes of the members of the different lodges, in any way he could, he had no doubt that he would give the application his most favourable consideration.

The D. Prov. G. Master reminded W.M.'s of lodges that the Prov. G. Sec. would be glad to receive the dues from the various lodges, and the fees from the Provincial Grand Officers.

After several other items of business had been disposed of, the Provincial Grand Lodge was closed with the usual solemnities, and the brethren adjourned to the dining room for the banquet. After an evening spent in true and uninterrupted harmony, during which H.M. Gracious Majesty and all Masonic dignitaries were properly and Masonically remembered, and during which the brethren were gratified by admirable music from Bro. Cooper, P. Prov. G. Org.; Bro. Hughes, &c., the brethren separated "sorry to part, and happy to meet again."

KENDAL.—*Union Lodge* (No. 129).—The regular monthly meeting of this ancient lodge was held on Thursday, 26th ult., at the Masonic Hall, Kent-street. The W.M., Bro. W. Cartmel, Prov. G. Dir. of Cers., was supported by Bros. C. G. Thomson, S.W.; John Holme, J.W.; Major Whitwell, D. Prov. G.M.; John Bowes, P.M., Prov. G. Reg.; Jones Taylor, Hon. Sec.; W. Doubleday, Treas.; J. O. Atkinson, George B. Greenall, S.D.; James W. Scott, J.D.; Henry Rauthmell, Robert Butterwith, Prov. G. Org.; T. S. Horne, Titus Wilson, George Cartmel, M. M. Harrison, Thomas Atkinson, D. Cleary, Tyler. Visitor: Bros. John Pearson, S.W. 1,002, Cockermouth. The lodge was opened with solemn prayer, according to ancient custom, when the minutes of the previous meeting were read and confirmed. The ballot-box was sent round for Mr. James Summers, a candidate for the mysteries and privileges of the Order, which proved unanimously in his favour, and he being present was duly initiated by the W.M. Bro. J. O. Atkinson presented a report from the property committee, and the D. Prov. G.M. reported as to the case of Widow Lyon, which came for consideration before the recent Provincial Grand Lodge. There being no further business the lodge was closed with the usual solemnities.

LONGTOWN.—*Holy Temple Lodge* (No. 412).—On Saturday the 21st ult., a lodge of emergency was held at the lodge room, Wheatshaf Inn, Longtown, at seven o'clock p.m. Bro. A. Woodhouse, W.M., Steward 310, P.G.S., occupied the chair, supported by Bros. R. Forster, P.M., as S.W.; Thos. Robinson, P.M., P. Prov. G. Org., as J.W.; W. Murray (who is upwards of eighty-seven years), S.D.; J. Penrith, P.M., J.D.; D. Murray, P.M., Sec.; R. Irving, Treas.; J. Carruthers, I.G.; W. Nixon, Tyler. The lodge was opened in due form when it was announced that Mr. Andrew Robinson, a candidate for initiation, was waiting, he was prepared, admitted in regular form, and initiated into the mysteries and privileges of Freemasonry by the W.M., satisfactorily to all present. Other business of a minor nature was then gone through, and the lodge was duly closed according to ancient custom at twenty minutes to ten.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—A Masters lodge was holden at the Masonic Hall on March 19th, when the following brethren were present:—Bros. Emra Holmes, W.M.; W. J. Sivewright, I.P.M.; S. Armstrong, P.M.; A. Nathan, P.M.; Forbes, S.W.; J. J. Armstrong, J.W.; J. H. Bell, Sec.; R. Ropner, Treas.; E. Alexander, J.D., &c. The lodge having been opened in the second degree, Bro. Emil Jessien who was a candidate for the third degree having been examined was entrusted and retired. The W.M. then raised Bro. Jessien to the sublime degree of M.M., and other business being disposed of, the lodge was closed with solemn prayer. At refreshment, after the usual loyal Masonic toasts had been given, the W.M. called upon the brethren to drink to the health of our new brother H. R. H. Prince Henry, brother to the King of Spain, who had just been initiated into Freemasonry, and who, he explained would have been exiled for joining the Fraternity, as Freemasonry is forbidden in Spain, but that he was already exiled for political reasons. The toast coupled with a hope that the gallant prince might soon be restored to his rights, was drunk with all the honours. The evening was spent in harmony as becomes Masonic gatherings.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on Monday evening, 30th ult. The W.M., Bro. James Hepherd, was supported by Bros. D. W. Finney, S.W.; William Mossop, J.W.; John Bowes, P.M., Prov. G. Reg. Cumberland and Westmoreland; H. B. White, P.M., Prov. G. Assist. Dir. of Cers.; W. Richardson, S.D.; Thomas Jones, J.D.; J. Robinson, I.G.; J. Maxfield, P.M.; Shaw Thewlis, P.M., P. Prov. S.G.D.; Horatio Syred, W. S. Hawkins, W. Woods, Thomas Mee Pattison, W. Cooper, Rev. Thomas L. Beddoes, Rev. H. P. Stedman, John Laithwaite, James Jackson, Rev. J. Nixon Porter, W. Savage, A. F. Huttman, Robert Gibbons, J. Bancroft, Thomas Domville, W. Smith, Peter Jones, Robert Ormiston Paterson, James Johnson, Tyler. Visitors: James Parr, W.M. 1,213; S. Bellott, J.W. 1213. The lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Robert Ormiston Paterson, Gas Engineer, which proved unanimous in his favour, and he being present was

duly and solemnly initiated by Bro. John Bowes, at the request of the W.M. The working tools were presented and explained by Bro. William Mossop, J.W., and the charge was delivered by the S.W. Bro. D. W. Finney. Bros Thomas Mee Pattison and the Rev. Thomas Beddoes being candidates for preferment, and having proved their claims, were entrusted and retired. The lodge was opened in the second degree, the two brethren duly admitted and passed to the degree of F.C. by Bro. John Bowes. The lodge was closed in the second degree, and nothing further being proposed for the good of Masonry in general, or of this lodge in particular, "hearty good wishes" were offered from 1,213 and 317 by Bro James Parr, and the lodge was closed with solemn prayer, and the brethren separated in harmony.

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge Thistle and Rose* (No. 73).—A well attended meeting of this lodge was held on the 17th ult., Bro. T. M'Robert in the chair. There were several visiting brethren present upon this occasion, including amongst others Bros. A. M'Taggart, M. A. Couvener, of Prov. G. Committee; Jas. Wallace, G.S., and Prov. G.J.D.; Gillies, Prov. G.S.B.; Balfour, R.W.M. No. 232, and Prov. G.I.G., and James Stevenson of the FREEMASONS' MAGAZINE, London and Glasgow. Bro. W. Donaldson, who was initiated on the 18th Feb. last, being in attendance and desirous of being further advanced in Masonry, was, together with Bro. J. W. Harper (initiated in No. 332), passed to the degree of F.C., and afterwards, being a case of emergency on account of the two Craftsmen leaving immediately for abroad, they were both raised upon this occasion to the sublime degree of a Master Mason; both ceremonies were worked in a thoroughly efficient and masterly manner by Bro. M'Robert, R.W.M. In the course of the evening Bro. James Stevenson, of the FREEMASONS' MAGAZINE, was affiliated as an Honorary Member of the Lodge Thistle and Rose. The R.W.M. in proposing Bro. Stevenson's affiliation, alluded to the services rendered by him in developing through the medium of the MAGAZINE the best medium of, and all appertaining to the weal of Scotch Masonry. Bro. Stevenson having replied in acknowledgement of the honour conferred upon him, a discussion then took place as to the propriety of holding a funeral lodge in memory of the late Bro. Sheriff Strathern, it was ultimately agreed that the Secretary should communicate with the Prov. G. Sec. and request the Provincial Grand Lodge to take up the matter. The Secretary having read a copy of the letter of condolence that had been transmitted by the lodge to Mr. Strathern, the lodge was thereafter closed in due and ancient form.

GLASGOW.—*Lodge Caledonian Railway* (No. 354).—This lodge is maintaining under the able Mastership of the present R.W.M., Bro. J. E. Wilson, its prosperous and useful career. The engineering element obtains very largely amongst the officers and members, commencing with the R.W.M. whom we may mention has filled for two years in succession the chair in the Orient of this, what we may term, Glasgow Engineer's Lodge, which forms to some extent a parallel with the Britannic Lodge (No. 33) in London, the majority of the members of which are we believe, connected with the engineering profession. At a meeting of No. 354 held on the 4th ult., Bro. J. E. Wilson in the chair, a candidate was introduced and impressively initiated into the mysteries of our ancient Order. In the course of the evening the lodge was visited by Bros. William Smith, Prov. G. Sec.; Jas. Wallace, G.S. and Prov. G.J.D.; J. Ives, Nos. 25 and 8 (England), and James Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow. The business of the evening being concluded, the brethren spent a short time harmonising in the light under the genial presidency of Bro. Wilson, who proposed the several toasts of the evening in a very felicitous manner; and, as we have found to be invariably the case in all Scotch Masonic lodges we have visited, "the Visiting Brethren" were right heartily greeted. In identifying Bro. Stevenson's name with the FREEMASONS' MAGAZINE and MASONIC MIRROR, Bro. Wilson expatiated upon the claims which this journal has upon the Craft for their hearty support, more especially at the present time, seeing that no considerable portion of its pages were devoted either to Scotch Masonic reports or to articles otherwise attractive to Scotch Masons. Bro. Wilson stated he was pleased to notice that the circulation of

this the only surely Masonic medium in Great Britain and Ireland, was gradually increasing in the North, and, he felt assured were the price of it reduced, comparatively few Scotch Masons would like to pass by the MAGAZINE. The annual Festival of the lodge held on the 27th ult., in the Merchant's Hall, was a great success; and a report of the proceedings will be given, space permitting, in our next.

PROVINCIAL GRAND LODGE.

Visitation and Inspection of Private Lodges.

LODGE NEPTUNE (No. 419).—The Lodge Neptune as appropriately indicated by its name, is particularly a nautical lodge, many of its members being connected with the Mercantile Marine of Glasgow. Bro. Wightman the present R.W.M., has been several times re-elected to the chair, a pleasing evidence of the confidence reposed in him by the members. The Provincial Grand deputation headed by R.W. Bros. F. A. Barrow, Sub. Prov. G.M., and W. Smith, Prov. G. Sec.; upon the occasion of their visiting this lodge on the 10th ult., congratulated the office bearers and members generally upon the satisfactory state in which they found the lodge, and upon the steady progress it was making.

ROXBURGHSHIRE.

CENTENARY OF ST. JOHN'S LODGE (No. 111), HAWICK.

The St. John's Lodge (No. 111), at Hawick, having attained the hundredth year of its existence, on the 15th ult., it was determined by the Craft to celebrate this auspicious event in as appropriate a manner as possible; and, accordingly, arrangements were made for a procession and dinner by the members, and a grand ball in the evening.

The brethren met on Friday, the 20th ult., in their lodge room, at twelve o'clock, from whence they sent a deputation to escort the members of Grand Lodge and Provincial Grand Lodge from the railway station.

The lodge was opened in due form by Bro. Henry Inglis, Substitute G.M.M. of Scotland, and Prov. G.M. of Peebles and Selkirk shires, assisted by the Wardens of St. John's, No. 111.

The Grand Lodge of Scotland was represented by the following distinguished brethren:—Bros. H. Inglis, Substitute Grand Master; A. Stewart, G.C.; A. Hay, G. Jeweller; Owen Gough, Vice-President of the Grand Stewards; W. Hay, G. Steward; Henry R. Kay, G. Steward; and W. M. Bryce, G. Tyler.

The Provincial Grand Lodge office-bearers present were:—Bros. the Rev. David Waddell, Prov. G. Chap.; and R. Sanderson, Prov. G. Sec.

All the business before the lodge having been transacted, the lodge was closed. The brethren were formed into procession by Bro. Bryce, and, headed by the band of the 4th Roxburgh, Volunteers, marched to St. Mary's Church, where the G. Chap. delivered a short but impressive and highly appropriate sermon from Zechariah i., 5—"Your fathers, where are they?"—which was listened to attentively by the brethren.

Upon leaving church the procession was again formed, and proceeded through the town by way of Kirk Wynd, Slitrig Crescent, High-street, and Bridge-street, through Wilton to the Sandbed, and thence by the Tower Knowe to the Exchange, where dinner was sumptuously laid out by Bro. Scott, of the Victoria Hotel.

The R.W.P.G.M. Bro. Inglis, occupied the chair; supported on the right by Bro. Wilson, R.W.M. 111; Rev. D. Waddell, P.G. Chap.; Rev. J. Thompson, Chap. 111; R. Sanderson, P.G. Sec.; and the Rev. H. Scott Riddell, Bard of St. John's, 111. On the left by Bro. Stewart, G.C.; Hay, G.J.; Gough, V.P.G.S.; Kay, G.S.; and Hay, G.S. A blessing being asked by Bro. Thompson, ample justice was done to the viands; after which Bro. French returned thanks.

The lodges represented on this occasion were as follows:—St. John's, 111, Hawick, sixty present, Bro. Wilson, R.W.M.; St. John's, 23, Dunse, three present, Bro. Edington, R.W.M.; Kilwinning, 24, Peebles, four present, Bro. Dickson, R.W.M.; St. John's, 32, Selkirk, three present, Bro. Clapperton, R.W.M.; St. John's, 104, Jedburgh, thirteen present, Bro. Blackie, R.W.M.; St. Luke, 132, Lauder, five present, Bro. Stewart, R.W.M.; St. John's, 216, Stow, seven present, Bro. Dewar, R.W.M.; St. John's, 262, Galashiels, thirteen present, Bro. Scott, R.W.M.; Celtic, 291, Edinburgh, four present, Bro. Kay, R.W.M.; St. James's, 424, Hawick, twenty present, Bro. Laurie, R.W.M.—in all, 132 brethren.

When the cloth was removed,

"The Holy Lodge of St. John," "The Queen and the Craft," and "The Prince and Princess of Wales, and other Members of the Royal Family," were successively proposed by the chairman. The chairman then proposed "The Army, Navy, and Volunteers," which was replied to by Bro. Turnbull, Jedburgh. The Senior Warden proposed "The Grand Lodges of England, Ireland, and Scotland, and their respective Grand Masters." The chairman proposed "Prosperity to the Lodge of St. John, Hawick (No. 111)," to which Bro. Wilson, R.W.W. 111, replied.

Bro. the Rev. Henry Scott Riddell, the Bard of the Lodge, then delivered a poetical address.

Bro. Dr. Brydon, in eloquent terms, proposed "The Health of the Rev. Henry Scott Riddell," and in conclusion said: We have good reason to be proud of our Bard, for in this respect we are unsurpassed by any other lodge in Britain. We have a Bard who has engraved his name in ineffaceable characters on the brow of immortality; and of whom, when he has passed away, it will undoubtedly be said, in his prophetic language—

"Then sleep, gentle bard, though silent for ever,
Thy harp in the hall of the chieftain is hung,
No time from the memory of mankind shall sever
The tales that it told, and the strains that it sung."

But we trust and think that the time when this will be applicable is yet far distant. For although he is on the verge of three score and ten he is yet strong and hale and hearty. His intellect is as keen as ever; and his heart, as he said of his friend Hogg, does not grow old in proportion as his head grows grey.

Bro. the Rev. H. S. Riddell, in a very feeling manner, replied to the toast.

"The Provincial Grand Lodge of Peebles and Selkirkshires," was proposed by the R.W.M. of No. 111. The R.W. Prov. G. Master Mason replied. The chairman then proposed "The Lodges who had sent Deputations to the Festival, according to their seniority on the roll of Grand Lodge," which was replied to by the acting R.W.M.'s present. The chairman then successively proposed "The Magistrates and Town Council of Hawick," "Town and Trade of Hawick," and "The Clergy," to the latter of which Bro. Thompson replied.

The Rev. Bro. Thompson then gave "Freemasonry over all the World." He said: My toast implies that Freemasonry is as extensive as the wide wide world. Our temple is the great Universe; its pillars are the green mountains; its vault the blue concave of heaven. It is lighted up most gorgeously with sun, moon, and stars. We listen to the teaching of the Great Architect in murmuring stream, gentle breeze, and rolling thunder. Music is provided for us from ten thousand throats—from lark and linnet, merle and thrush, and cooing cushat dove; and wherever we find a being who bears the name of man, and in whose bosom there beats a human heart, we are willing to hail him brother. I could go on, but I must conclude. I propose "Freemasonry over all the World; may it prosper and help to make man to man over the world friends and brothers."

"The Ladies" were not forgot, and the chairman then gave the parting toast—"Happy to meet, sorry to part, and happy to meet again."

Excellent songs and recitations were given during the evening by Bros. Scott, Kay, Aitken, Dewar, McIntyre, Gowans, Laurie, Taylor, and others, and the proceedings, which were characterised by the greatest harmony, were brought to a close in due form. The brethren from a distance then hurried to the train which was to convey them to their respective homes.

JAPAN,

YOKOHAMA.

ST. JOHN'S DAY.

Banquet at the Masonic Hall.

Rarely has our settlement seen such a handsomely spread table as that prepared by Bro. Pasquali, under the directions of the J.W. and a committee of brethren acting with him, for the banquet on St. John's Day.

The Masonic Hall, a room admirably adapted for the purpose, was tastefully decorated with evergreens and Masonic emblems and devices, and over one end of it was suspended the flags of

various nations. A new canopy which has been for some time in preparation by Bros. Whitfield and Dowson was raised *en permanence* over the Worshipful Master's chair, and had a very light and graceful effect. The tables were three sides of a square, the upper end of which was on the raised dais, the open end at the bottom of the hall giving plenty of room to the waiters to attend to their duties without crowding or inconvenience. Among the innumerable comestibles provocative of gustative desire were mingled vases of flowers, and in front of the W.M. several beautiful silver vases that had been lent by Mr. Loureiro to add to the general *coup d'œil*.

The hall was well-lighted, and nothing could be more bright and cheerful than its appearance as the brethren entered; but the most pleasant feature of all was that each wore his "gladdest, merriest smile;" and under such circumstances it is almost needless to say that for all who were present the St. John's Banquet of 1867 will be something to be long looked back upon with pleasure.

The band of H.M. 2nd Battalion of the 9th Regiment was stationed in the verandah outside the hall. This had been well closed in from the weather by sails all round, and made a thoroughly comfortable room for them.

The W.M. of the lodge, Bro. Dallas, being absent, during the current year Bro. Smythe, P.M. (of H.M. 9th Regiment), has acted for him. Accordingly he presided on this occasion.

Among the guests who honoured the lodge by their acceptance of the invitations were Bros. Plumer, G. Treas. of the District Grand Lodge of China (Hongkong); Daunt, P.M., (H.M. 9th Regiment); and Jaquemot, P.M.

The dinner having been disposed of, the toasts were commenced. They consisted of the usual "toasts of obligation," which, well selected as they are, always elicit the readiest and heartiest sympathy of Masons. They were proposed by the usual officers and members of the lodge, and the earnestness that Bro. W. Smythe throws into everything he does in connection with Freemasonry was fully supported by the manner in which he introduced those that fell to his office. 1. "The Queen and the Craft." Her virtues deserved the loyalty and affection with which all her subjects and all nations regarded the Queen, but on Masons she had an additional claim as the daughter of a good and honoured Mason. With this toast was coupled the name of the Prince of Wales.

Masonic honours were accorded, led by the W.M., and he then successively gave "The Grand Masters of Great Britain and Ireland;" "The Grand Orient of France, the G.M. and brethren;" "The Grand Lodges of America and their brethren;" "The District Grand Lodge of China, the District Grand Master and brethren," coupling with the toast the name of Bro. Plumer, P.M., the District G. Treas., now on a visit to Yokohama, and happily their guest on this occasion. And lastly, "All other Grand Lodges and their brethren, wherever dispersed." In proposing these toasts, the W.M. paid a well-merited tribute to the great progress that Masonry is making under the Earl of Zetland, the G.M. of England. Of the actual working of the Grand Lodge of Scotland he had not had the advantage of personal experience, but he had heard the manner in which it was presided over very highly extolled, and there were many brethren who worked under its constitution, now members of the Yokohama Lodge, whose efficiency and zeal for Masonry proved it better than words could express. Of the manner in which the Earl of Leinster, as G.M. of Ireland, performed his duties to the Craft he could speak from a lengthened experience as a subscribing member of an Irish lodge, and all enjoyed the confidence and esteem of the brethren working under their respective constitutions and of the Craft in general. Of the Grand Orient of France, he knew not how to speak sufficiently high. He had enjoyed the benefit of considerable experience of its enlightened action in connection with the Craft; and to show how excellent was the fraternal feeling in the breasts of those who acknowledge it as their fountain-head, he would mention that, when stationed at Zante years ago, a lodge was got up, to work under the English constitution, when no less than sixty French Masons came forward, and in every way by which they could assist their brethren, and work for the common good of Masonry, they did; and always in the most generous and Masonic spirit. Of American Masons we had recently, and have still, so many good and true among our own members that we have only to point to them to convince all brethren of the worthiness of their Grand Lodges to receive the honour we propose to do them in drinking to them. The departure of the U.S. Ship *Shenandoah*, a loss to the whole community, was especially so to the Yoko-

hama Lodge, as, including the good and universally esteemed Commodore, Bro. Goldsborough, P.M., no less than fifteen Masons, who had been among the most regular attendants during the stay of the ship in harbour, had been lost to us. And, finally, as it had been and may be again the lot of many of the brethren to travel far and wide, and to meet with Masons everywhere whose fraternal kindness was ever ready to be extended to a brother from whencesoever he might come, it was gratifying to all the Craft to honour the toast dedicated "To all other Grand Lodges and their brethren."

In returning thanks for the "Grand Orient of France," Bro. Jaquemot, P.M., said that although not belonging to it, yet being called upon by the W.M., and having much knowledge of it, he would respond, and he did so with the greatest pleasure, inasmuch as he could without any prejudice declare that the Grand Orient of France deserved the encomiums that had been passed upon it. Great as was the Grand Lodge of England, the Grand Orient of France stood upon a level with it, and he might be allowed to say that the latter had the advantage of the former in its great interpretation of "Masonic brotherhood." It was extremely liberal in its reception of all brothers, and none who had seen its working and known its excellence could ever forget it. Did he belong to the Grand Orient of France he would say, and being called upon in its behalf he did say—I thank you, Worshipful Master and brethren, for the honourable manner in which the toast of the Grand Orient of France has been proposed and received.

For "The Grand Lodges of America," Bro. Fletcher returned thanks in a few words; and being requested by the W.M. (although suffering from a severe cold), sang a verse of "Hail Columbia."

Bro. Plumer, P.M., returned thanks for the honour accorded to the District Grand Lodge of China, of which he was a member. To the accident of his presence there on this grand Masonic festival he knew the kindness that the brethren intended in specially filling their glasses to the District Grand Lodge of China, was mainly due. The W.M. had truly said that this most easterly lodge in the world, and on which the sun first rose in running its daily course, was exceptionally placed, inasmuch as it worked in direct communication with the Grand Lodge of England, and was in connection with no Provincial, or, as it was now called, District Grand Lodge. Still it was gratifying to him to hear the W.M. acknowledge the offered co-operation of the District Grand Lodge of China which, had it been required, might have been of assistance to the young lodge. He was, however, pleased to see such a gathering of brethren as this, and it inspired him with the hope, amounting indeed to a pretty confident expectation, of other lodges being raised ere long, not only in ports of Japan already opened, but in those about to be opened, and the necessity of creating a "District Grand Lodge of Japan."

The S.W., Bro. Rains, P.M., then proposed "The health of Bro. Smythe, the Acting W.M. of the Yokohama Lodge. In the course of a few remarks delivered with that earnestness which, equally with the W.M., characterises the S.W., and in that ready flow of words that so well express his ideas on all occasions, he told the brethren of the untiring zeal of Bro. Smythe, P.M., and the numerous duties devolving on the office he had undertaken, of which none but the officers of the lodge, and not even all of them, knew anything at all. Indeed it was not principally the admirable manner in which he presided over the more sacred duties of the lodge, or the ability with which he officiated on such occasions as the present, that called for their gratitude, but the thousand and one cares that devolved upon him in connection with the lodge every day.

Bro. Smythe, P.M., in returning thanks, expressed his gratification at the honour done him; and whilst acknowledging his great love for and thorough belief in Masonry, which perhaps justified Bro. Rains's allusion to his enthusiasm for the Craft, declared that but for the assistance of the officers of the lodge, the duties for which they conferred praise on him could not be carried out. He alluded to each specifically—but most warmly to Bro. Rains, P.M., who, although a worthy and Worshipful P.M., had unselfishly, and in the truest fraternal spirit, accepted the office and performed the duties both of Senior Warden and Treasurer. The lodge has been fortunate in its officers. He could not, in the short time at his disposal, enumerate a tytle of the assistance he received from the Senior Warden. His time, energies, and his sound judgment were constantly being called upon, and he had never been found wanting. Of Bro. Miller, the J.W., he could only say that one of his duties was

to take care of the brethren's refreshment. The banquet at which they were now assisting was under his superintendence, and he need but point to it. Of the Senior and Junior Deacons he could only speak in similar terms of commendation; and he would particularly take occasion to mention the regret he felt that Bro. Doheny, the Junior Deacon, was about to remove to one of the new ports, and thus would be lost to the lodge. He could not allow him to go from among them without paying a tribute not only to his excellence and his promising qualities as a Mason, but also to his thorough goodness of heart, and the esteem felt for him throughout the whole community. Of Bro. Ansell, the Secretary, he would only say, but not as a more unmeaning adulation, that a better or more efficient Secretary there could not be. The other officers of the lodge had been recently advanced, and were as yet untried, but gave promise of attaining prominence in the Craft. He finished by proposing "The Officers of the Yokohama Lodge."

Bro. T. W. Miller, J. W., proposed in a very short but appropriate speech "The Visiting Brethren," which, having been done full justice to,

Bro. J. W. Doheny, J.D., as the youngest bachelor among the officers of the lodge, proposed "The Ladies." This he did in a capital speech, so humorous as to elicit occasional roars of laughter; and so effective as to command lengthened applause. Such a toast so introduced could not but be warmly responded to.

The next toast was at the request of the W.M., proposed by Bro. Black, who said that he considered it a very high privilege to be permitted to propose such a toast as that delegated to him, as even unrefined with any remarks, its very words, the form in which it was presented, commended it to them all:—"Absent Friends!" We all delighted to remember our friends who were absent, but as among Masons, and given as a Masonic toast, the words meant more than ordinarily. A Masonic friend is a brother, bound by ties stronger than blood. This being so, it would be fitting to mention some brethren now absent, but who were certainly not forgotten. First, Bro. C. H. Dallas, the Worshipful Master of the Lodge, for whom Bro. Smythe, P.M., was so kindly officiating. He was worthy of especial remembrance, not only as the W.M., but as the originator or proposer of the lodge; for though the preliminary meetings were held at the house of the speaker, the proposition that an application be made to the Grand Lodge of England for a Charter for Yokohama came from him, and he was the most active in working to secure it. It was more than probable that he is spending this season and this great festival among friends to whom he is bound by ties of domestic associations; but it will be pleasant for him to hear that he was kindly remembered and mentioned at this banquet. Another who ought to be borne in our minds to-night was he who was our first W.M., and our president at the last St. John's banquet, Bro. Monk, P.M. Without him our lodge never could have made the start it did; and it was satisfactory now to feel that we appreciated him whilst he was with us, and shall always be glad to hear of his welfare. Perhaps allusion may also be permitted to some brethren who expressed their wish to be with us at this Masonic gathering, but who are absent solely through the calls of duty. Of these the British Admiral, Sir Harry Keppel, and Commodore Goldsborough, of U.S. ship *Shenandoah*, both of them Masons in fact, as well as in name, are absent. It would be mere reiteration to allude more particularly to the brethren we all hoped to have shared our feast this evening, but who were obliged to depart for Hiogo and Osaka, to serve their country—one of the first and most important duties of every Mason. But before proposing the toast he would make a remark suggested to him by something that was said in the speech of a previous speaker. This great Masonic festival is held on St. John's Day. St. John is adopted as the Patron Saint of the Order. Tradition tells us that when the Apostle was ninety years of age, and only waiting to be taken to his rest, he could preach no longer, but contented himself with always saying to those about him "My children—love one another." When asked why he now never said anything but this, he replied "because if ye love one another it includes everything." This is the true spirit, the life's blood of Masonry. The word love is one more constantly on a Mason's lips than almost any other. It was to be hoped that its spirit was with them on all occasions—as it certainly would be as they now responded to the toast—first, in reference to absent brethren—and then in its far wider and more universal sense as they raised their glasses to drink—"To Absent Friends."

This having passed with all the honours, the Tyler's toast

was drunk in solemn silence, and the Masonic toasts being ended the brethren were called from refreshment to labour, and the lodge formally closed. The majority of the members then retired, but several adjourned to the refectory, and kept it up till far on in the small hours.

After every toast the band played appropriate airs, and during the dinner they had given some excellent selections. The life thus added to the proceedings was very notable.

Several brethren, at the call of the W.M., sung between the toasts. Bros. Whitfield, Ansell, and Downie, in "Rule Britannia," a Masonic song, "The Quicksands of Life, and "Auld Lang Syne," respectively, being the most effective.

Bros. Crane, Furness, Black, and Fletcher also assisted in the vocal department, and, by the way, the Entered Apprentices' song, by the W.M., must not be forgotten.

On the whole, it was one of the most agreeable and successful banquets we ever attended; and having passed off without any drawbacks, must have made a good impression on the minds of all who were present.

ROYAL ARCH.

METROPOLITAN.

DOMATIC CHAPTER (No. 177).—The installation meeting of this chapter was held at Arderton's Hotel, Fleet-street, on Thursday, the 26th ult. The chapter was opened by Comp. Little, P.Z. 975, as M.E.Z., supported by Comps. Brett and Tyrrell, and the minutes having been read and confirmed, the acting M.E.Z. duly installed Comp. C. B. Payne as Z., the rest of the officers being Comps. Little, H.; Hubbard, J.; Buss, P.Z.; E. Smith, P.Z., Treas.; T. H. Foulger, N.; Gilbert, P.S.; Wilson and J. H. Foulger, Assists.; Tyrrell, P.Z., Dir. of Cera. A Past Principal's jewel was presented to Comp. Sutton, the retiring M.E.Z. A large number of companions were present during the evening, including besides those already named, Comps. Carpenter, Cottebrune, Sison, and Dickie, P.Z.'s; MacDougal, F.E.C.S., Merrifield, Cubitt, Dalwood, Berri, Geddes, &c. The visitors were also numerous, and we particularly noticed Comps. Fox, Z. 19; Ough, Z. 749; Rev. D. Shabee, W. F. N. Quilty, 975, &c.

MARK MASONRY.

DEVONSHIRE.

TORQUAY.—*St. John's Lodge* (No. 323).—The members of this lodge, under the presidency of Bro. the Rev. R. Bowden, P. Prov. G. Chap., of Stoke Gabriel, met at the Masonic Hall on Monday, the 16th ult., to do honour to a brother they were about to lose, after many years' devoted service. The W.M. having opened the lodge, proceeded to state that the usual Masonic business for that evening would be postponed, and that it would be their pleasurable duty to devote the time to offer a testimony of fraternal regard to their esteemed Bro. Melliush, P. Prov. G.O., whose presence amongst them they were unfortunately to lose. He was pleased to announce that an appropriate Masonic jewel had been purchased by voluntary contributions amongst the brethren, and that a parchment scroll with the names of the contributors had been prepared for presentation that evening, and he begged to call upon their worthy P.M., Bro. Glanfield, to address the lodge in reference thereto. Bro. Glanfield, P.M., Prov. G.S.D., alluded in becoming terms to the pleasure it had afforded him and the brethren to make this recognition of the valuable services of Bro. Melliush to the Craft in general, and St. John's lodge in particular; and stated that for the past forty years Bro. Melliush had been a member of the Craft; that he had been a P.M. of St. John's Lodge before any of the present members were connected with it; that his Masonic knowledge, his regular attendance, and his willingness to impart information to the brethren, coupled with his many social virtues and habitual kindness of disposition, had raised him to the high position he held in the hearts of all the brethren with whom he had been associated, as well in the province of Devon as in the lodge of St. John. Bro. Glanfield then presented Bro. Melliush to receive from the hands of the W.M. the well-merited testimonial of the esteem of the brethren. Bro. Bowden, in presenting the jewel and scroll to Bro. Melliush, observed that beautiful as was the jewel, its chief value in the eyes of the recipient would be that it

was intended to convey the assurance that his merits had been appreciated, his Masonic talents recognised, and the loss of his presence among them deeply regretted. He (Bro. Bowden) was convinced that no eulogiums of his were required, as the best he could say would be imperfectly to describe the value in which he held Bro. Mellaish, as a worthy and honoured Mason, whose presence in St. John's Lodge had shed such a lustre over its meetings. In presenting him with this mark of regard from the brethren, he would hope that the G.A.O.T.U. would grant to their brother long life and many honours, and at last receive him into the Grand Lodge above, to shine like the stars for ever and ever. Bro. Mellaish, who was much affected with the kindness shown him, spoke at some length, and descended upon the teachings of Freemasonry, and cordially thanked the brethren for the unexpected honour shown him. He should regard this day as a red-letter day in his life; and when he looked upon the large number of brethren present, he felt it was to do him honour. However imperfectly he had deserved all their consideration and forbearance, the kindness he had received would ever live in his memory and stimulate him to deserve the respect and esteem of those with whom he associated. He should cherish the jewel which hung from his breast, as it would call to his mind one of the most pleasing incidents of his life—that he carried away with it the esteem and regard of the members of St. John's Lodge. The lodge having been closed, the brethren partook of a substantial supper in the lodge room, and the usual Masonic toasts having been duly honoured, some excellent harmony was produced; and the brethren separated at a late hour, having spent a very convivial meeting.

LEICESTERSHIRE.

LEICESTER.—*Howe Lodge* (No. 21).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Friday evening, the 27th ult., under the presidency of Bro. Kelly, P. Prov. G.M.M. The following members were also present:—Bros. Pettifor, W.M.; Weare, and Herbert, together with Bro. Bankart, P.M. 19, and several other brethren of that lodge. The lodge having been opened and the minutes of the last lodge read and confirmed, a ballot was taken for the following members of the Rutland Lodge (No. 1,130), Melton Mowbray, as candidates for the degree, viz., Bros. Rev. W. K. Robinson, W.M.; Rev. W. Langley, S.W.; H. Douglas, J.W.; J. E. Bright, and W. Main, who were duly elected, and the first three being in attendance were advanced in due form; the acting W.M. also delivering the lecture of the degree. Bro. the Rev. W. K. Robinson was then elected W.M. for the ensuing year, subject to a dispensation from the M.W.G.M. of Mark Masters, and, in accordance with the resolution passed at the last lodge, the warrant was then transferred to the Melton brethren, for the degree to be worked in that town; the former members in Leicester withdrawing from it, having joined Lodge No. 19. Seven members of the Melton Lodge having been proposed as candidates, the lodge was closed.

FUNERAL LODGE IN MEMORY OF THE LATE BRO. ISAAC HAWKER BEDFORD, P.M. OF THE HOWE LODGE (No. 587).

The members of the above lodge assembled at their lodge-room, at the Masonic Rooms, Newhall-street, Birmingham, on the 26th ult., to assist at a funeral lodge in memory of the late Bro. I. H. Bedford, P.M., who died on the 6th February last. A large number of brethren and visitors were present, including the following:—Bros. B. W. Goode, W.M., 587; E. Ratcliffe, S.W., 587; J. V. Solomon, J.W. 587; Rev. W. B. Smith, Chap., 587; J. Dawson, P.M. 587; H. Weiss, Almoner 587; J. Weiss, I.G. 587; J. D. Beaumont, 587; J. Pursall, P.M. 74; M. W. Wilson, P.M. 794; T. Bragg, W.M. 739; J. Bragg, P.M. 74; E. C. Thomas, P.M. 43; W. J. Scofield, W.M. 43; S. Wood, S.W. 74; Major Hibbert, P.M. 887; Captain Salt, P.M. 887; Captain Green, W.M. 887; G. P. Wragge, W.M. 468; J. Archer, P.M. 468; J. Stainton, O. 74; — Harris, 739; B. W. Whitehead, W.M. 925; H. Darwin, J.W. 925; A. R. Gaul, W.M. 938; S. C. Cowan, J.W. 938; H. Bourne, W.M. 1,016; T. Partridge, P.M. 1,031; W. Davis, P.M. 1,031; J. Berresford, I.G.

1,163; F. Cohen, .SW. 1,180; T. Godson, S.W. 1,177; and others.

The lodge room was hung with black cloth; and in the centre was placed a cenotaph, surrounded by eight lights, enclosed by three lights, arranged in the form of a triangle, on which the Masonic decorations of the deceased brother were laid.

The members of the lodge wore black crape on the rosettes and tassels of their badges.

The ceremony commenced with music.—(Organ)—A Dead March.

The brethren then entered in procession.

Proclamation.—“It having pleased the Great Architect of the Universe to take unto himself our much beloved Bro. Isaac Hawker Bedford, who departed this life, in hope of an eternal one, on Thursday, the Sixth day of February last, this solemn assembly is convened to enable us to testify our sincere regard for his memory by celebrating his obsequies according to the ancient custom of our Craft.”

Requiem (from a Mass in D Minor for Men's voices—Cherubini).—Requiem aeternam dona eis, Domine, et lux perpetua luceat eis. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem. Exaudi orationem meam, ad te omnis caro veniet.

Versicles—Responses chanted.

Master—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

Brethren—Man walketh in a vain shadow: he heapeth up riches, and cannot tell who shall gather them.

Master—When he dieth, he shall carry nothing away; his glory shall not descend after him.

Brethren—Naked he came into the world, and naked he must return.

Master—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Then grand honours were given in adoration of the Most High; and the brethren bent in token of sympathy with the relatives of the deceased brother.

(Organ)—The Dead March in “Saul”—Handel.

During the music the brethren moved slowly round the cenotaph, and scattered herbs and flowers upon it, which were afterwards collected and formed into a wreath, and hung over the deceased brother's place in the lodge during the period of mourning.

The Master then took the Sacred Roll into his hands and elevated it, to indicate that therein we may learn the way to life eternal.

Versicles—Responses chanted.

Master—Let us die the death of the righteous, and let our last end be like his!

Brethren—God is our God for ever and ever; He will be our guide even unto death.

The Secretary having read from the roll of the lodge the name, age, and Masonic rank of the deceased, and his eulogium, the Master ordered the roll to be deposited in the archives of the lodge.

Versicles—Responses chanted.

Master—Almighty Father! into Thy hands we commend the soul of our loving brother.

Brethren—The will of God is accomplished;—so mote it be.

Sung thrice, with grand honours each time.

Kyrie eleison, Christe eleison.

Prayer.

Chaplain—Most glorious God! Author of all good, and Giver of all Mercy! Pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching end, and draw our thoughts to Thee, the only refuge in time of need! Teach us so to number our days, that we may apply our hearts unto wisdom; and grant that when the awful

moment shall arrive, which shall remove us from this transitory scene to Thy presence, the prospect of Thy covenanted mercy may dispel the gloom of death. May we depart hence in Thy peace, and be received into Thine everlasting kingdom, there to enjoy, in union with the souls of our departed friends, the fulness of Thy love. And this we ask in the name of Him who lived, and died, rose again from the dead, and ascended into glory, for us men and our salvation—Jesus, Thy only Son, our Saviour.—Amen.

Dies Iræ.

(From a Mass in D Minor for Men's voices—Cherubini.)

*Dies Iræ, dies illa,
Solvat scæclum in favilla,
Teste David cum Sybilla.*

*Quantus tremor est futurus,
Quando Juxta est venturas,
Cuncta stricte discussurus.*

*Taba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.*

*Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.*

*Judex ergo cum sedebit,
Quidquid latet apparebit,
Nil inultum remanebit.*

*Quid sum miser tunc dicturus?
Quem patronum rogaturus
Cum vix justus sit securus?*

*Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.*

*Recordare, Jesu pie,
Quod sum causa tuæ vitæ
Ne me perdas illa die.*

*Quærens me sedisti lassus,
Redimisti crucem passus,
Tantus labor non sit cassus.*

*Juste judex ultionis,
Donum fac remissionis,
Ante diem rationis.*

*Ingemisco tanquam reus
Culpa rubet vultus meus;
Supplicanti parce, Deus.*

*Qui Mariam absolvisti,
Et latronem exaudisti,
Mibi quoque spem dedisti.*

*Preces meæ non sunt dignæ,
Sed tu, bonus, fac benigne,
Ne perenni cremur igne.*

*Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.*

*Confutatis maledictis,
Flammis acerbis addictis,
Voca me, cum benedictis.*

*Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.*

*Lacrymosa dies illa,
Qua resurget ex favilla,
Judicandus homo reus.*

*Huic ergo parce Deus,
Pie Jesu, Domine,
Dona eis requiem!*

Amen.

Oration by Bro. the Rev. W. Bramwell Smith, M.A., Hon. Chaplain 587 (P. Prov. G. Chap.)

The brethren having joined hands, in token of the renewal of their pledged vows, the Master said: Brethren, may we love one another, cultivate unity, and with one heart pursue the path which shall bring us to the happy and eternal home reserved for us by the tender mercy of our heavenly Father."

Anthem—"Blessed are the departed, who in the Lord are sleeping, from henceforth for evermore. They rest from their labours, and their works follow them."

Charge.

"From the earliest times it has been a custom among Freemasons (in due subordination to the services of the Church) to honour the memory of their departed brethren; and, at the same time, to testify the sincerity of the esteem they professed to bear towards them, by celebrating peculiar and solemn ceremonies, on receiving information of their death.

"This laudable practice, which for some time has been neglected in this district, we have now revived; and the body of our brother having been consigned to the grave, according to the formalities of the Church, we have assembled this day to pay our own peculiar tribute to his worth, and to mourn over the loss we have sustained by his departure; but, at the same time, to express our trust in God, who does all things well; our hope in that blessed immortality, the blood of His dear Son has purchased for us; and our earnest desire; that by the infusion of His blessed Spirit into our souls, we may possess and exemplify that charity which shall survive the destruction of our earthly bodies, and bloom in a blessed eternity.

"The uncertainty of life, the vanity of mere human wishes and pursuits, are strikingly evidenced by our brother's death.

"May these last offices paid to his memory impress these truths upon our minds, and lead us, by living well, to prepare ourselves to die; and may the tears which fill our eyes while we contemplate his grave be dried by the consideration that he has fallen into the hands of God, whose mercies are infinite.

"All that now remains to us of our departed friend is the recollection of his excellencies; these let us imitate—his frailties are veiled by the grave:—let ours die with the past, that our future may be exemplary. And when the time of our own departure shall arrive, may we be enabled to prosecute our journey without dread; cheered by the light of God's countenance, and upheld by His almighty arms; and at that awful day, when the dead shall be called to judgment may He, for His dear Son's sake, assign to us our portion with the Blessed."

Versicles—Responses chanted.

Master—May we be true and faithful; and live and die in love.

Brethren—So mote it be.

Master—May the Lord ordain peace for us; for He has wrought all our works in us.

Brethren—So mote it be.

The Secretary then deposited the Roll in the Archives and the Master says:

Master—Glory be to God on high! on earth Peace Good-will towards men!

Brethren—So mote it be, now, from henceforth, and for evermore.

Prayer.

Chaplain—"O great Creator! who hast been pleased in Thy wisdom to remove our brother from the care and troubles of this transitory life to a state of eternal duration, and thereby to weaken the charm by which we are united, man to man; grant that we who survive him may, mindful of our approaching end, be more strongly bound to one another in the ties of fraternal

union and friendship; and wisely and usefully employ the short time that remains to us in the interchange of acts of goodness and mercy, to the promotion of our goodness and mercy, to the promotion of our mutual welfare and happiness.

"Let Thy blessing rest, we pray Thee, on the Church and State of this land, and extend Thy bountiful goodness to all mankind.

"And O, of Thy mercy, at Thy great Tribunal, extend Thy loving kindness to us all, and turn our Hope into fruition in thine everlasting Kingdom.

"These things we beg, in the name of our Blessed Saviour, to whom with Thee, O Father, and the Eternal Spirit, be all Honour and Glory, now and for ever.—Amen.

The Grand Honours.

Benedictus.—"Benedictus qui venit in nomine Domini."

The Charges for regulating the conduct of the Brethren having been read, the lodge was closed with the following Blessing pronounced by the Chaplain:—

"And now to God, by whose Providence we are called to remember our mortality, that dust we are, and to dust we shall return, I commend your souls. May the thoughts of Christ and His Cross lay all our proud conceits in the dust, and make us feel that we are highly honoured and blessed if our bereavements and sufferings here conduce to our partaking of His Eternal Glory hereafter.—Amen.

The music to the Responses, and the Anthem, and Benedictus, were composed by Bro. A. R. Gaul (*Mus. Bac., Cantab.*), W.M. 938.

The musical portion of the Ceremonial was under the joint direction of Bro. A. R. Gaul and Bro. J. A. Beaumont, P.M. 938, Org. 587; assisted by Bros. Davis, Bennett, Zair, Bragg, Beresford, Glydon, and Cowan.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 11TH, 1868.

TUESDAY, 7th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 8th.—Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING APRIL 11TH, 1868.

MONDAY, April 6th.—Lodges:—Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee, 72, Anderson's Hotel, Fleet-street. St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne-walk, Chelsea. Joppa, 188, Albion Tavern, Aldersgate-street. Unions, 256, Freemasons' Hall. Chapter:—Old Kings' Arms, 28, Freemasons' Hall.

TUESDAY, April 7th.—Colonial Board at 3. Audit Com. Female School at 2.30. Lodges:—Albion, 9, Freemasons' Hall. Old Dundee, 18, London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle Tavern, Leadenhall-street. La Tolerance, 538, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapter:—Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, April 8th.—Com. R. M. B. Inst. at 3. Lodges:—Fidelity, 3, Freemasons' Hall. Enoch, 11, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart Tavern, College-street, Lambeth. Justice, 147, White Swan Tavern, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Camden Arms, Kensington. Belgrave, 749 Anderson's Hotel, Fleet-street. Merchant Navy, 781, Silver Tavern, Burdett-

road, Limehouse. Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, April 9th.—Quar. Gen. Court Female School at Freemasons' Hall, at 12. Lodges:—Royal Athelstan, 19, Cannon-street Hotel. Regularity, 91, Freemasons' Hall. Lion and Lamb, 192, George Hotel, Aldermanbury. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, 534, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound, Richmond. Dalhousie, 860, Anderson's Hotel, Fleet-street. Capper, 1,076, Marine Hotel, Victoria-dock, West Ham. Chapters:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Hope, 206, Globe Tavern, Royal Hill, Greenwich.

FRIDAY, April 10th.—Lodges:—Caledonian, 134, Ship and Turtle Tavern, Leadenhall-street. Bedford, 157, Freemasons' Hall. Chapter:—Britannic, 33, Freemasons' Hall.

SATURDAY, April 11th.—Lodges:—London, 108, Freemasons' Hall. Phoenix, 173, Freemasons' Hall. Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On Monday last an adjourned meeting of the committee was held at the George Hotel, Aldermanbury, Bro. John Udall, P.G.D., in the chair. Several matters were gone into, and promises of artists to appear on the occasion were received, in connection with the forthcoming benefit at the Philharmonic Hall, Islington, on the 17th inst., the free use of which establishment has been placed at the service of the committee by the proprietor, Bro. S. Adams (for particulars of which see our advertising columns). The accounts belonging to the recent benefit at Drury Lane Theatre were considered, and several returns were made, but from the number of tickets yet outstanding the total receipts could not be ascertained. Members of the committee and others not having made a return are earnestly entreated to do so, in order that this portion of the accounts may be closed.

The meeting was adjourned to next Wednesday, the 7th inst., at the Freemasons' Tavern, at five o'clock.

Donations continue to be received by Bro. F. Ledger, Treasurer, Era office, Catherine-street, Strand; Bro. T. Beard, Hon. Sec., 10, Basinghall-street; and by the Committee.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATA.—Line 7 p. 245, article "Les Ateliers du Grand-Orient," the word "not" should be omitted; line 18 p. 246, for "Tyler" read "Inner Guard;" line 4 from bottom, p. 247, for "zeal and utility," read "real utility."

J.B.H.—Grand Lodge of Canada.—Your letter of March 12th, enclosing post-office order, to hand; thanks. Amount quite correct, postage to Canada being extra. Shall be happy to present you with missing numbers upon hearing from you. 'Craftsman' you refer to, never received, which explains the reason of a notice not having been given in our pages, of the gratifying incident to which you call our attention. Shall be always glad to hear from you.

J. A. H.—We shall not be able to forward you proofs for next week, consequent upon the publishing day being a day earlier.

REV. A. W. SWILLINGTON.—Your communication to hand with thanks; we shall write you next week.

N. W. (Deptford).—Your communication is deferred until our next.

D. M. L.—Thanks; the stereotypes shall be completed and forwarded. Article appears next week.

LONDON, SATURDAY, APRIL 11, 1868.

THE MASONIC CHARITIES AT HOME AND ABROAD.

Amongst the many useful efforts to aid our noble Masonic Charities, we have recently had our attention called to one which is well deserving of imitation, and with that object we have now great pleasure in giving publicity to the institution and rules under which the association in question has been formed, and for some time carried on.

The South-Eastern Charitable Association was formed some two years ago, the object of its founders being to obtain for its members a life governorship in one of the Royal Masonic Charitable Institutions, subject to certain rules, which we here propose to give *in extenso*.

The association is governed by a President, Bro. Wingfield; a Vice-president, Bro. H. Moore; a committee of seven, consisting of Bros. W. Andrews, G. Bolton, A. L. Dussek, H. Nowlan, J. Patte, J. T. Tibbals, and J. Whiffen. Besides these active and zealous brethren, the Treasurer, Bro. J. H. Searle; and the Secretary, Bro. H. J. Wells, take an active part in the conduct of the business, with what useful results we will presently show.

The rules under which the association is governed are as follows:—

1. That this Association shall be governed by the following officers, viz.:—A President, Vice-President, Treasurer, Secretary, and a Committee of seven (five to form a quorum), to be elected by the subscribers (who are members of the Craft) on the third Friday in January of each year.

2. That the subscription of each member shall be at the rate of one shilling per week, payable on the third Friday in each month at the place hereinafter named.

3. That when the Treasurer is in possession of the sum of ten guineas, a chance of obtaining a Life Governorship in one of the Royal Masonic Charities, shall be drawn for by the members of the Association.

4. That the successful member shall have the privilege of selecting to which of the Royal Masonic Charities the Treasurer shall pay the amount.

5. That such member be permitted to transfer his Life Governorship to any brother (belonging to the Association) who is about to become a Steward at either of the ensuing Masonic Festivals.

6. That any member being in arrear will not be allowed to draw for a Life Governorship.

7. That the members of this Association shall not be confined to the Craft only, but any lady or gentleman may be proposed as a member; but if elected, will not be entitled to any voice in its management.

8. That a promise in writing shall be given by the successful member to pay his or her subscriptions to the Treasurer for the time being, until the fee paid by him to either of the Royal Masonic Charities, together with the working expenses of the Association, shall have become liquidated.

9. That the business of this Association shall be conducted in connection with the "Temperance Lodge of Instruction," held at the Victoria Tavern, Victoria-road, Deptford, until otherwise determined by the members at a meeting properly convened for such purpose.

10. That no person be permitted to join after the 23rd February, 1866, unless duly proposed and seconded at one monthly meeting, and balloted for at the next; and, if on the ballot three or more black balls appear against the candidate, such result shall exclude him or her from admission as a member of this Association.

11. That no person shall be admitted a member of this Association except upon payment of all subscriptions that may have accrued since its commencement.

12. That all moneys subscribed shall become the bona fide property of the Association; and that all members shall, on admission, sign an agreement to that effect.

We are pleased to find that this excellent idea, the South-Eastern Masonic Charitable Association, although of only recent formation, has proved a thorough success; it is highly creditable to its originators and founders, and worthy of imitation in other metropolitan districts, for why should we not have a South-Western, a Great Western, a North-Western, a Great Northern, and Great Eastern associations, founded upon a similar basis and governed by similar rules, having similar objects and managed in the same inexpensive and excellent manner. In adopting the titles the South-Eastern, South-Western, &c., we believe much of the existing feeling, association, and combination attaching to the Masonic elements associated with the lines of railway bearing those names would be at once available in aid of the formation, and materially assist in insuring successful action, if one or two zealous brethren in each district would but take the initiative. On the London and South

Western railway, for instance, the names of Bros. Lewis Crombie, Joseph Beattie. John Strapp, and many other good men and true amongst the officers of that company; on the Great Western railway Sir Daniel Gooch, *M.P.*, and others; on the London and Brighton, the South-Eastern, the London and North-Western, the Great Northern, the Midland, the Great Eastern—indeed, and every one of the greater or lesser railways in, and running out of, the metropolis, nearly all the principal officers are members of our ancient and honourable fraternity. It is therefore scarcely necessary to do more on the present occasion than suggest the extensive and fertile fields of operation in which such important undertakings might be advantageously prosecuted, and so materially aid those zealous and indefatigable officers and secretaries of the several Royal Masonic Charitable Institutions.

We sincerely hope that the present suggestion may be taken up promptly, and proved as productive and beneficial to the Masonic Charities, as we believe it is capable of being made with a minimum of strain upon the pockets of the charitably disposed members of the Masonic Order.

(No. IV.)—THE GRAND LODGE AND THE GRAND ORIENT.

We are aware that the Grand Lodge of England has not received official representatives from the *Grand-Orient de France*; but the two Masonic bodies are undoubtedly *en rapport*, and interchanges of visits are continually going on between brethren of the two organisations. In the French *Calendrier Maçonnique* the Grand Lodge is included in the *Siste des Puissances Maçonniques Etrangères avec lesquelles le Grand-Orient de France est en Correspondence*. The Grand Lodge has, however, declined to acknowledge degrees conferred under charter from *Le Suprême Conseil du Rite Écossais, Ancien et Accepté*. The editor of the *Jersey Express* was made a Mason in a lodge of the French Scottish Rite, but afterwards wishing to join an English lodge, the question was distinctly submitted to the Grand Lodge as to whether he could be received as a joining brother, when it was decided that he must be re-initiated, passed, and raised, which was accordingly done in Mechanics' Lodge.

The Grand Lodges of Ireland and Scotland

receive representatives from the Grand-Orient, and have accredited delegates to that body. Moreover, in Lodges of the Grand-Orient an English, Scotch, or Irish Mason is received with hearty welcome, while those whom we may term "French-Scotch" Masons are regarded as illegitimate. It will be remembered that the lodges of the Grand-Orient in Brittany some time ago refused admittance to Masons of the *Suprême Conseil*. We have shown that the majority of the members of the Grand-Orient have supported their Grand Master in declaring that a belief in God and the eternity of the soul is indispensable for membership. We do not know what are the regulations of the *Suprême Conseil du Rite Écossais* on this head; but it is unfortunately the fact that the lodges of that body have become notorious hot-beds of infidelity—all belief in God being considered as "retrograde" by many of the eminent "philosophers" who meet under the *ægis* of the *Conseil*. Nay, further, we are informed that one great obstacle to the union of the *Suprême Conseil* with the Grand-Orient is the dislike of members of the former body to the stricter discipline of the latter. It is, however, pretty well understood that the *Suprême Conseil* is in process of decay, and the probabilities are that when the present chief of the Order dies, its long-deferred dissolution will come about. With regard to the conflict of jurisdictions, we are aware that there are in London Masonic bodies *professing* to be chartered by the Grand-Orient; but we imagine that the charters, if existing, are of old date, and we fancy that they have been used for purposes foreign to the objects of the Craft. We are, however, prosecuting inquiries hereon, though we are afraid that no good purpose would be served by the publication of the facts, which, if we are rightly informed, would weigh more heavily against the members of these semi-secret *ateliers* than against the Grand-Orient.

There are in France some brethren who would like to adopt the English system of working in preference to their own; and it would be an immense advantage to the Craft generally if this idea could be carried. In London there is a lodge under charter from Lord Zetland which is worked in the French language, but with regard to which we have no information. In Jersey, however, the Lodge *La Cesarée*, which has become celebrated throughout the world for the eminence of its members and the excellence of its working, is

entirely conducted in French, and there are in Jersey and Guernsey numerous brethren whose knowledge of the French language is perfect. If, therefore, at some future time French Masons should be seriously inclined to adopt our ritual, Jersey may become a sort of Masonic college for France.

May we not also cherish the hope that some day the regalia of the Craft in the United Kingdom, on the Continent, and in America, may be assimilated? In the English lodges Master Masons must appear in blue aprons, and unless aproned are excluded from lodge. In Scotland and Ireland each lodge may select its own style of apron; and we are informed that in Irish lodges it is not unusual to see brethren, as is often the case on the Continent, attend lodge without any regalia whatever. In France and elsewhere on the Continent, a Master Mason when completely attired, wears an elegant collar, and is girt with a sword in addition to his apron. The expense of changing to a uniform system has been urged against that procedure; but that could be got over by allowing existing Masons to retain the regalia they possess, while insisting that all new brethren should conform to a certain standard.

It is curious to note how the term Grand has become Anglicised. In this country we have now Grand Masters and Grand Secretaries, Grand Alliances, and Grand Lodges, while men are proud to call themselves "Grand Scribes" who would scorn to be "Great Pharisees." The word Grand is however, only a synonym for Great; but it may be allowed the former has a much more imposing sound than the latter. For instance, the title of Grand Warden carries with it a wonderful idea of dignity and power; while to call a man a "great" Warden would simply suggest notions of strength and stature. Thus, although "a rose by any other name would smell as sweet," it is not unlikely that a Grand Officer might suffer in importance if deprived of his high-sounding prefix. The name of *Grand-Orient* is suggestive of the Eastern origin of Freemasonry, and literally signifies the "Great-East," although in process of time it may be said to have become invested with a special meaning of its own. This, indeed, is also true of the Grand Lodge, which means something very different to what a North American Indian would call a Great Wigwam. Grand-Orient may also be said to sound better than Great East, although the latter term is sometimes

used. We recently saw one of the Grand Lodges of America designated the "East" of that district; and in Ireland there is a similar usage, as is shown by the following description of a meeting of Dublin Masons:—"An Emergency Convention of the College of Philosophical Masons, Grand Elected Knights of the K.H. 30°, was held on Friday, the 23rd inst., at the Great East of the Order situate in the valley of Dublin."

It has long been a favourite opinion of ours that nomenclature offers an instructive field for the student of character and antiquities. We once knew a child named "Judas Iscariot," and from that circumstance the poor child was fated to go through life a living proof of the religious infidelity of his parent. So also in Masonry the choice of a name will often furnish a key to characters of the men who founded our lodges. With these views we subjoin some of the names of the *atelier* of the Grand-Orient. These examples are all from the Paris list, and it will be seen that in many instances they do not much differ from the designation of our own lodges.

1. *Admirateurs de l'Univers*, or Admirers of the Universe.

2. *Amis Bienfaisants et Imitateurs d'Osiris Réunis*, or United Benevolent Friends and Imitators of Osiris.

3. *Amis de la Patrie*, or Friends of the Country.

4. *Amis de l'Ordre*, or Friends of the Order.

5. *Amis Triomphants*, or Triumphant Friends.

6. *Amitié*, or Friendship.

7. *L'Amitié Parfaite*, or Perfect Friendship.

8. *Athénée Français*, or French Athenæum.

9. *L'Avenir*, or The Future.

10. *Bonaparte*.

11. *Les Bienfaiteurs-Réunis*, or United Benefactors.

12. *Clémentine Amitié*, or Kindly Friendship.

13. *Clémentine Amitié Cosmopolite*, or Universal Kindly Friendship.

14. *Les Cœurs-Unis*, or United Hearts.

15. *Disciples de Fenekon*.

16. *Disciples de Memphis*.

17. *Ecole Mutuelle*, or Mutual School.

18. *La France Maçonnique*, or Masonic France.

19. *Fraternité des Peuples*, or Brotherhood of the Peoples.

20. *Les Frères Unis Inseparables*, or the United and Inseparable Brothers.

21. *Henry IV*.

22. Hospitaliers Français.
23. Isis-Martyon.
24. Jerusalem des Vallées Egyptiennes, or Jerusalem of the Egyptian Vallies.
25. Mars et les Arts, or Mars and the Arts.
26. Chapitre d'Arras.
27. Orientales.
28. La Perseverance.
29. Persévérante Amitié, or Persevering Friendship.
30. Les Philadelphes.
31. Renaissance par les Emiles d'Hiram.
32. Rose du Parfait Silence.
33. La Ruche Philosophique, or Hives of Philosophy.
34. Saint Antoine du Parfait Contentement, or St. Anthony the Perfectly Contented.
35. Saint Pierre des Vrais Amis, or St. Peter the True Friends.
36. Saint Pierre des Vrais-Experts, or St. Peter the Truly Skilled.
37. L'Acacia.
38. Sectateurs de Menés.
39. Sincère Amitié.
40. Temple des Amis de l'honneur Français, or Temple of the Friends of French Honour.
41. Le Travail, or Work.
42. Les Trinosophes de Bercy.
43. Union Parfait de la Perseverance.
44. L'Union Maçonnique.
45. Etoile Polaire, or Polar Star.
46. Les Amis de l'Humanité.
47. Les Zèles Philanthropes.

These names give a fair sample of the titles of French lodges, and from them our readers may perhaps be able to form some estimate of the brethren who belong to our Order under the regime of Bro. Louis Napoleon.

In previously alluding to Bro. General Mellinet, we ought to have stated, that although he is a staunch Imperialist, he has proved himself the uncompromising defender of Masonic privileges in more than one sharp contest with the civil power. In these struggles he has successfully vindicated the Craft against the repressive influence of State officials, and we are informed that in doing so he has been sustained by the personal influence of the Emperor.

In France new Masons are called "profanes," a term which to English ears sounds strange enough, but which is nevertheless an apt reference

to the fact that outsiders have not penetrated to the sacred mysteries of our Order.

Until recent years the ceremonies of initiation were of a very serious character, and *Le Frère terrible* was a personage about whom there was very little comedy in the eyes of the subjects of his charge, whatever there might be to the lookers on. The fears of persons seeking to become Masons are sometimes exceedingly ludicrous even in England, but in France only a few years back the ordeal was well calculated to bear a permanent mark upon individuals of weak nerves. Gradually a more sensible and, at the same time, more solemn system has been superseding the former rigorous task, until there is now not much more to encounter than under the English method.

The rite of Masonic baptism is occasionally administered to those who are entitled to the privileges of a Lewis, or as the French have it, *Towton*, and we are informed that the ceremonies connected therewith are of a very interesting character.

Brethren who may go to France will do well to visit the lodges of the Grand-Orient, and they may rely upon a hearty welcome whichever *Atelier* they may happen to select for the purpose.

J. A. H.

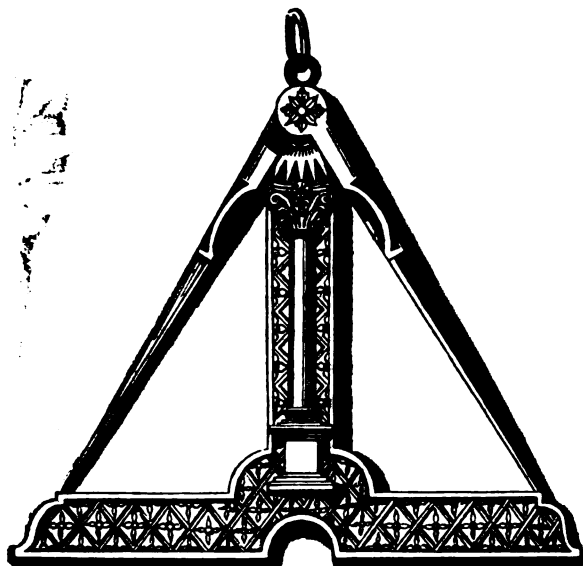
EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipzig; one of the Grand Stewards in the Grand Lodge of Scotland; author of the "History of Mother Kilwinning," &c.

LODGE JEWELS.

The adoption in 1735 by the Lodge Kilwinning of the "dress" or apron of Speculative Masonry was succeeded in March of the following year by the introduction of lodge jewels. Patrick Montgomerie, Esq., of Bourtreeshill, inaugurated his appointment to the chair by the presentation of a set of jewels. These continued to be worn till 1768, in which year they were sold to the Riccarton Lodge, in whose possession they still are. Through the courtesy of the R.W.M. of Riccarton St. Clement, we are enabled to present a fac-simile of the first jewel ever worn by the head of the Kilwinning Lodge as the distinguishing insignia of his office. This jewel is of silver, and is similar in design to that suspended from the sash worn by the last Hereditary Patron or Protector of the Craft, in

the picture of St. Clair in the possession of the Lodge Canongate Kilwinning, where he was initiated.



Laurie says that the Level was in the early part of last century the general badge of the Masonic Order—"no ordinary lodges then meeting in the third degree, which accounts for the brethren at large adopting the symbol of the Senior Warden and of the fellow Crafts whom he represented." If the non-existence of a third degree can be inferred from the description of symbol recognised as that of the Craft, such inference holds good with respect to Mother Kilwinning; but that at the period in question no such degree was known at Kilwinning, is placed beyond doubt by the records of the lodge itself. It was not till June, 1736, six months prior to the erection of the Grand Lodge of Scotland, that Mother Kilwinning made any pretensions to an acquaintance with Masonic degrees other than those embraced in entering apprentices and passing fellows of Craft—to wit, framing and recording the indentures between masters and their apprentices, imparting "*the word*," testing the professional qualifications of candidates for advancement to the grade of "brother or fellow," and assigning to each journeyman such "mark" as should serve to distinguish his work from that of another. In the year mentioned the Lodge of Kilwinning is found enacting that "such as are found duly qualified after their entry as an Apprentice and passing as a Fellow Craft shall be RAISED to the dignity of a Master gratis;" and in this resolution, associated as it is with another, relative to the

amount of entry-money to be paid by operative and non-operative applicants respectively, may we not, in absence of any more definite record on the subject, recognise the absorption of the operative element which till then had with very few exceptions characterised the constitution of that ancient court of the Mason Craft. Notwithstanding this enactment, however, there is no record of any "fellow" of the lodge having before 1741 been dignified with the title of Master Mason;—although on the first occasion of granting a charter after adoption of the resolution in question, Mother Kilwinning is found in January, 1738, giving authority to its daughter of East Kilbride (Renfrewshire) to "enter, pass, and raise" members.

Apropos of "degrees."—a word of modern application as referring to the esoteric observances of the Masonic body,—if the communication by our ancient brethren of secret words or signs constituted a degree, then there was, under the purely operative regime, only one known to Mother Kilwinning, viz., that in which, under an "obligation" to secrecy (in presence of Masters and fellows, and a notary-public), apprentices received THE word.

Beyond this there is no evidence that the communication of secrets, as these are Masonically understood, constituted part of the formula of Operative lodges in the reception of members. Bro. Hughan, in one of the series of papers comprised in the very interesting and carefully prepared "Analysis of ancient and modern Freemasonry," upon which he is at present engaged, gives an extract from a private letter in which we took occasion to express it as our opinion that before the revival, or, rather, manufacture of Speculative Masonry, there were no secrets communicated to either Masters or Fellows that were not known to Apprentices, seeing that members of the latter grade were necessary to the legal constitution of meetings for the "reception or admission" of Fellows and Masters. To this opinion we adhere. And further, we are of opinion—our conclusions being founded upon personal examination of Craft records dating from the middle of the sixteenth century—that in no Scottish Incorporation of the building fraternity did the ceremonial at the admission of members, whether in the quality of Apprentice, Fellow, or Master, ever bear the slightest resemblance to the communication of any secret whatever; and in this the practice of incorporations differed from

that of lodges of Mason Craft. As connected with this branch of the subject, it is worthy of notice that whereas the Hereditary Protectorate of the Craft was in 1628 confirmed by deed under the hand of officials of lodges and incorporations alike, the erection of the Grand Lodge of Scotland appears to have been effected at the instance of lodges alone.

LODGE SEALS.

The furniture and working tools of a lodge are pretty fully shown in this the seal of "Ayr and Renfrew Militia St. Paul,"—the introduction of the gavel and setting-maul bearing testimony to the distinctive character of each as a symbol of the Craft, in contradistinction to the custom which identifies them as one and the same hieroglyphic.



The symbol of virtue, it will be observed, occupies a position different from that assigned to it in either of our former illustrations. The constellation forming the astronomical emblem is composed of a number which, although perfect, is not in St. John's Masonry recognised as a mystic one; and three candlesticks would, in the seal, have harmonised better with our tracing-board than two.

Jachin and Boaz are but imperfectly depicted—the absence of the oval-shaped chapters alluded to in the lecture of the second degree, preventing their recognition as pillars of the porch. The *pastos*, delineated in contiguity to the emblem of youth, manhood, and age, is most appropriate to the seal of a lodge.

Ayr St. Paul was erected as a military lodge, February 4, 1799, when the regiment, to which it was attached, lay encamped at Linlithgow; it was consecrated by the Masters of the "Ancient Stirling, No. 31," and "Royal Arch, No. 93," in the Guildhall, Stirling, Feb. 30, 1800; and became a resident lodge in Ayr on the disembodiment of the Militia in 1802. At an early period of its existence

it was governed by Joseph Train, the antiquarian friend and contemporary of Sir Walter Scott, and tyled by the prototype of Burns's Souther Johnny. The great novelist, in his Introduction to *Old Mortality*, says: "The remarkable figure and occupation of this ancient pilgrim was recalled to my memory by an account transmitted by my friend, Mr. Joseph Train, supervisor of excise at Dumfries, to whom I owe many obligations of a similar nature." Souther Johnny (Bro. John Lauchland) was in July, 1819, buried with Masonic honours by the Lodge St. Paul: pilgrims to the Land of Burns will find his grave within a few feet of the north corner of Alloway Kirk.

The degrees of Royal Arch and Knight Templar were wont to be conferred on Ayr St. Paul; and however close the connection that might, in the middle of the last century, have subsisted between the Stirling lodges and these so-called Masonic degrees, the brethren of that ancient seat of Craft Masonry appear from the following minute to have subsequently been indebted to this west-country lodge for re-disseminating amongst them a knowledge of the degrees in question:—"Stirling, 22nd May, 1800: At an emergent meeting of the Ayr and Renfrew St. Paul's Lodge, the R.W.M. in the chair. The lodge being opened in due form, the lodge was visited by the following brethren: Bros. John Mulbrie, G.M.; John Frazer, S.W.; Robert Samuel, J.W.; Robert Benny, Capt.-General; Robert Smart; John Gentles, High Priest; William Paterson, Conductor—composing the Chapter of Knight Templars in Stirling who received their degrees from the Ayr and Renfrew St. Paul's, and holds under the Stirling Royal Arch Lodge, No. 93. Said Chapter of Knights being sensible of the R.W.M.'s kindness in particular, and the lodge in general, in instructing them in these Orders of Masonry, presented him with a medal expressive of the benefit they had received. Mutual compliments having passed, the lodge adjourned."

St. Paul has for half a century been one of the leading lodges in the province of Ayr; and that it still maintains its prestige and possesses considerable influence, is amply borne out by the fact that, according to the latest published statistics of the Grand Lodge of Scotland, in point of enrolment of intrants it stands second of the 32 Ayrshire, and eighth of the 350 Scottish lodges—50 being the number of the intrants during the year ending 30th April, '67.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 268).

BOOK II.—CHAPTER IX.

POSSESSIONS OF THE ORDER IN SCOTLAND,
ENGLAND, AND IRELAND.

According to Keith, the Templars were introduced into Scotland in the reign of David I., for the Book of Coupar says, "Sanctus David de præclara Militia Templi Hierosolomitani, optimos fratres secum retinens, eos diebus et notibus momum suorum fecit esse custodes." And there was scarce a parish wherein they had not some lands, farms, or houses. In Edinburgh, there were a great many buildings belonging to them, as also in Leith. When any of these buildings were feud out to seculars, they had a great care to order the possessors to keep constantly the cross of the Order on the top of the house, as a token that they were subject to them, and that they were only liable to answer to their courts. The Knights of St. John likewise inherited all their lands in Scotland.

In Scotland the Order was greatly cherished. It appears that both the Templars and Knights Hospitallers considered themselves subjects of the countries to which they belonged, and took part in the national wars, for we find by the Ragman Roll, "Freere Johan de Sautre, Mestre de la Chevalier del Temple en Ecoce," and another brother, swearing fealty to Edward I. in 1296; and the author of the Annals of Scotland, taking notice of the Battle of Falkirk, 12th July, 1298, informs us that the only persons of note who fell were Brian Le Jay, Master of the English Templars, and the Prior of Torphichen in Scotland, a Knight of another Order of religious soldiery. The former of these Chevaliers met his death by the hand of the redoubted Sir William Wallace, who advanced alone from the midst of his little band, and slew him with a single blow, although the historian adds that Sir Brian le Jay was a Knight Templar of high military renown, who had shown himself most active against the Scots. Little is known of the farther history of the Knights Templars in Scotland from the time of Alexander II. down to the beginning of the 14th century, excepting that their privileges were continued to them by succeeding kings, whose bounty and piety were in those ages continually directed towards

the religious Orders. By their endowments, and the bequest of the nobles, the possessions of the Order came to be so extensive that their lands were scattered "per totum regum Scotiae, a limitibus versus Angliam, et sic discendo per totum regnum usque ad Orchades." Besides the house of the Temple in Mid-Lothian, the following establishments or priories of the Order may be enumerated, viz., St. Germans, in East Lothian; Inchynan, in Renfrewshire; Maryculter, in Kincardineshire; Aggerstone, in Stirlingshire; Aboyne, in Aberdeenshire; Derville or Derval, in Ayrshire; Dinwoodie, in Dumfriesshire; Red-abbey-stedd, in Roxburghshire; and Temple Liston, in West-Lothian.

Douglas gives an interesting account of the Order's possessions in England, of which we give the following abridgement. For a more particular account, see his famous *Monasticon*.

King Henry III., by a solemn formal deed, dated the 19th year of his reign, ordained his body, when it should please God to put an end to his life, "to be carried to the house of the chivalry of the Temple in London, and be there decently buried." Such, also, had been the intention of his consort, Queen Eleanor, for in the instructions regarding the burial of her body she says, "I will that my body be buried in the church of the blessed Edward of Westminster, there being no impediment, having formerly appointed my body to be buried in the New Temple."

The said King Henry gave to the Knights Templars of London £8 per annum, to be paid out of the exchequer, for maintaining three Chaplains to say mass daily for ever, one of them for himself, another for all Christian people, and the third for the faithful departed. Robert Oldbridge gave the Templars half his inheritance at Ostrefeld, to maintain one Chaplain to say mass for ever in their church. King Henry II. granted them a place at the Fleet to erect a mill, and by another charter gave them the Church of St. Clement Danes, without London.

The Bull of Pope Innocent, dated the third year of his pontificate, enjoins, under pain of excommunication, that none presume to lay violent hands on the persons or goods of such as fly for sanctuary into the houses of the Templars.

Roger de Mowbray gave them, says Camden, Ballshall in Warwickshire, where they built a preceptory. On account of the extraordinary munificence of this Knight towards the Templars, they

decreed, by unanimous consent of their chapter, that he should have the power of pardoning any brother who had transgressed the rules of the Order, provided he came and acknowledged his crime before this their benefactor. And the Knights of St. John, to whom all the possessions of the Templars were assigned (for to give to profane uses such things which had been consecrated to God our ancestors thought a crime not to be atoned for), in testimony of their gratitude, granted to John Mowbray de Axholm, successor of the said Roger, that he and his successors, at every assembly of their Order, should be received in the next degree of honour to sovereign princes. By the custom of this place, the tenants could not marry without the consent of the Templars or Hospitallers, as appears by an account taken in the reign of Henry II.

(To be continued.)

MASONIC NOTES AND QUERIES

OFFICE OF CHAPLAIN.

Has the office of Grand Lodge, or Provincial Grand Lodge Chaplain, ever been held by an individual who was not a Christian clergyman?—Question taken from one of Bro. Purton Cooper's Note-books.

BOOK OF KINGS, LVII.

It appears that according to some commentators the names in question are supposed to be the beginning of inscriptions. The Jews have a practice of showing the first letter or word as circular inscriptions.—E. R.

MASONIC CHARGE ON INITIATION INTO OUR FIRST DEGREE.

A foreign brother, a Roman Catholic, is wholly misinformed respecting the nature of this charge, as a passage making part of a communication to the *Freemasons' Magazine* (vol. xiv., p. 367) two years ago, sufficiently shows. My correspondent not appearing to have access to the volumes of that publication for bygone years, the passage for his convenience is here subjoined. "(The Worshipful Master speaks.) As a Freemason let me recommend to your most serious contemplation the volume of the Sacred Law (here the W.M. points to the Bible placed open before him) charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the principles it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself."—C. P. COOPER.

KING DAVID'S CHARTER.

Bro. Buchan is quite right, the date of the charter is not correct, for it should be A.D. 1147, not 1157. The latter being printed in error, as was also "March 1st, 1860, *Freemasons' Magazine*," when it should be March 17th.

The copy of the charter to ancient lodge at Stirling was obtained from Bro. Dyson, P.M., and on referring again to it, I find "David the first" plainly stated, although Bro. Buchan says not. Some of the translations of these ancient charters seem in a fair way of being proved forgeries, and I am glad to find that Bro. Buchan still perseveres in endeavouring to procure a correct translation of the St. John's Charter, No. 3^d Glasgow. Even when that is obtained, I do not envy him the task of proving that the present holders of this ancient document are the legitimate descendants of the original incorporation or fraternity chartered by King Malcolm, and thus entitled to be considered members of a lodge which has been in existence for more than half a dozen centuries.

Still it would be premature to give an opinion before the authenticated translation is produced; but in common with many, I await its arrival with interest.—W. J. HUGHAN.

BOOK OF COMMON PRAYER.

At one time the Book of Common Prayer, according to the rites and ceremonies of the Church of England, being considered to contain all the moral principles of Freemasonry, was an established lodge-book.—From Bro. Purton Cooper's Commonplace Book, No. 2.

THE EVIL SPIRIT CREATED BY OURSELVES.

The brother at Frankfort-on-the-Maine, who has been so obliging as to send me a copy of Maier's "Historia Diaboli," is right in his conjectural emendation. In my communication, "The Evil Spirit," *Freemasons' Magazine*, vol. xvi., p. 486, for "there is no Evil Spirit created by ourselves," read "There is no Evil Spirit *except the Evil Spirit* created by ourselves."—C. P. COOPER.

BRO. A. O. HAYE AND BRO. H. B. WHITE.

Bro. White asks, "How can that, which is in itself untrue, be an unerring standard of truth to anyone?" Bro. Haye does not say it would be, but merely observes that what the New Testament is to the Christian, the Koran is to the Mahomedan, and the Bible to the Jew. We cannot discuss which one is true in the *Freemasons' Magazine*, and therefore Bro. White ought not to ask the question, out of respect to the brethren who are Mahomedans and other religions.

All Masonry requires of its candidates is that they must be of some religion or other, and must take some kind of O.B., whatever that may be, and on what.

Hence although eminent Freemasons and Christians, like Bros. Findel and Haye, admit that Christianity was discernible in Freemasonry before the Union, and under the English Rite has been slightly retained since, there is no ancient landmark to prevent other Grand Lodges from making the "unerring standard of truth" that which accords with their religion. Still, in my opinion, Freemasonry is a Christian institution.—W. J. HUGHAN.

BELIEF IN THE EXISTENCE OF A PERSONAL DEVIL, CHIEF OF EVIL SPIRITS.

This belief forms no part of Natural Theology, and therefore it forms no part of the religion of Freemasonry as a universal institution.—From one of Bro. Purton Cooper's Note-books.

A PRECEPT.

Bro. "E. P. M.," subjoined is a copy of the precept which a Member of the Lower House, after reading the *Times* newspaper of the 9th March, wrote with a pencil in my note-book. The precept is not Masonic, but in a collection not limited to Craft matters, and in which there is not less worldliness than virtue, it may not unfitly find a place, "Be not always in haste to show what was said; peradventure, it will prove more hurtful than what was thought to have been said."—C. P. COOPER.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.
2. M. M. wishes to exchange a jewel of No. 29.
3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.
4. T. B. would exchange copies of seals.
5. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.
6. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.
7. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.
8. D. C. L. has a set of miniature furniture and officers' collars and jewels, &c., for a Lodge of Instruction, the pedestals fold; he will be glad to exchange them for a complete set of "Masonic Quarterly, Monthly, and Weekly Magazine and Mirror."
9. R. S. T. has a 30° jewel, about three inches diameter, together with a silver embroidered sash as good as new; will exchange it for a 31° jewel and collar of the regulation pattern.
10. X. offers a perfect set of the quarto series of the *Freemasons' Magazine* for a collar and jewel of the English 31°, and a set of Provincial Grand Officers' clothing.
11. R. R. S. will exchange a K. H. silver gilt 30° jewel, set with French brilliants, and a sash, nearly new, for a complete set of Dr. Oliver's Masonic works.
12. J. L. wants an Irish Past Master's apron, collar, and jewel, and will give in exchange those of an English P.M.
13. Miles wishes to exchange a large handsome Bible, suitable for presentation to an English lodge, for a K.T. signet gold ring.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

RED CROSS KNIGHTS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I cannot answer the appeal of your correspondent ✱, for I know nothing about any of the matters to which he refers, not having been present nor a participator, nor being responsible for them.

There is, however, no difficulty about his finding the history of the Order in question if he wishes it, as it can be found in any old or new English or foreign book on Orders of Knighthood; and I am not surprised it is not noticed in Bro. Mackay's "Lexicon of Masonry," as it was not supposed by him to have anything to do with Masonry.

The practices to which your correspondent refers appear to be modern introductions, and very probably the parties engaged in them can explain them if they see fit. Innovations and changes have been made in other branches of the Order.

I make these remarks simply from courtesy, because appealed to, but have no disposition to engage in a controversy in a Masonic journal on a subject in which I am little concerned, and which in my opinion is not Masonic, although an interest may attach to this Order, as to many other institutions, in consequence of some few of its members having been Masons. One cause for its being looked upon as a Masonic institution may be that there have been several Red Cross Masonic degrees worked in various parts of the world; but they have originated in Crusaders' Red Crosses, and take various designations.

The Order of the Red Cross of Constantine assumes very great antiquity, like several others, upon very questionable historical grounds; but there is no obligation on anyone to assert or believe all that is said, nor to connect by continuous links Constantine and Lord Kenlis or any other of the chiefs of the Order. ✱ will find diversity of opinion on these matters, and it is open to him to adopt his own view. The members of the Order may prefer their own legends, and are welcome to them. Their Order is on much the same footing in the present day as other caputular orders, and the tide of political events has set in against it, as against the others.

Yours fraternally,

HYDE CLARKE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you permit me to correct an error in my last letter on the above subject? I spoke of Lord Kenlis as being the son of an English Earl, instead of an Irish Earl.

The M. Illustrious Grand Sovereign of the Red Cross Knights of Constantine was born in the year 1844, and is the eldest son of the Earl of Bective, who himself is only a lord by courtesy, being the eldest son of the Marquis of Headfort, in the peerage of Ireland. The creation is as follows:—Baron, 1760; Earl, 1766; Marquis, 1800.

I see by your valuable paper that the M. Ill. Sov. has conferred the Grand Cross of the Order upon

Sir Knight Hughan as an honorarium for that excellent brother's exertions for the extension of the Order.

Will Bro. Hughan, in his next article on the "Analysis of Ancient and Modern Masonry," kindly inform us when the Grand Cross of the Order was instituted, and whether Constantine the Great was a Grand Cross of the Order?

Is this degree recognised by any of the executive bodies in the United Kingdom or Ireland—viz., the Grand Lodges, Grand Chapters, Grand Conclave of Knight Templars, Supreme Grand Council of the A. A. Rite, or by the Grand Lodge of Mark Masters?

Are brethren visiting any of these bodies permitted to wear the collar of the Order?

Is the ritual founded upon the fable of the finding the True Cross by the Empress Helena, and that other fable narrated in Roman history relative to the miraculous cross seen in the heavens which led Constantine to gain a great victory over the heathen?

Perhaps Bro. Hyde Clarke will inform us whether the Order is recognised by either the Grand Orient or the Supreme Conseil in France? or whether it is newly imported from the East, and as yet unknown to Western Europe? Perhaps, also, he will kindly state when the Red Cross Knights of Constantine first became connected with Freemasonry, and whether Constantine himself was a Freemason, or simply a rather *hodd* man?

Yours fraternally,



TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I regret to find that your correspondent ✠ should have chosen to write of the abovenamed Order in a vein of such perceptible irony. His assertion as to the title of Right Honourable not being applicable to Lord Kenlis is scarcely in good taste, and I need only allude to the fact that if the Red Cross Herald erred in thus designating his lordship, he erred in good company, as a reference to the advertisement columns of the *Magazine* relative to the Festival of the Girls' School will abundantly testify. Our friend ✠ is also slightly out in his facts. In the first place, he states that in the replies given by Bro. Little to some rather pertinent questions respecting the alleged antiquity of the Red Cross Order, the said brother was remarkably reticent and obscure. The truth of the matter is, I believe, that Bro. Little never replied at all to the irrelevant queries referred to—emanating as they did from a person who persistently refused to disclose his name when requested, and Bro. Little's colleagues therefore counselled him not to do battle in *propria persona* while the querist remained snugly ensconced under the shadow of his *nom de plume*. Again, ✠ says that "Mackey's Lexicon" "is silent as to the very existence of the Order." The best answer to this is to quote from the book itself (page 285, edition 1860, edited by Donald Campbell), which is now before me:—"Red Cross of Rome and Constantine.—A degree founded on the circumstances of the vision of a cross with the inscription EN TONIKA, which appeared in the heavens to Constantine while on a march." The information given in this extract is, it is true, somewhat meagre; but that is easily accounted for when we consider

that very little is known of the Order in America, where, I am informed, it is conferred only upon Past Eminent Commanders of Knights Templar.

Even in England the Order was, until its revival in 1865, chiefly confined to the heads of the Craft, and this will in some measure account for its almost total extinction. In 1813 its principal members were the Dukes of Kent and Sussex, both Grand Masters; Lord Hawke, Provincial Grand Master for Westmoreland; Lord Ranelagh, P.G.M. for Leicestershire; Consul-General W. R. Wright, author of "Horræ Ionica," and immortalised in Byron's "English Bards and Scotch Reviewers," P.G.M. for the Ionian Islands; H. J. Da Costa, P.G.M. for Rutland; J. Goff, P.G.M. for Hayti; A. D. O'Kelly, P.G.M. for Bedfordshire; Simon McGillivray, P.G.M. for Upper Canada; Rev. Samuel Hemming, D.D., Grand Chaplain; J. C. Buckhardt, P.G.D.; Rev. G. A. Browne, Dep. P.G.M. for Cambridge and Huntingdon; T. W. H. Woodthorpe and H. Woodthorpe, names still remembered in the city of London; F. Perkins, C. Perkins, and A. Perkins, members, I believe, of the eminent firm; Rev. W. Gretton, D.D.; Rev. C. Dalton; Rev. O. Belfour; W. H. White, G. Sec.; Dr. R. Jebb, P.G.M. Coromandel; C. Greenwood (father of the present Bro. Greenwood, Prov. G. Sec. for Surrey); and others whose names are equally household words in Freemasonry. In conclusion, I may observe that it will require something more potent than sneers at the alleged antiquity of the Order to induce its rapidly-increasing adherents to forsake the Red Cross Banner, and I believe it is neither impossible nor improbable that the day will arrive when the pure and simple teachings of this "wonderful chivalric" fraternity will be recognised, as more in consonance with the broad principles of the Craft, than the reveries of Ramsay, or the subsequent inventions of similar *chevaliers d'industrie*.

Yours fraternally,

No CROSS, NO CROWN.

THE MASTER MASONS' DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As anything bearing on the antiquity or modern character of the Master Masons' degree must be of interest to your readers, I make no excuse for sending you the following extract from Routledge's "Natural History of Man."

On page 334 of that interesting work is given an illustration and description of the ceremonies which take place at the death of a chief, and the concluding scene in a Bechuana funeral is shown in the illustration on page 335, which is thus described:—

"In the background is seen the fence of the kraal in which a hole has been broken through which the body of the deceased has been carried. Behind the men who are lowering the body into the grave is a girl bearing in her hands the branch of acacia which is to be placed on the head of the corpse, evidently a relic of some tradition long ago forgotten, or, at all events, of which they profess to be ignorant. At the side stands the old woman who bears the weapons of the deceased chief, his spears, axe and bow; and in the foreground are the bowl of water for lustration, and the hoes with which the grave has been dug."

The italics are my own; the rest is from the pen of the author, the Rev. J. G. Wood.

Had Mr. Wood been a Mason, I think he would have remembered a certain tradition which is narrated in our third degree, which could not have failed to show him a connection between the funeral ceremonies of the Bechuanas and our own rites in the Master Masons' degree, which to my thinking is something more than a coincidence.

Yours fraternally,
✠ Æ 30°.

THE GRAND ORIENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In reply to "The Writer of the Article," I have only to say I have no more friendship for the Supreme Council than the Grand Orient, and adhere to my statements. I have only asked for fair play to both.

It is quite true the Grand Orient is recognised by the Grand Lodges of Ireland and Scotland to which may be added by their Supreme Councils likewise.

The Grand Lodge of England has always recognised the Craft degrees of the Grand Orient, but not its high degrees; and I believe the Grand Lodge of England does the same for the Supreme Council of France. Further, the Grand Orient of France is in intercourse with the Supreme Council of England.

These facts supported by the Calendrier of the Grand Orient, do not alter what I have said, but confirm it.

Yours fraternally,
HYDE CLARKE.

FREEMASONRY IN JERSEY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A few days ago I received a letter, chiefly of a private nature, from a friend in Jersey, whom I had the pleasure of initiating into our Order during the period of my residence there, in a lodge of which I was the founder. Naturally enough he made a few remarks on the present condition of Freemasonry in the island, with some of which my experience hardly enables me to coincide, or rather, admitting his facts to a certain extent, I believe that they are limited exceptions, which may be somewhat explained by reference to a letter in the report of the Césarée Lodge sent herewith, which I have translated for insertion in your pages, and to which I would direct attention, as well as to the resolution consequent upon it, for certainly on this subject there has been a difference of opinion, the causes of which it is not necessary to explain. My especial object now is to notice one of my friend's observations—namely, "I hear that Jersey Masons have a bad name in London, and after the recent exposures and scandals, it is not much to be wondered at."

I am not a Jersey Mason, having been initiated and obtained the Masonic honours I have been thought worthy of in a Midland Province in England, during the ten years preceding my removal to Jersey, and my residence there ceased nearly two years ago. I have thus no particular reason for partiality to the brethren in that island; but I cannot, in

all fairness, allow an impression of this kind to exist without entering an emphatic protest against it. There is, perhaps, no place in which the number of lodges, eight, is so great in proportion to the population, which is less than 60,000, one-half being in the town of St. Helier, where the lodges are. As regards the number of members, the smallest lodge has, I believe, upwards of 30, while the most numerous has about 130. All are free from tavern influences, meeting in a handsome and spacious Masonic Temple, which has but few equals in this country, erected by and the exclusive property of the Craft. I think I may say that the charities are as well supported as is the average in England, though in this respect there is doubtless much room for improvement, and that there is much private Masonic benevolence in cases of distress. The ceremonies are, on the whole, well and efficiently worked. The lodge funds are not wasted in banquets, the refreshments being on a most limited scale. Of the four lodges with which I am best acquainted, I believe the principles laid down in the admirable address of Bro. Schmitt (sent herewith) to be a fair exponent, and I know that in these great care is exercised in ascertaining the character of candidates for admission. I am not acquainted with a lodge anywhere in which, by such addresses as the one referred to, frequently given, so much trouble is taken to influence the Masonic career of noviciates as in La Césarée. These things tend to prove that the right Masonic feeling exists.

The fact I imagine to be, that generally the London Masons, and the Grand Lodge in particular, do not like to have complaints of Masonic authorities, whereas the Jersey Masons have for seven years, not without great reason, persistently urged such complaints, and have at last succeeded in their object, though in the form of a resignation, which no doubt would have been a dismissal, if the inquiry so often sought in vain had been made. However, the matter is now *un fait accompli*, and the result will, I trust, be such as to restore the Jersey brethren to union among themselves and a favourable opinion among the Craft in general. There is the more reason for this, as from other sources I hear that the few dissentients from the turn events have taken, have lately seen reason to become converted to the general feeling, which has so long prevailed among the more thoughtful members of the Craft, the details of which it is desirable now to consign to oblivion, as well as the individual whose power for mischief is now happily at an end.

Yours fraternally,
M. M.

April 1, 1868.

BRO. HUGHAN'S ANALYSIS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—We are all greatly obliged to Bro. Hughan for bringing before us so ably the conclusions to which he has arrived in his study of Masonic history, and so making a very valuable addition to existing authorities on the subject.

Yet, in order to write a complete history of Freemasonry, it requires that all the successive stages of the building should be historically and absolutely

unassailable. Therefore it is that as a Masonic student I wish to suggest, in all fraternal sympathy, one or two considerations for Bro. Hughan's notice; and, above all, for your readers generally. We are now in the full and flowing tide of Masonic investigation.

After having neglected our Masonic history until it had become a disgrace to us all, we are now, in the spirit of reaction, plunging into the most difficult questions, sometimes, I cannot help thinking, rather heedlessly, and with an absence of reverence for the past, which is sure to lead us astray ere long.

It therefore requires the greatest caution on the part both of writers in and readers of the *Magazine* lest the zealous ardour of the former or the hasty acquiescence of the latter should without sufficient consideration lead us to condemn what our fathers trusted in, and rashly to accept plausible theories for what are the true facts of Masonic existence and progress. Bro Hughan writes so clearly that there is no mistaking his views; while, at the same time, he deserves the greatest credit for the skill and ability with which he has marshalled his successive statements.

The writer of these remarks began his studies in Freemasonry many years ago; but every step he took forward made him feel only more decidedly the need of the greatest caution, and the more he searched out for independent witness the more he became convinced that as yet we are but beginning the investigation, that an enormous mass of evidence has yet to be gone through before we can safely arrive at a satisfactory conclusion on many points—in fact, our motto must be, "*Festina Lente*."

A few years more will give us a wonderful accumulation of evidence of which now we hardly suspect the existence; and then, but not until then, will it be safe for any Freemason to write positively on many interesting subjects of fair discussion, or to pronounce distinctly on many archaeological questions connected with our wonderful organisation.

With these views, then, strongly impressed upon my mind, I venture, as an old Masonic student, most fraternally and friendly to except to one or two statements of Bro. Hughan's most able and valuable "*Analysis*," as conclusions hastily come to, and, as I venture to think, and hope to prove, on insufficient data.

First. I must be permitted to question the historical correctness of this statement—"Antecedent to the last century Freemasons under Grand Lodges, Grand Masters, and according to the system followed since 1717, were not known to exist."

It is very singular, if this be really so, that the author of "*Multa Paucis*," writing about 1764, gives even then the old title of "Grand Assembly" to every Grand Lodge of the Revival up to that date, which name is also found in all the "*Constitutions*." He clearly was of opinion that the Revival in 1717 was but the revival of the old Grand Assembly, and that the Grand Masters, subsequently to 1717, were but the successors of the Grand Masters previous to 1717.

The Grand Assembly had apparently laid dormant from 1689 to 1717, though mention is made of a large muster of Freemasons in 1710. In the Harleian MS., 1942, there is mention made of the "*New Articles*,"

which Dr. Oliver, if I remember rightly, asserts were made in 1663, and in these new articles we have the first regular authority for admitting speculative Masons, though the custom was clearly in use about 1640, and, if Dr. Plot is to be relied on, long before.

The Grand Lodge of 1717 was then nothing but the revived successor of the Grand Assembly of 1689.

2. Neither can I agree with the statement, "that all degrees but the two first, are in all probability of a later age."

All Constitutions and Catechisms extant point, on the contrary, clearly to three distinct degrees.

In the Harleian MS. 2,054, in the handwriting of Randle Holmes, and which belonged to the Chester Guild of Freemasons, and which some think "the earliest copy there," there is to be found a passage (fo. 33^b) which always has been, to my mind, decisive of the existence of the different degrees, with secrets belonging to each degree; to say nothing of the Sloane MS. 3,329, fo. 137.

Of the antiquity of the third degree especially, I am fully persuaded—on a variety of grounds too many to obtrude upon you on this occasion, I am sorry to venture to dispute the high authority of Bro. D. M. Lyon; but the evidence of the York Fabric Rolls is, I think, most decisive on the subject.

There is a most remarkable passage in them, dating back to the end of the 14th or the early part of the 15th century, respecting "*le loge lathomorum*," which to a Masonic student suggests many most important conclusions.

The evidence of the York Fabric Rolls would show, as would all others when published, that "*le loge lathomorum*" was an independent and self-governed body, though attached to the monastery at York, and was employed by the authorities to do the necessary work of building anew and restoring, but in no sense was the "*Magister*" an employer of labour.

In the "*Registrum of Wm. de Molash*," Prior of Canterbury, there is also an entry, which fully shows that "*le loge*" was attached to the monastery.

I do not know what the evidence of the Scotch Fabric Rolls may be, but it is certainly not the case in England as far as we have yet gone.

Wm. Wykeham's will is also a direct proof to the contrary, as well as the Westminster Fabric Rolls.

Neither can I agree with him as to the common ceremony for Master, Fellow, and Apprentice. Every evidence I have so far sifted, every existing and authentic record, points unmistakably to the inviolate and inviolable distinction of degrees.

I, therefore, cannot understand on what ground Bro. Lyon lays down such a dogma, or why my able Bro. Hughan, so unreservedly accepts it. How does he get over the Catechism of 1724? or Plots statement? to say nothing of every "*Constitution*?" In fact, the whole Master degree, with one or two trifling alterations, is, I feel sure, from its archaisms, older than any other. With regard to the MSS. in the British Museum, the matter is so important, that I defer alluding to it until next week.

Yours fraternally,

A MASONIC STUDENT.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEM.

THE installation meeting of the United Lodge (No. 697), is appointed to take place at the George Hotel, Colchester, on Monday, the 13th instant. Bro. J. Newman is the W.M. elect. The ceremony will be performed by the W. Bro. P. Matthews, Prov. J.G.W., and Prov. D.G.C. for Essex. The R.W. Bro. R. J. Bagshaw, Prov. G.M., the D. Prov. G.M., the Prov. G. Sec., the W.M.'s and Secretaries of the lodges in the province are expected to attend.

METROPOLITAN.

LODGE OF JOPPA (No. 188).—This prosperous lodge held a meeting on the 30th ult. (instead of the usual day, the 6th inst.), Bro. M. Van Dippenheim, W.M., presiding punctually at the hour named for assembling. The lodge was duly opened, and the minutes of the last meeting read and confirmed. Bros. W. H. Hebb, Jose Piodella, and J. C. Thwaites were introduced and questioned, prior to taking an advanced step in the Order. The replies being deemed satisfactory, the brethren were properly prepared and received as fellow Crafts, after which Bro. Joseph, who was a candidate for the honour of M.M., was placed before the Master, and, satisfactorily proving his fitness, he received the high degree sought. The following gentlemen, Messrs. Henry Hyams and Isaac L. Salzedo having been proposed and seconded at the last meeting, were now balloted for, as fit and proper persons to enter the precincts of this great Order. The result of the ballot being satisfactory, the gentlemen were brought into the lodge, and impressively entrusted with the first step in Masonry. The whole of the ceremonies were admirably rendered by the W.M., Bro. Dippenheim, prominently showing that each successive year the Joppa still holds its position as one of the first lodges for working in the Craft; the W.M.'s, for several years past, have been so perfect in the ritualism and ceremonies appertaining to their high position, that individually to praise them would be out of place, and to collectively compliment them would be but "gilding refined gold." The lodge being closed, the Master invited the brethren present to refreshment, which was admirably served by Bro. Jennings, the manager of the Albion Lodge, Aldersgate-street, whose endeavour to please is always crowned with success. The usual toasts, both loyal and Masonic, were well given and responded to. Bro. B. W. Aron, P.M., returned thanks for the P.M.'s, and Bro. E. P. Albert, the Hon. Sec. (whose presence,—after a long absence through protracted and severe affliction was feelingly acknowledged), returned thanks for the officers. The visitors were Bros. Braham, 1,017; T. Lovegrove, 249; A. Williams, Harris, 35, P.G.J.D., Isle of Wight; Littaur, P.M. 205; Bro. Harris eloquently replied to the visitors' toasts. Some admirable singing emanated from Bro. Newmark, 188, and Bro. H. M. Levy, P.M. 188, whose imitations of London performers, by-the-by, are *par excellence*.

LODGE OF ISRAEL (No. 205).—This lodge met as usual the fourth Monday in the month, viz., the 24th ult., Bro. E. S. Jones, W.M., taking his seat precisely at five o'clock. There being a good muster of officers and brethren present, the lodge was opened in due form, upon which Bro. A. M. Cohen, P.M. and Sec. (a worthy successor of the late lamented Bro. Dr. Ladd), read the minutes of the last meeting, which were unanimously confirmed. The business ended, it was intimated that two gentlemen, viz., Messrs. B. Cushing and C. W. Stalain, were present, who had been satisfactorily balloted for at the last meeting, and were now ready to take the initiative step in this sublime Order. The preliminaries being arranged, the candidates were introduced in due form, and were solemnly instructed in the early degree, with which they expressed themselves highly pleased, hoping to be favoured with further light as they pro-

gressed. The following recently initiated Bros. Tilley, Brewer, Stalischmidt, and Gorringer having shown attention to instruction, were passed as F.C.'s. Bros. Collinbridge, Stannard, Benjamin, Hawkes, and Steele were (upon proof), impressively sublimated to the highest degree (below the chair), in Craft Masonry. A dispensation having been granted by the M.W.G.M., the Earl of Zetland, for the initiation of a young gentleman of eighteen years—the son of an old P.M. of the lodge,—Bro. Jones gracefully vacated the chair, for the purpose of Bro. G. Somers (the P.M. alluded to) initiating his son, which was most feelingly and eloquently performed, causing high encomiums of all present. The further business of the lodge was merely of a formal character, and the brethren, after closing the lodge retired to a slight refection, and separated in peace and harmony. The visitors present were:—Bros. F. A. Dawson, 93; Braham, 1,017; H. M. Levy, P.M. 188; M. Van Dippenheim, W.M. 188; J. Hart, 931; J. Pope, P.M. 382.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 721).—The regular monthly meeting of this lodge was held on Tuesday the 31st ult. There were present Bros. W. B. A. Bainbridge, P.G.S., W.M.; J. Gerard, P.M. and Treas., P.G.J.D.; W. R. Bainbridge, P.M.; G. Tibbetts, P.M.; E. Tibbetts, 18, S.W.; R. W. Worrall, J.W.; Hallsop, P.G.S., Sec.; J. McEvoy, S.D.; F. W. Kellett, J.D.; J. Dennis, Steward; D. Thomas, I.G.; T. Davies, M.D.; J. L. Sellers, M.D.; E. Tasker, J. Smith, Booth Mason, W.M., Richmond; R. C. Smith, W. Brislard, Serj.-Major; R. Barrett, 18th R.I. Visitors:—Bros. J. P. Platt, and J. B. Hignett, P. Prov. G. Deacons; J. Salmon, P.G. Steward 425; J. Nutt, 540; J. Jefferson, 97 S.C. The lodge having been opened the minutes of the last lodge were confirmed. Mr. G. Halliday being a candidate for Freemasonry was balloted for, accepted, and initiated. Bros. H. Hobgen and Williams were passed to the degree of Fellow Crafts. The working tools and tracing board of the first degree being given by the J.W., and those of the second degree by the S.W. A brother seeking assistance was examined, found worthy, and relieved. The thanks of the lodge were given to Bro. Salmon for representing the lodge at the Festival for the Boys' School. A gentleman being proposed for initiation and no further business being before the lodge it was closed according to ancient custom, and the brethren retired to refreshment.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—Bro. John Heath, W.M., presided at the monthly meeting held at the Masonic rooms on Thursday, April 2nd, and at six p.m. opened the lodge, assisted by Bros. George Heath, acting as S.W.; Wherry, as J.W.; Watson, P.M. and Sec.; W. Cuming, as S.D.; Niner, I.G. The minutes of the previous meeting were read and confirmed. The W.M. stated that Bro. Dr. Hopkins, P.M., had expressed his regret that indisposition prevented his attendance. The lodge having been opened in the second degree, Bro. Simmons was examined as to his proficiency, entrusted, and dismissed for preparation. The lodge was opened in the third degree, the candidate was re-introduced, and duly raised to the rank of M.M. by the W.M. Among those present were Bros. McCulloch and Cremin from Torquay, the former of whom, through the W.M., presented to the lodge a large diagram for use in the third degree. On the proposition of the acting S.W., seconded by the I.G., a vote of thanks was passed to him for the handsome gift. After some discussion on a matter of business, the lodge was closed down in all the degrees, and the brethren separated at eight o'clock.

DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 48).—The installation meeting of this lodge took place recently. The attendance at the ceremony was very numerous, and on the dais were Bros. H. Hotham, P. Prov. G.S.W., Northumberland; F. P. Ions, P. Prov. G.S.D., J. Dobson, P.M., J. H. Thompson, P. Prov. G.S.B., Northumberland; J. Stokes, W.M., 541, W. Morrow, &c. The lodge having been formed, the ceremony of installing Bro. Jans Jansen as W.M. for the ensuing year was proceeded with, the installing Master being Bro. R. J.

Banning, P. Prov. G.J.W. The W.M. appointed the following as his officers for the ensuing year:—Bros. Dr. R. J. Banning, I.P.M.; W. L. McKenzie, S.W.; R. Reid, J.W.; J. H. Thompson, Treas.; R. F. Cook, Sec.; W. Garbutt, S.D.; W. Burroughs, J.D.; J. Potts, I.G.; C. Bass, S.S.; G. Douglas, J.S.; and Robert Watson, Org. Afterwards about fifty of the brethren sat down to an excellent dinner, and after the usual loyal and Masonic toasts had been given and responded to, the evening was spent in a most harmonious manner.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The regular monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 1st inst., when, in addition to the W.M., Bro. Kelly, D. Prov. G.M., there were present Bros. Pettifor, P.M.; Weare, P.M., and Treas: Gosling, S.W.; Stanley, J.W.; Stretton, Sec.; Thorpe, S.D.; Burton, I.G.; Langham, and Bembridge, Tylers. Visitors:—Bros. Brewin, P.M.; W. B. Smith, P.M.; Barfoot, S.W.; Toller, J.W.; Sculthorpe, Sec.; and J. C. Clarke, J.D., of the John of Gaunt Lodge (No. 523); and L. L. Atwood, of Garden City Lodge, Chicago, Illinois, U.S. The lodge having been opened in the first degree, and the minutes duly confirmed, Bro. Elwin J. Crow was passed, through a highly satisfactory examination as an E.A., after which he retired. The lodge having been opened in the second degree, he was passed a F.C., and on his again returning to the lodge, the W.M. gave the lecture on the tracing board of that degree. Two other candidates for passing and raising not being present, the F.C.'s lodge was closed. A brother having been proposed as a joining member, and there being no further business, the lodge was closed in harmony, and the brethren adjourned to refreshment and spent an hour or two very pleasantly; the excellent singing of several of the brethren, and the admirable performance of Bro. Crow on the piano, greatly conducing to that result; nor were the usual loyal and Masonic toasts forgotten, including those of the P.G.M., Earl Howe, and his deputy the W.M., both of which were most warmly received.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*De Loraine Lodge* (No. 541).—On Friday evening, the 20th ult., the usual monthly meeting of this lodge was held which, for attendance of officers and members and also visitors was unsurpassed in its history. Upwards of fifty brethren assembled under the gavel of the W.M., Bro. John Stokoe, including the following visitors:—Bros. Foulsham, W.M. 24; Robson, W.M., 431; Saniter, W.M., 406; Anderson, Strachan, Winter, B. Smaile, R. Smaile, Ludvig, &c., P.M.'s. Bro. J. J. Bell was passed to the F.C. degree; Bro. P. O. Smith was examined and afterwards raised to the sublime degree of M.M. by the W.M. The exceeding beauty of this degree was much enhanced, and its solemn nature impressively shown to the candidates by the performance of the music appropriate to the degree, which lately appeared in the pages of the FREEMASONS' MAGAZINE, to which additions were made by the W.M. Lodge de Loraine is fortunate in possessing amongst its members, brethren of high musical attainments who are always willing even at considerable inconvenience to themselves, to lend their aid in bringing out the beauties of our ceremonials by the aid of appropriate music. The music on this occasion was faultless and reflected great credit upon the performers, Bros. Penman, Hindhaugh, Donnison, and Watson. Bro. Watson also presiding at the harmonium. The degrees were carefully given by the W.M. Before closing three gentlemen were proposed for initiation. At refreshment toast, song, and glee followed each other in quick succession, and at no Masonic meeting could there be displayed more of that truly fraternal feeling which obtains so much and so peculiarly to our Order.

CHANNEL ISLANDS.

JERSEY.

(Translated from the French, in which language the lodge is worked, by Bro. Dr. Hopkins, P.M., &c.)

Lodge LA CESAREE (No. 590).

The ordinary monthly meeting of this lodge was held at the Masonic Temple on the 26th ult. At seven p.m. the lodge was opened by Bro. J. Durell, W.M., assisted by Bros. A.

Viel, S.W.; J. G. Renouf, J.W.; A. Schmitt, P.M. and Sec.; J. T. Du Jardin, P.M.; C. J. Hocquard, P.M.; J. Oatley, P.S.W., as I.G.; P. Oules, P. Starck, J. Blampied, and twenty-four other members. As visitors there were present Bros. W. H. Long, W.M. 958; F. G. Duchemin, and ten others.

After the reading and confirmation of the minutes of the previous meeting, the lodge was opened in the second degree. The W.M. announced that Bros. J. Romeril, G. Romeril, and G. Marie were candidates for the rank of M.M., and called upon them to present themselves for examination. This having been concluded in a manner which was perfectly satisfactory, they were entrusted with the test of merit and dismissed for preparation.

The lodge having been opened in the 3rd degree, they were re-admitted, and duly raised to that sublime degree.

The lodge was resumed in the 2nd and afterwards in the 1st degree.

Mr. A. J. Blampied, who had been ballotted for at the previous meeting, was then announced as a candidate for initiation, and after having complied with the usual preliminary forms, was regularly admitted to a participation in the mysteries of the Order by the W.M., and stated his desire to become a subscribing member of the lodge.

By permission of the W.M., the Secretary then delivered the following special address to the newly initiated brother, the more fully to impress on his mind the object, tendency, and importance of the Masonic institution.

"Dear Bro. A. J. Blampied, now my adopted son in Masonry:—With sincere pleasure the Cesaree Lodge offers you a cordial welcome into its bosom, and regards your reception among us as a truly fraternal festival. Your ardent longings for membership of our institution, which your respected father has expressed to us, have now just been realised. But while you have obtained a claim to the honourable title of Freemason, you must be made aware that it is not an empty or insignificant one, but that it entails the performance of new duties on your part. I say, therefore, that it is a title which ought to indicate in him who bears it a loyal, free, and tolerant spirit, a noble heart, accessible to all the misfortunes, all the sufferings, of the less happy and prosperous of his neighbours. Believe, then, my dear brother, that deep feeling fills our minds at all times when we assist at that baptism, which extends the circle of our great Masonic family, by adding to it upright and sincere members, and giving them admission and participation in that admirable form of religious obligation which we call Freemasonry. Your initiation, in fact, has for us ineffable charms, which are in this case not only of a general nature, but distinct, individual, and personal. The intimate union existing between your worthy father and this lodge, renders the ceremony now completed more than interesting, ay, especially solemn. He on whom you may henceforth confer an additional title, by designating him by the affectionate name of brother, has thoroughly prepared you to receive Masonic light, both by example in his own conduct, which is worthy of our admiration, and by the means which he has used to enable you to receive a sound and solid education. We thank him for these benefits conferred upon you, and we exclaim with all the force of our minds and voices, all honour to such a father.

Yes, dear brother, we feel ourselves united by the fraternal ties of a universal institution by a common symbolism, the general bond which is that of all Masons, wheresoever scattered over the surface of the globe. Yet our union here, within the precincts of this consecrated edifice, presents each one of us to the others assembled together in a more intimate relation; here not only our symbols but our hearts and wills indissolubly cement us together as one compact whole.

The first condition that is required in a Freemason is intelligence, because our Order demands not soldiers who blindly obey when they hear the word "March," who rush on to the attack when they receive the command "strike." On the contrary, all its adherents have an individual mission to fulfil, which, however, they are urged to understand, and to determine to devote themselves to it. In them it is not sought to develop a spirit of fanaticism, but a feeling of duty, founded on reason, enlightened and free from all superstition and prejudice.

The second condition to be enforced is uprightness. Freemasonry seeks no triumph purchased by unlawful means. Persistent uprightness in private actions, as well as in public life, such is our invariable rule on all occasions and under all circumstances.

The third condition which is requisite to constitute a good

Freemason is the love of God, his country, his family, his neighbours in short, of the whole human race.

Yes, in our Temple we are taught to love, reverence, and adore the Great Architect of the Universe, to magnify His infinite omnipotence by a reasonable worship, free from the shackles of superstitious bigotry. Here we learn how to restrain and overcome those passions and vices which degrade the soul;—to banish from our hearts hatred, envy, and egotism, those great scourges of modern society; for Freemasonry, rightly understood, should yield up every sordid desire to the general welfare of the whole body, should sacrifice personal interest, that it may be absorbed in regard for others.

My dear brother, you are as yet in the full vigour of youth. So much the better. You have therefore, in all human probability, a long career before you, in the course of which you may have ample opportunities to stand forth in defence of Freemasonry and its principles, for it is a task which demands freedom and vigour of body, strengthened by instruction, and the triumph of mind over matter. We aim at the reign of brotherhood, productive in its effects, though perchance often wounded and dejected in the attempts to promote it, as the result of the fraternal union of all men one with another, and of the alliance of each individual Mason with what is lovely, true and just, in fact with the Great Architect of the Universe himself, the source of these Divine attributes.

We look upon Freemasonry as a beacon, a shining radiance, and not a shadow; a reality, not merely a hope. We wish to bring the light from under the bushel, that it may not be hid, and to display it in the face of the civilised world, so that it may penetrate as well the brain of a Mahometan, a Hindoo, a Persian fireworshipper, a Jew, as that of a Christian; that thus in each it may ripen and bring to maturity the seed which now reposes there in obscurity.

You see then before you a vast field for the exercise of activity, in the labour of which each of us has full scope for bearing his part, and in which all may participate, so as to contribute towards the ultimate yield of fruit for the public weal.

Whatever may be the position occupied by every workman in our united pursuit, whether it be at the threshold of the temple, or in the east—the place of highest honour—each must contribute, according to his power and opportunity, in our common undertaking. As in all the different phases of life he only is entitled to our regard, who, in all circumstances, the most trivial as well as the most important and elevated, thoroughly fulfils his duties, so we can consider no Freemason worthy of the title, but he who in all the labours of his lodge, whatever they may be, contributes his stone, and adds it to the stones prepared by his brethren, in order that the whole building may become durable and solid.

I have every reason to believe that you have a full appreciation of the obligations on which you have entered, and the peculiar nature of which I have now attempted to explain in detail; that you will discharge them with zeal, according to your power and ability; and in conclusion I exclaim—Happy newly initiated, henceforth our brother, be indulgent towards all men, severe and inflexible in self-examination; labour, and in all that you attempt, aim at perfection; seek after truth, and despair not in the search; practice virtue, let your life be characterised by conscientiousness, and by obedience to the dictates of your infallible inward monitor; let it be devoted to the interests of common humanity. Develop and cultivate these sentiments. I offer you a cordial welcome into our Order.

After concluding the preceding eloquent and emphatic address, the secretary read the following document emanating from the office of the Grand Secretary in London.

Freemasons' Hall, March 6th, 1868.

Sir and Brother,—I have the honour to inform you that the Right Worshipful Bro. James John Hammond has resigned the offices of Provincial Grand Master of the Island Jersey and the Island of Guernsey and its Dependencies, and that the Most Worshipful Grand Master was pleased to accept of such resignation on the 27th of January last.—I am, Sir and Brother, yours fraternally,

WM. GRAY CLARKE, G.S.

The W.M. of Césarée Lodge (No. 590).

Resolved: That this important and precious document, announcing an accomplished fact, which has long been ardently and impatiently looked for, be entered in the minutes of the lodge.

Two brethren were proposed as joining members by Bros. Oatley and Schmitt, and the lodge was closed in perfect harmony at half past nine.

COLONIAL.

NEWFOUNDLAND.

ST. JOHN'S.

Harbour Grace Lodge (No. 476, S.C.)

The ceremony of the installation of the office-bearers of this lodge the warrant for which was issued towards the close of last year, by the Grand Lodge of Scotland, took place on Friday, Jan. 24th. Bro. Parsons, R.W.M. of the Tasker Lodge (No. 454), was the installing Master, and completed his onerous duties creditably to himself and the brethren who accompanied him, and much to the delight and satisfaction of the members composing Lodge No. 476.

The following are the office-bearers for the year:—Bros. G. C. Rutherford, R.W.M.; T. Higgins, S.W.; H. T. Moore, J.W. J. Paterson, Treas.; J. Syme, Sec.; Rev. J. S. Phinney, Chap. J. Neyle, S.D.; W. O. Wood, J.D.; W. H. Thompson and H. Youldall, Stewards; W. Warren, J.G.; S. Condon, Tyler.

In the evening the members of Lodge Harbour Grace, with the brethren of St. John's (No. 579, E.C.), sat down to an excellent supper prepared in the International's well-known style, and all fully determined after the labours of the day to do ample justice to the things that adorned the table. Bro. Rutherford occupied the chair, and Bro. Ridley acted as croupier.

After supper Bro. Ridley rose and gave "The Health of our beloved Sovereign, Queen Victoria." He said her good qualities and domestic virtues endeared her to all her loyal and devoted subjects, and that when years had rolled away and this and other generations had "shuffled off this mortal coil," her memory would be revered as the best of queens and mothers. He concluded a neat and eloquent speech amidst much applause; after which the National Anthem was sung.

Bro. Thomas McKenzie next gave, "Success to the Craft all over the World." In giving this toast he said, as Masons, free and accepted, he did not for one moment doubt but that this toast would be received with acclamation, for no matter where the brethren were situated, or how separated, their feelings were akin, and thousands, ay, tens of thousands, though absent from our social board to-night, were with us in spirit. His remarks were ably followed up by Bro. Rutherford, who treated the company to a pithy and eloquent speech on Masonry and its high and noble principles, and wound up by seconding the toast which was drunk with all the honours.

Bro. H. T. Moore gave "The Health of Governor Musgrave, who, he said, by his urbanity of manner had won the esteem of all classes and creeds throughout the island." The toast being drank with enthusiasm,

Bro. Hayward replied in behalf of his Excellency, and said that so far as his own experience went, we had now, as the representative of Her Majesty, one who was ever solicitous as to the welfare and comfort of the hardy fishermen of Terra Nova, and the longer he remained amongst us, would, he was satisfied, prove that he was worthy of our highest praise.

Bro. Thomas Higgins proposed "The Health of the highest Masonic Dignitary in the Island, the R.W. Bro. James Clift, Deputy Provincial Grand Master under the English Constitution." He said such a toast had only to be mentioned to be enthusiastically received, as Bro. Clift was so well known not only in a business way but by brethren throughout the island. Drunk with all the honours.

Bro. J. C. Toussaint, as the oldest member on the register of the St. John's Lodge, said that it gave much pleasure to reply on behalf of him whose health had just been proposed, not only on account of the respect he entertained for him, but because Bro. Clift belonged to the lodge of his "first love."

The toasts now followed in rapid succession, as "the magic hour was fast approaching when "Tam maun ride," and all were drank with the cordiality and conviviality known only to the "Sons of Light." "The French Consul," by Bro. W. T. Parsons, acknowledged by Bro. Toussaint; "Lodge Harbour Grace," by Bro. Alexander Smith, Bro. Rutherford replied; "Tasker Lodge and Members," by Bro. Hayward, replied to by Bro. W. T. Parsons; "St. John's Lodge, Masters and Brethren," by Bro. Syme.

Bro. Prescott Emerson replied to the last-named toast in a very eloquent and neat speech.

"Merchants of Harbour Grace and the trade generally," by Bro. Emerson, Bro. Ridley replied. "The Fishermen," by Bro. Capt. E. Parsons, replied to by Bro. Robert Daw.

Bro. Ridley begged to be allowed to make a few remarks in reference to this toast. He said that the fishermen, as a rule, believed that their and the merchants' interests were not identical. This he denied, for when the merchants found a persevering and honest man, although unfortunate through declining fisheries, they were ever ready to bear with and assist him in retrieving his fallen fortunes. No doubt good profits were charged on fishery supplies, but he thought from the large capital invested and the risk they ran from uncertain fisheries the merchants of Newfoundland, as a body, would for their enterprise compare favourably with those of any other part of the world, and he affirmed those merchants would rather have to pay each and every one of their fishermen and planters large balances in the new and beautiful Union Bank notes than to have them one penny in debt.

"The Secretary of the Tasker Lodge, St. John's," by Bro. Syme, acknowledged by Bro. Marett; and last, but, not least, Bro. Ridley proposed "The Health of the Ladies," to which Bro. Emerson replied. This concluded the toasts, and the brethren separated after singing "God save the Queen," and "Auld Lang Syne."

On Saturday, the 25th January, the steamer *Liszie* was generously placed at the disposal of the R.W. Master and members of the Tasker Lodge, who returned in her to Portagal Cove on that day.

ROYAL ARCH.

CUMBERLAND AND WESTMORELAND.

KENDAL.—*Kendal Castle Chapter* (No. 129).—The annual convocation of this flourishing chapter was held at the Masonic Hall, Kent-street, at four o'clock on Friday, the 27th ult. The M.E.Z. Comp. Edward Busher, P. Prov. G. Sec., P. Prov. G.J.W., and Grand Swordbearer of England, was supported by Comps. John Bowes, Prov. G. Reg. H.; Major Whitwell, R.W. Deputy Prov. G. Master, J.; Captain Mott, Prov. G.S.B.W.L.P.Z., &c.; Titus Wilson, Scribe E.; Captain Gawith, P.S.; John Bell; Dr. W. Hull; Jones Taylor; John Pearson; William James; and Daniel Moore, M.D., &c.; J. Otley Atkinson, Janitor. Chapter was opened by the Principal, when the rest of the companions were admitted. The minutes of the last meeting having been read and confirmed, the Principals united in the request that Captain Mott would undertake the duties of Installing Principal. The following comps. were then duly and solemnly respectively installed and invested, viz.:—Comps. John Bowes, M.E.Z.; Major Whitwell, M.E.H.; Dr. Moore, Scribe E.; Rev. James Simpson, Scribe N.; Samuel Gawith, P.S.; Titus Wilson, Treas.; J. Otley Atkinson, Janitor. Comp. William Wilson, M.E.J. elect, was absent in Germany. The whole of the ceremonies were effectively rendered by Captain Mott. Two brethren were proposed for exaltation. There being no further business, the chapter was closed with solemn prayer, and the companions adjourned to the Masters' room to tea. After tea the usual loyal and Masonic toasts were given, and excellent remarks made by the various speakers. Captain Mott kindly sang "Old King Cole" (Masonic version), and added thereby much to the amusement of the companions.

DEVONSHIRE.

TOTNES.—*Pleides Chapter* (No. 710).—The quarterly meeting was held on Wednesday, the 1st inst., at the Masonic Rooms. The chapter was opened half-an-hour after noon, by Comps Rev. R. Bowden, M.E.Z.; Dr. Hopkins, P.Z., acting as H.; John Heath, J., in the presence of Comps. Bastin, from Exmouth, and Lidstone, from Dartmouth, P.Z. The companions having been afterwards admitted, the minutes of the previous meeting were read and confirmed. The companion retired, and a board of Installed First Principals was formed, when Comp. Dr. Hopkins installed Comp. Rev. R. Bowden as Z. for the ensuing year. A board of Second Principals was then constituted, and the M.E.Z. installed Comp. Dr. Hopkins in the chair of H. Again a board of 3rd Principals was formed, and the newly-installed H. installed Comp. J. Heath in the chair of J. The board was then closed, and the companions were re-admitted. The M.E.Z. then appointed and invested the following companions as his officers: Comps. George Heath, E. and Treas.; William Oldrey, N.; Pridham, Principal Soj.; Marks and Bartlett, Assist. Soja.; Crocker, Janitor. On the proposition of the M.E.Z., seconded

by the J., a vote of thanks to Comps. Bastin and Lidstone, P.Z., was passed unanimously, for their kindness in attending to assist in forming a board of Past Principals. Also to Comp. Dr. Hopkins, for his services as Installing Z. Some matters of interest only to the members were discussed, and the chapter was closed at two p.m.

YORKSHIRE (NORTH AND EAST).

PROVINCIAL GRAND CHAPTER.

At a Provincial Grand Chapter of Royal Arch Masons, held by special appointment, in the Constitutional Chapter, Assembly Rooms, Beverley, on Wednesday, 25th March, 1893, there were present:—

M.E. Comp. J. Fearson Bell, M.D., G. Supt. of the North and East Ridings of Yorkshire, Z.

E. Comp. T. Hewson, P. Prov. G.A.S. 57, as Prov. G.H.
Comp. T. Cooper, 236 Prov. G.J.
" M. C. Peck, 250 Prov. G. Scribe E.
" J. W. Woodall, 200 Prov. G. Scribe N.
" A. Shepherd, 294 Prov. G. Prin. Soj.
" M. W. Clarke, 57 Prov. G. 1st Assist. Soj.
" W. D. Keyworth, 57 Prov. G. 2nd Assist. Soj.
" W. Reynolds, 250, as Prov. G. Treas.
" W. Lawton, 236, as Prov. G. Reg.
" M. Kemp, 57, as Prov. G. Sword B.
" W. Tassymann, 57, as Prov. G. Standard B.
" R. J. Chaffer, 57, as Prov. G. Dir. of Cera.
" W. H. North, 250, as Prov. G. Org.
" W. Johnson, 57 Prov. G. Inner J.
" J. Norton, 250, as Prov. G. Outer J.

Comps. J. Walker, 57; Dr. S. H. Armitage, 200; W. H. North, 250; W. E. Dixon, 294; D. R. Ramsay, 312; J. Staniland, 660, Prov. G. Stewards; together with the following Principals and Past Principals of the chapters in the province, viz:—

E. Comps. Martin Kemp, Z.; T. Hewson, H.; J. Walker, J.; M. W. Clarke, P.Z.; R. J. Chaffer, P.Z., of the Humber Chapter, 57, Hull; J. W. Woodall, Z.; J. F. Spurr, P.Z., of the Old Globe Chapter, 200, Scarborough; Rev. J. E. M. Young, Z.; T. Cooper, P.Z.; W. Cowling, P.Z.; W. Lawton, P.Z., of the Zetland Chapter, 236, York; M. C. Peck, Z.; W. Reynolds, H., of the Minerva Chapter, 250, Hull; J. Kemp, Z.; A. Shepherd, P.Z.; H. Adams, P.Z., of the Constitutional Chapter, 294, Beverley; W. H. Marwood, of the Britannia Chapter, 312, Whitby; T. Turner, Z., of the King Edwin Chapter, 660, Malton, and many visiting companions.

The Provincial Grand Chapter having been opened in ancient and solemn form, the minutes of the last Provincial Grand Chapter, held 14th March, 1892, were read and confirmed.

The M.E. Grand Superintendent said that the Treasurer was not present, which he felt assured arose from some unforeseen circumstances, but that he had no doubt his financial report would be forwarded in time to be printed with the minutes of this meeting.

The various chapters then communicated, all of which (with the exception of the Marwood Chapter, Middlesboro', and the Dundas Chapter, Stokesley), were represented.

The Prov. G. Scribe E. then read a draft of proposed by-laws for the government of this Provincial Chapter, which being discussed seriatim, was ordered to be printed and sent to the various chapters, before the next meeting of the Prov. G. Chapter, when they would be finally submitted for adoption.

The M.E. G. Supt. then appointed the following Prov. G. officers (with the exception of the Prov. G. Treas., who was re-elected by the Prov. G. Chapter), viz:—

E. Comps. J. Kemp, Jun., 294, Prov. G.H.; Rev. J. E. M. Young, M.A., 236, J.; M. C. Peck, 250, Scribe E.; J. Walker, 57, Scribe N.; W. H. Marwood, 312, Prin. Soj.; H. Adams, 294, 1st Assist. Soj.; W. Reynolds, 250, 2nd Assist. Soj.; R. W. Hollon, 236, Treas.; W. Lawton, 236, Reg.; W. E. Dixon, 294, Sword Bearer; J. N. Scherling, 250, Standard Bearer; Dr. S. H. Armitage, 200, Dir. of Cera.; W. H. North, 57, Org.; J. Ward, 236, Inner J.; W. Johnson, 57, Outer J.

The M.E.G. Supt. ordered that the nine chapters in the province should each nominate a Prov. G. Steward.

The M.E.G. Supt. then alluded to the desirability of engaging an accredited instructor to visit the various chapters, in order to ensure correctness and uniformity of working, and stated that having enquired of the G. Sec., Comp. Henry Muggaridge, of London, had been highly recommended by him as thoroughly

competent for this duty, and that he believed Comp. Muggerridge's services could be procured upon easy terms. A somewhat lengthy discussion then followed, and the G. Supt. finally requested that the various Principals present would ventilate the question in their respective chapters, as he purposed shortly to address a circular to each, containing some definite proposition.

Comp. Spurr gave notice of his intention to move at the next meeting of the Prov. G. Chapter, "That the sum of five guineas be voted to the Palestine Exploration Fund."

Comp. Keyworth called attention to the resolution passed at the last meeting of the Grand Lodge, at which he was present, relative to the testimonial commemorative of the M.W. Grand Master's twenty-fifth year of office, and thought this Provincial Grand Chapter should take immediate action upon the matter.

The M.E.G. Supt. said he was sure this province would not be the last in doing honour to their esteemed G.M., but that it would, in his opinion, be premature, considering their immediate connection with his lordship, for them to take any active steps until they had received official intimation of the matter, and of the course intended to be pursued by the managing committee; immediately after which, he had no doubt, the subject would be taken up by the province with that energy which its importance demanded.

The M.E.G. Supt. stated that having received an invitation from the Old Globe Chapter, he should hold the next Provincial Grand Chapter at Scarborough.

After the M.E.G. Supt. had thanked the companions for their numerous attendance, and the Constitutional Chapter for its hospitality to the Provincial Grand Chapter, the same was closed in ancient form and with solemn prayer.

A banquet was held at the Beverley Arms the same evening, at which the M.E.G. Supt. presided. During the evening the greatest harmony and friendship prevailed.

SCOTLAND.

LANARKSHIRE (MIDDLE WARD).

AIRDRIE.—Airdrie District Chapter (No. 78).

The Supreme Grand Royal Arch Chapter of Scotland having recently received a petition from certain members of the Airdrie District Chapter (No. 78), setting forth that the chapter had been prevented holding the election prescribed by the laws, on the 25th September last, and craving permission to meet for the purpose of election, the committee agreed to grant this permission upon the condition that the petitioners bound themselves to admit no members exalted in any spurious chapter holding of the now defunct "General Grand Chapter of Scotland and the Colonies," as a candidate for admission to the Airdrie District Chapter, until such applicant deliver up any diploma furnished him by the so-called General Grand Chaplain, such diploma to be forwarded to the Grand Scribe E., and, the committee of the Supreme Grand Chapter remitted to Comp. James Wallace, Z., 79, to attend at a meeting of the Petitioners' Chapter, to be called on such day as might be suitable to administer an O.B. to each of the petitioners in terms of these resolutions of the committee, to preside at the election of the nine principal office bearers, and to forward a return of their names to the Grand Scribe E.; and, upon this being done, the Grand Scribe E. was authorised to receive the return.

In pursuance of this resolution Comp. Jas. Wallace, of Glasgow, Z. of the Commercial Chapter (No. 79), attended and presided at, on the 13th ult., a meeting of the Airdrie District Chapter (No. 78), held in the Masonic hall of that town, as the Depute from the S.G.R.A. Chapter of Scotland, Comp. Wallace, was accompanied from Glasgow by the following companions, viz.:—Comps. Thomas McRobert, Z. of 73; George McLeod, W. B. Paterson, James Balfour, and James Stevenson. The O.B. having been administered by Comp. Wallace to the petitioners, they were all affiliated into the S.G.R.A. Chapter.

The officers of the chapter were then elected as follows:—Comps. Alexander Bizzett, Z.; Peter Mackinnon, H.; John Barr, J.; Thomas Forrance, Past Principal Z.; Alex. MacKenzie, Scribe E.; George Ellis, Scribe N.; Robert Davidson, Treas.; Alex. Burns, 1st Soj.; John Spence, 2nd Soj.; John Levack, 3rd Soj.; David Anderson, Sd. Bearer; James Taylor, Janitor.

A lodge having been opened in the Mark degree, Bro. McRobert in the chair, Bro. Balfour and Paterson acting respectively as Senior and Junior Wardens. Bro. Wallace then installed the several office bearers above named.

Amongst the brethren who subsequently received at this meeting the respective degrees of Mark, Past, and Most Excellent Master, and also that of the R.A.; we noticed two highly esteemed Coatbridge brethren, Bros. John Hamilton, and Richard Gray.

After the closing of the chapter the companions adjourned to refreshment, those from Glasgow and Coatbridge being entertained as the guests of the Airdrie Chapter.

Under the genial presidency of Comp. Bizzett, a short time was spent most happily in rational enjoyment, song and sentiment agreeably interspersed enlivened the proceedings, which being characterised in a marked manner by love and harmony, appropriately terminated the especial business of the evening, namely the bringing back again into the fold of the S.G.R.A. Chapter of Scotland, the last, we believe, of the flock who had strayed away to the now defunct General Grand Chapter.

In the course of some remarks made by Comp. Wallace, he took occasion to congratulate the Airdrie District Royal Arch Chapter (No. 78), upon their having selected such an efficient staff of office bearers, and while it would be superfluous for him to individualise them all separately, he could not refrain from saying with reference to their two first Principals, that in their Z., Comp. Bizzett, they had one who had proved himself so thoroughly competent to fulfil the important duties of that office, that the selection made by the chapter would reflect credit alike upon it and the companion of their choice; while in Comp. Peter Mackinnon they had as their H. not only one who was posted up to the mark as regards the duties of that office, but they had done honour deservedly to a brother and companion whom he believed was unsurpassed in this province, as an indefatigably zealous Mason of many years standing, one who had worked hard and had succeeded in elevating to a high moral platform, the status of Scotch Masonry in the Middle Ward of Lanark.

After the time honoured parting toast the companions dispersed; the vehicles being ready, the Glasgow companions led the way under the crack whip of Comp. George McLeod; and, after parting with the Coatbridge detachment, a smart and pleasant ride of some eight miles on a lovely night brought the party again under the protecting wing of St. Mungo.

MARK MASONRY.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—On the conclusion of the business in the Howe Lodge, as reported in our last, this lodge was opened, and the minutes of the last lodge having been confirmed, the first business was to instal Bro. Kelly, P. Prov. G.M.M., as W.M. for the ensuing year, but that brother having been regularly installed as W.M. of this lodge ten years ago, and there being a very heavy list of business, this ceremony was almost entirely dispensed with. The various offices were filled as follows, for the ensuing year:—Bro. Kelly, W.M.; Bankart, P.M.; Brewin, S.W.; Smith, J.W.; Pettifor, P.M., as M.O.; C. Johnson, S.O. and Dir. of Cera.; Herbert, J.O.; Wear, S.D.; W. Johnson, J.D., Sec. and Reg.; and Manning, I.G. A ballot was taken for twenty brethren as candidates for the degree, and Bro. F. Manning of the Mark Chapter (No. 73), Limerick, as a joining member, all of whom were elected. Bros. Duff, P.M.; G. H. Hodges, W.M. 523; J. E. Hodges, Gosling, S.W. 279; Stretton, and J. E. Clarke being in attendance, as arranged, they were severally advanced to the degree, the ceremony being very efficiently performed by the whole of the officers, and the musical chants being given by Bros. C. Johnson and Bankart. The election of Treasurer then took place, which resulted in the unanimous choice of Bro. Clement Stretton. The W.M. then appointed and invested the following brethren as the officers of the lodge for the ensuing year:—Bros. W. Pettifor, P.M.; R. Brewin, S.W.; W. B. Smith, J.W.; A. M. Duff, M.O.; E. Gosling, S.O.; T. Herbert, J.O.; C. Stretton, Treas.; G. H. Hodges, Sec.; W. Johnson, Reg. of Marks; W. Wear, S.D.; J. C. Clarke, J.D.; C. Johnson, Dir. of Cera.; F. Manning, I.G.; and C. Bembridge, Tyler. The by-laws, as revised at the last meeting, were confirmed. Bro. W. Carrick Crofts, W.M. of the Ferras and Ivanhoe Lodge (No. 779); John Hunt, of the John of Gaunt Lodge (No. 523); and J. Fairfax Scott, of the Howe and Charwood Lodge (No. 1,007), were then proposed by the W.M. as candidates for

advancement. It was arranged to hold another lodge of emergency on Tuesday, April 7th, in order to advance Bro. the Rev. E. W. Woodcock and five other of the brethren waiting for the degree, and to continue to hold lodges at short intervals, until the whole of the candidates have been received by instalments of six on each occasion. The dues having been rendered, and the wages paid, the lodge was closed in due form and the brethren adjourned to refreshment, all well pleased with the labours of the evening.

MASONIC FESTIVITIES.

GLASGOW.

ANNUAL SOIREE AND BALL OF THE LODGE CALEDONIAN RAILWAY (No. 354).

The annual festival gathering of this flourishing lodge was held on the 27th ult., in the Merchants' Hall, Hutcheson-street; there was a very large attendance of the members, visiting brethren, and non-Masons, friends of the Order, not a seat being unoccupied at the several tables, which were graced with the presence of a goodly muster of the fair sex.

The chair was occupied by Bro. J. E. Wilson, R.W.M. of No. 354, supported by the several office-bearers of the lodge; a deputation from the Provincial Grand Lodge of Glasgow, consisting of R.W. Bros. W. Smith, Prov. G. Sec.; R. Robb, Prov. G. Mareschal; McTaggart, Convener Prov. G. Committee; Wallace, Prov. S.G.D.; and Leith, Prov. G. Dir. of Cers.; and our representative of the MAGAZINE, Bro. James Stevenson.

After tea the chairman delivered a very appropriate and happy address, alluding to the beneficial effect of these social Masonic gatherings, which allowed of the presence of the ladies; and on the present occasion it made one's heart glad to look around and see the smiling faces of so many of the fair sex, whom he could assure that in Masonry there was nothing but what should *better* the man in the discharge of his domestic duties; and, though Masons were after all but mortals, still the teachings of Freemasonry tended, in a marked manner, to refine and elevate all the best impulses of human nature. The chairman proceeded to state, that though the Caledonian Railway Lodge claimed not to be adorned with the mere musty cobwebs of antiquity, had no tindery documentary evidence to bring forth as a voucher for their existence as a lodge of Free and Accepted Masons, in the days when *either* of the Malcolms reigned as King of Scotland, he might say, with honest pride for the credit of No. 354, that though she had not yet reached the twentieth year of its existence, she was at present in a very prosperous condition, thanks to the assiduous labours of her members, who had striven and succeeded in keeping up the reputation and status of the lodge amongst her elder and younger sisters on the Provincial Grand roll. It was also deserving of note that but a few years since, we did not have in the province Masonic festive gatherings which allowed of the presence of the ladies, and that the first suggestion for a reform on this head, and for the institution of Masonic festivals at which the pleasures of the evening could be participated in by our fair sisters, originated with this lodge, and on being forwarded to the Provincial Grand Lodge, received hearty assent and was carried out so excellently that the annual Provincial Grand festivals, although very recently instituted, have proved so successful, productive of so much attraction to the Craft, to "Masons' wives and Masons' bairns," and the friends of the Order generally—yielding often a handsome margin of profit apportioned to swell the exchequer of the Provincial Grand Lodge Benevolent Fund—that the several daughter lodges in the province have now individually their own special annual festive gatherings

to show their non-Masonic friends a little of the genialities of Masonry, and prove to the ladies it is

"Not to the brethren alone we confine
True brotherly love, that affection divine."

The chairman also alluded to the peculiar nature of the charter held by this lodge from the late Duke of Athole, Grand Master Mason of Scotland, which empowered them to make Masons anywhere on the line of the Caledonian Railway; so that it might be appropriately said they had a "locomotive" charter, a privilege without a parallel on the roll of lodges of the Grand Lodge of Scotland; and, indeed, he believed, under any of the other Masonic jurisdictions; and it should ever be his study, as he felt assured it would be that of his brother office bearers, to prove to the Grand Lodge of Scotland that No. 354 was worthy of holding this especial privilege.

The chairman's remarks were concluded amidst the cordial and hearty acclamations of the assembled company.

An excellent concert followed, the attraction of which which was enhanced by a powerful display on the part of Bro. W. J. Hamilton, the Secretary of the lodge, of the recitative abilities in which he excels, and by Bro. J. Houston, the Bard of 354, whose clever comic singing and quaint allusions in the undiluted Scottish vernacular literally made one's sides ache with laughing. Bro. Houston's master-piece, however, was a new Masonic song and chorus, composed by him specially for this occasion, and rendered most effectively amidst the plaudits of the company: the song is entitled "No. 354," being an *éloge* of the Craft in general, and No. 354 in particular, expressed in very happy and appropriate terms.

After a few remarks by Bros. Wallace, McTaggart, Stevenson, and other brethren and friends, the concluding observations of the chairman, followed by the singing of "Auld Lang Syne," by the company, the first portion of the evening's amusement was brought to a conclusion, and a full-dress assembly followed, Bro. A. Arrick Smith officiating as Master of Ceremonies. Dancing was kept up till an early hour on the following morning, and concluded the proceedings of this happy and successful *réunion*.

We have to congratulate the R.W.M. and committee of management upon the excellent manner in which the whole of the arrangements were carried out to the entire satisfaction of all present, and to the credit of "Three hundred and fifty-four."

HER MAJESTY'S THEATRE AND BRO. S. MAY.

By a reference to our advertising columns it will be seen that a benefit concert is announced to take place at the Philharmonic Hall, Islington, on Friday next, the 17th inst., Bro. Adams having placed the entire resources of his establishment at the disposal of the committee, and the leading celebrities of the day have offered their services on the occasion. As this will be the last of the series of performances inaugurated in aid of the fund, and, moreover, as the subscription list must necessarily be closed shortly, brethren are invited to avail themselves of the opportunity afforded them of testifying their esteem for the abovenamed excellent brother, and their sympathy with him in the severe loss he has sustained.

Donations will be received by Bro. F. Ledger, Treas. Era office, Catherine-street; Bro. T. Beard, Hon. Sec., 10, Basinghall-street; and by the committee.

A CLIQUE in a lodge is like a skeleton in a house. It has a chilling effect upon the mass of the members, and causes many who would otherwise take an interest in lodge matters to absent themselves from lodge meetings, and ultimately to throw themselves into the ranks of the unaffiliated.

Obituary.

BRO. WILLIAM TURNER.

"Memento mori." Such in effect were the awe-inspiring words uttered amidst the pomp and splendour of regal festivals by the Macedonian's chosen slave, and the realisation of which is only felt when death snatches a victim from our own immediate circle—one who has shared with us the same aspirations, and worked with us side by side in devotion to the same cause.

It is, therefore, with feelings of no ordinary description that we essay to pay this last mournful tribute of respect to our departed friend and brother, William Turner, who though young in the Craft, had, by zeal and perseverance, no less than by other sterling qualities, achieved a high position in the various branches of our Order.

Bro. Turner was a native of Berne, in Switzerland, where his father held the appointment of British Consul, and he was born, we believe, in 1833. His Masonic career dates only from the 16th March, 1864, when he was initiated in the Lodge of Sincerity (No. 174), held at Crutched Friars, and continued a member till June, 1865. On the formation of the Victoria Lodge (No. 1,056), Bro. Turner was the first J.W., and was installed as its W.M. in April, 1867, thus being Master at the time of his decease, which occurred on Friday, the 27th March, ult.

On the 3rd June, 1865, Bro. Turner was exalted into Royal Arch Masonry in the Rose of Denmark Chapter (No. 975), and few companions have shown more desire to promote the prosperity of caputular Masonry than the lamented deceased, as will be apparent from the fact that he was one of the founders of the Sincerity Chapter (No. 174), and also the first J. of the Victoria Chapter (No. 1,056.) Bro. Turner was advanced to the Mark degree on the 4th February, 1867, in the Southwark Lodge (No. 22), and subsequently became S.W. at the revival of the Old St. Mark's Lodge (No. 1, S.C.—now 24), in May, 1867; was elected W.M. in January last, and also held the office of Grand Steward in the Mark Grand Lodge. On the 22nd August, 1865, Bro. Turner was installed as a Knight of the Red Cross of Rome and Constantine in the Plantagenet Conclave (No. 2), and ever afterwards worked most assiduously in conjunction with other members, to extend the Order, which he considered the *beau ideal* of Christian chivalry. Having served various offices he was elected M.P.S. of this conclave, and continued to hold that position up to the time of his death. On the 27th April, 1866, he joined the Original or Premier Conclave, and was advanced to the dignity of K.H.S. in the Mount Carmel Sanctuary attached thereto, on the 6th December in the same year. In June, 1867, he was elected a member of the Grand Senate, and was nominated by the Right Hon. Lord Kenlis to the office of Grand Standard Bearer of the Order, on the 3rd January, 1867, he became a R.A. Mariner. Bro. Turner was also a member on the Rosicrucian Society of England, in which he held, for a brief period, the post of Secretary-General.

Thus, in the short space of four years, Bro. Turner had distinguished himself in every department of Freemasonry. Well versed in the various rituals, he was always ready to supply deficiencies in lodge, chapter, or conclave—his devotion not being confined to one Order or degree, but embracing all with which he was connected. He co-operated most efficiently with Comp. Brett and others in the formation of the Metropolitan Chapter of Instruction—now so well known and valued by R.A. companions—and afterwards fulfilled the onerous duties of Secretary of the Metropolitan Lodge of Instruction, established under similar auspices. By the numerous brethren who have been wont to hear his cheerful accents at their several Masonic assemblies, he

will long be sorely missed; for ever stilled is that voice which expounded so ably the mysteries of our sacred rites; for ever cold that hand which was never withheld from the grasp of friendship, or shut against the appeals of the poor and distressed. But his memory will be enshrined in the hearts of those who recognised beneath the conventionalities of his character, a soul enlightened by truth and steadfast in the pursuit of knowledge. Mournful as it is to reflect that so promising a Mason should be cut off in the prime of manhood, it is no less a consolation to remember that he performed his allotted task while it was yet day—that his hands were ever busy in the quarries shaping the rough material for use in the Temple—that with the mystic sword of Christian chivalry he accomplished spiritual victories, and is now gone into the presence of Him whose name is acknowledged by all true Masons as the glorious Architect of the Universe.

DEATH OF BRO. JOHN BINNIE, PAST SUBS. PROV. G.M. FOR GLASOW.

The death of this esteemed brother on the 17th ult. at his residence, Ibroxholm, Glasgow, adds another to the list of eminent citizens and Freemasons, whose loss has had to be deplored within the past twelve months. Bro. Binnie's health had been failing for some time past; latterly his ailment assumed the form of pulmonary consumption, and a few weeks since the symptoms had become so serious that only a fatal result could be anticipated.

Belonging to a family which has given several leading members to the building trade, Bro. Binnie devoted himself to that useful branch of industry, and in the course of an enterprising business career had no inconsiderable share in the extension of the city and suburbs of Glasgow. Among his more notable operations may be mentioned the erection of Hatpton Court Terrace and of the Ibroxholm villas, in one of which he himself resided. From his outset in life Bro. Binnie took an active part in public affairs, and while yet a young man he received the distinction of being appointed a Baillie of Gorbals. After the municipal amalgamation he represented the Sixteenth Ward for some years in the Town Council. Withdrawing several years ago from civic business, he continued to take an interest in parish affairs, and bore a leading share in the business of the Govan Parochial Board down to the recent remodelling of that body.

Our departed brother was a most zealous and enthusiastic Mason; he was initiated in the Glasgow Kilwinning Lodge (No. 4), on the 1st December, 1843, and took a most active part in the welfare and administration of the affairs of his mother lodge, in the history of which we believe it is unprecedented to find any brother so honoured as was the deceased, Bro. John Binnie, by being re-elected so often to fill the chair of R.W.M., and that without any solicitations on his part; thus we find him first filling the chair in 1855 and 1856, again in 1860, and afterwards in 1862 and 1863. It is worthy of note also that it was almost solely through Bro. Binnie's exertions that the brethren of No. 4 were enabled to erect the commodious and elegant Masonic Hall, Buchanan-street, in which their meeting and those of some six other Glasgow lodges and R.A. Chapters are now held. Bro. Binnie was for some years past the Proxy Master of No. 4, as her representative at the Grand Lodge of Scotland; and also held latterly, until the accession of Bro. Capt. Speirs to the Provincial Grand Mastership, the responsible office of Substitute Provincial Grand Master for Glasgow.

A peculiar and melancholy interest is attached to the decease of Bro. Binnie, following as it did within a very few days that of Bro. Sheriff Strathern, from the fact that we may fearlessly assert that no brother interested on the side of Bro. Sheriff Strathern, in the recent contest

for the office of Provincial Grand Master for Glasgow, worked more indefatigably and untiringly for that candidate than did Bro. John Binnie; whose loss will be as deservedly felt by the Glasgow Kilwinning Lodge as any of her distinguished members whom she has lost during the last few years, including amongst others, the late Sir Archibald Alison, Bart., Dr. Nicol, Rev. Dr. Graham, and J. G. Houston.

Our lamented deceased brother was buried on the 23rd ult., in the Old Gorbals burying ground, Glasgow; a considerable number of the Masonic body in Glasgow and neighbourhood, joined the funeral cortege at Ibroxholm, and proceeded thence in procession to the place of interment. The brethren were not in Masonic clothing but simply full mourning costume.

Bro. Binnie, cut off at the comparatively early age of fifty-seven, has left a widow and large family to mourn his loss; and, by all who knew him, his name will long be remembered as that of a useful citizen, a worthy, genial-hearted man, and a zealous, good Mason. "If in thy bosom dwells the sign of charity and love divine, give to this grave a duteous tear—thy friend, thy brother slumbers here!"

[Referring to the above notice, we beg to acknowledge the courtesy with which Bro. T. Darwin Humphreys, the respected Treasurer of No. 4, placed at the disposition of our representative, Bro. Stevenson, every available source of information from which to cull the particulars of the deceased brother's active and useful career.—Ed. F.M.]

BRO. S. R. SHEPHERD.

Bro. Samuel Richard Shepherd died on the 27th Feb., at Smyrna. He was grandson of the Rev. W. Shepherd, and a native of London. He was an accomplished scholar and most amiable man. Some years ago he became the first director of the English College in Smyrna, and of late was a professor of English there. He had devoted some attention to the antiquities of Smyrna, and had formed a small cabinet of coins. His only published works consisted of a serial, entitled "The Smyrna Almanack," which includes some of his poetical compositions. He gave some valuable lectures at the Smyrna Institution. He took part in the formation of that institution, and also of the Academy of Anatolia.

His younger brother is Richard Horne Shepherd, who has lately attained notice as the author of "Tennysonianism."

Bro. S. R. Shepherd was initiated about 1861, in the Homer Lodge, at Smyrna, by Bro. Hyde Clarke; was successively Sec. and S.W., and also D.G. Assist. Sec. for Turkey. He was also S.P.R.S. 32°; a R.A. comp., and a Mark Mason.

He was a man much esteemed by his brethren, and by the public of Smyrna, for his benevolence and kindness of heart. His death took place under distressing circumstances, having but lately married. He was seized with softening of the brain, and for want of a suitable institution in the city, was placed in the English Hospital, where all that kindness and skill could do were bestowed by H.M.'s Consular surgeon, Dr. James McCraith, F.R.C.S.

Bro. Shepherd was buried on the 28th Feb., attended to the grave by a large concourse of his brethren, fellow-citizens, and pupils.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 18TH, 1868.

TUESDAY, 14th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 15th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING APRIL 18TH, 1868.

MONDAY, April 13th.—Lodges:—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle Tavern, Leadenhall-street. St. Albans, 29, Albion Tavern, Aldersgate-street. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrew's, 222, London Tavern, Bishopsgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye. Chapter:—Mount Sion, 22, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, April 14th.—Lodges:—Burlington, 96, Albion Tavern, Aldersgate-street. Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford. Ranelagh, 834, Windsor Castle Hotel, Hammersmith.

WEDNESDAY, April 15th.—Gen. Com. Grand Chapter, at 3, Grand Stewards Lodge. Lodges:—Royal York Lodge of Perseverance, 7, Freemasons' Hall. United Mariners, 30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Crutched-friars. Oak, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson, 700, Masonic Hall, William street, Woolwich. Maybury, 969, Freemasons' Hall. Marquis of Dalhousie, 1, 159, Freemasons' Hall.

THURSDAY, April 16th.—Globe, 23, Freemasons' Hall. Constitutional, 55, Ship and Turtle Tavern, Leadenhall-street. Temperance, 169, White Swan Tavern, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. Westbourne, 733, New Inn, Edgware-road.

FRIDAY, April 17th.—Audit Com. Boys' School. Lodges:—Friendship, 6, Willis's Rooms, King-street. St. James's, Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark, 975, White Hart, Barnes. Chapter:—Moir, 92, London Tavern, Bishopsgate-street.

SATURDAY, April 18th.—Lodge:—Panmure, 715, George Hotel, Aldermanbury.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

ERRATA.—"ANALYSIS," BY BRO. HUGHAN.—In No. 457, the following corrections are required in the part 2 "Modern Freemasonry," 25th line p. 261, read "over the documents," not "out;" 5th line p. 262, read "on a Knights Templars," not "or;" 31st line p. 262, read "may be repeated," not "repeated;" 49th line p. 262, read "it was uncommon thing," not "common;" 37th line p. 263, read "Constitution A.D. 1738," not "1718;" F.M. MAG. for March 28th, Charter to Stirling, vide F.M. MAG. 17th, 1860, not the first as stated, read "A.D. 1147," not "1157."

THE PRIVILEGES OF PAST MASTERS OF SCOTTISH LODGES.—Bro. D. Murray Lyon begs, in response to "I.N.C.N.C.'s" request to submit the following answer to the question put by that brother in his communication anent a recent Masonic event in the Middle Ward of Lanarkshire:—The Master cannot, if a Past Master of the lodge be present, invest with the P.M.'s clothing a brother who has not served as Master. The Immediate Past Master can at all times and under all circumstances, unless otherwise disqualified, claim precedence next to the Master.

W.A.B.—The correspondence on the subject to which your letter refers, was closed with the one last published. No purpose could be served by re-opening the question.

LONDON, SATURDAY, APRIL 18, 1893.

THE MASONIC CHARITIES AT HOME AND ABROAD.

(Continued from page 282.)

Our attention has also been called to a Masonic society differing in its character from the South-Eastern Charitable Institution (to which we called the attention of our readers in our last number, and to which at a future date we propose to advert again), though constituted for charitable purposes and flourishing in the United States; and as, from its peculiar objects and constitution, we think it will not prove uninteresting to our readers, whilst we are upon the subject of Masonic Charities, if we avail ourselves of the opportunity of furnishing the details of the constitution of the "Detroit Mutual Relief Association," of which Bro. Jex Bardwell, is the Secretary, the office being at 162, Jefferson-avenue, Detroit, Mich.

The following are the officers:—Bros. John P. Fiske, President; Garry B. Noble, Vice-President; Jex Bardwell, Sec.; Oliver Bourke, Treas. The directors are Bros. S. C. Coffinbury, W. A. Carpenter, E. J. Garfield, James W. Frisbie, and W. F. Moore.

1. The object of the association is to secure a cash payment, within forty days, of as many dollars as there are members, to the widow or heirs of a deceased member.

2. Membership can be obtained by applying to the Secretary. The applicant must, however, be a Master Mason, in good and regular standing, and furnish satisfactory proof of that fact to the Secretary.

3. Membership fees, six dollars and twenty-five cents. Assessment fee, on the death of member, one dollar and ten cents. Membership fee to accompany the application; the assessment fee to be paid within thirty days from the date of notice.

4. As many dollars as there are members at the time of the member's death, to be paid within forty days of the date of notice, for the benefit, first, of the widow; next, the orphans; and if neither widow or orphans, to such person or persons as the member may have desired, by leaving a written request, duly witnessed, in the hands of the Secretary.

5. A member neglecting to pay his assessment within thirty days of the date of notice, or if the member should be expelled by his lodge from the

rights and benefits of Masonry, will lose or forfeit all his rights and benefits in the association, as well as to any amount that he may have contributed thereto. He must keep the Secretary duly notified, in writing, of any change of residence, as a letter from the Secretary, directed to him at his residence, is considered due notice. He is also required to keep the Secretary notified of births or deaths in his family, so that that officer may be the better enabled to carry out the ends of the association.

6. In order to insure stability and perpetuity to the association, five dollars of the membership fee is invested in good security under the direction of the council, the interest of which will be applied to pay the expenses of the association, and one dollar of the membership fee shall be held as a contingent fund, under the direction of the council, to be used to pay benefits in part, should the same be necessary before the payment of the assessment should be completed.

7. It must be remembered that every dollar paid (after the admission fee) goes directly to the widow or heirs of a deceased member, and affords immediate relief to the party for whose benefit this association is organised. The membership fee is small and the assessment light, and time enough allowed for the poorest of us to pay so small a sum. Then, what brother is there who would not take this opportunity to make provision for his family at a time when they may most need it.

8. Printed forms of application for membership may be obtained by application to the Secretary, who will forward the same by mail; but in such case a stamp must accompany the request, for return postage.

9. Letters asking for information, containing stamp for return postage, will receive prompt attention by addressing the Secretary of the association, Jex Bardwell, Detroit.

10. The limitation of members attached to a company, under the by-laws of the association, will be one thousand. A member, therefore, is not liable to assessment on a larger number of members, nor receive benefit except from the members of the company to which he is attached. A member may, however, belong to more than one company, if he so desire.

The working of this association is said to be highly satisfactory. The idea is at least novel.

(To be continued.)

(No. V.)—PRIESTLY OPPOSITION TO FREEMASONRY IN FRANCE.

It must be admitted that many of our brethren when called upon to occupy exalted positions have been anything but faithful to the principles of the Craft. For example of this we may refer to Bro. Napoleon III. and Bro. Pius the Ninth. The former has virtually assumed the command of the Order in France, and the latter has exerted the whole power of his priesthood against us. The present Emperor of the French and the present Pontiff were, we believe, in their youthful days not only Freemasons but also members of the revolutionary secret society of the *Carbonarists*, and we fear that in later years their recollection of the early events of their lives has faded, and possibly led them to confuse the working of two essentially distinct and indeed totally opposite associations. However this may be, the Roman Catholic Church is the bitter enemy of our brotherhood in all parts of the world. In Spain, whose *virtuous* Queen recently received the Golden Rose, or highest mark of Papal favour, the Order has been utterly suppressed. However desirous we may be to view the Roman Catholic religion favourably, it is not at all calculated to increase our feelings of respect for the Pope to see him on the one hand hurling thunderbolts against Freemasonry, which in England at any rate is one of the noblest and most beneficent institutions that has ever existed, while on the other hand he is bestowing the highest marks of approval on the most notoriously wicked woman of the present age. It is conduct like this which adds renewed strength and pungency to the trenchant language of the late Walter Savage Landor, who wittily observed that, "If the Popes are the servants of God, it must be confessed that God has been very unlucky in the choice of his household." In Austria, Freemasonry is only likely to spring into life under the constitutional liberty which has made the *Concordat* a dead letter; and in France, the "eldest son of the Church," our Order is persecuted in the most violent manner. In England even, we are not much better, as every year hundreds of Catholics are prevented joining our ranks by the threats of the priests. Within the last year or two, in one of the provinces of the Grand Lodge of England, a man of gentlemanly birth and education, who had been elected W.M. of one of our lodges was compelled to tear up his Grand Lodge Certificate and publicly to do penance in a

manner which to persons of other religious creeds appeared utterly degrading and suitable only to the superstition of the Middle Ages. If such an exhibition of clerical tyranny can actually take place among us, it may easily be believed that the priesthood go to still greater lengths in France. A French Mason is not only regarded as worse than a heretic whilst living, but at his death, unless he will recant, he is refused the last offices of the Church, and dies under the ban of excommunication. These proscriptions are no light matter in a Catholic country, although to the majority of Englishmen who are wont to care very little about what ultra-sacerdotalism may do or say, they may appear so. Moreover, any person who may let a house for the carrying on of a Masonic lodge is visited by the priests and threatened with similar pains and penalties if the Masons are not at once turned out. People who are outside the Catholic Church generally believe that the Roman priesthood are profoundly subtle, and ready to be "all things to all men" in order to extend their Church. In this there may be some degree of truth; but to our minds the action of the Church is often needlessly foolish, and calculated to excite animosity where it would not otherwise exist. For ourselves, constant association with liberal and rightminded Catholics had given us a very high opinion of the piety, benevolence, and public spirit of members of the Roman Church, and when we come right in front of the organised opposition of the priesthood to Freemasonry, we received a rude shock to our charitable feelings. A letter appeared in the *Freemasons' Magazine* recently from a Catholic, which, referring to the vagaries of a certain Father Suffield, who had constituted himself the great iconoclast of Freemasonry, endeavoured to show that it was only the bigoted Catholics that, like bigoted Protestants, were opposed to our Order. This is, however, a mistake, which would probably have been brought home by the priesthood to the mind of the writer of that letter if he had dared to publish his name. A man cannot be a good Catholic in the sense of being an acknowledged member of the Roman Church, and at the same time be a Freemason—unless he has a special dispensation from Rome, which can only be obtained with great difficulty, and is never granted except to persons of very great influence. On the other hand there may be Protestants who ignorantly condemn Freemasonry, but there is no

case on record of a person having been refused membership in the Protestant Churches simply because he was a Mason. In fact at this present time several of the Provincial Grand Masters of the English Masons are clergymen. The Rev. Bro. Dr. Oliver our great Masonic author, was a clergyman, and in the Grand Lodge and many private lodges there are duly appointed Chaplains. It must then be apparent to all but the most blindly prejudiced, that our Order, the traditions of which are entirely Scriptural in character, and which has numbered among its members so many good and devout Christians, is most unfairly treated by the authorities of the Catholic Church. Under these circumstances we do not feel hopeful with regard to the future of Freemasonry in France, inasmuch as it is to be feared that the very men who would give strength and ability to the Grand-Orient will be kept apart from it by the priests. We can scarcely wonder indeed that the attitude of the clerical party has emboldened the free thinking section of the community to believe that ere long they must be admitted to our Order as a *dernier ressort*. This we hope will never be, but if it is not so we must not be surprised if the number of brethren in France should be stationary or even decrease. We are aware that Bro. Pinon's edition of the *Annuaire Maçonnique* estimates that there are now 10,000 more Masons in Paris alone, than there were in 1862, but it must be remembered that Paris is altogether an exceptional place. It is a common fallacy in England to believe that the Catholic Church is losing its influence in France, and that the people are becoming more and more infected with religious indifferentism every day. This idea has been industriously promulgated by our religious periodicals, and even by newspapers for many years, but we are satisfied that it is an egregious mistake. Comparing the religious devotion of the people under Louis Phillipe with what it is under Napoleon III. fostered by the undoubted piety and zeal of the Empress Eugenie, it must be conceded that the Church is incalculably stronger than it was, and that the number of devout worshippers has been wonderfully increased. Freemasonry will therefore have to contend with even greater difficulties than those which it has overcome, and unless as is by no means unlikely, the Emperor should get a law passed forbidding the priests to excommunicate persons for joining societies, which are legalised by the civil power, we fear that the

struggle between Freemasonry on the one hand and priestcraft on the other will be an unequal contest in which the strength is all on one side. What has happened at St. Malo where a priest boasted to us that the Church had "closed the lodge" will occur elsewhere, and the time may come when a Freemason in the country towns of France may be a rare phenomenon.

In a conversation which we had recently with a French priest of high standing, to whom we carried a letter of introduction from a Catholic friend the whole question was thoroughly discussed. This priest though otherwise a man of enlightened views, and not at all bigoted as regards Protestants, was strongly excited immediately the name of Freemasonry was introduced.

"Freemasonry," said he, "is a union of all the enemies of religion and good government. It is a society of sceptics and revolutionaries who meet under its banner to devise their wicked schemes against Church and State."

"But," said we, "this is an entire mistake, for the constitutions of the Grand Lodge of England and the Grand-Orient of France expressly forbid all politics in lodges, and moreover a Freemason cannot be a sceptic, he must believe in the existence of God."

We referred to Article 2 of the constitution of the French Masons, which says:—

"Freemasonry respects the religious faith and the political opinions of its members, but all dissention on religious or political matters is interdicted at its assemblies, and controversy on different religions and criticism upon the acts of the civil authority, or upon divers forms of government, is expressly forbidden. One of the principal duties of Freemasons is to respect the laws of the country which they may inhabit."

It is true that in 1848 a very improper address was presented to the Provisional Government, but the present constitution has been adopted since that time, and under it such a demonstration is simply impossible. We also cited the following extracts from the "Book of Constitutions" of English Masonry:—

"A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist or an irresponsible libertine. He of all men should best understand that God seeth not as man seeth, for man looketh to the outward appearance but God looketh to the heart."

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority."

The reverend father, in reply to this, admitted that he did not consider that there was anything unchristian in the Craft degrees sanctioned by the Grand Lodge of England, and known as the *Rite Française* in France, but he said that in the higher degrees there were things done which were purposely concealed from the excellent men who joined the subordinate degrees, and which had lead the Holy See to condemn the whole system. We pointed out the injustice of this, even if the charges were true, as in that case English Craft Masonry would be condemned for the sins of a body which it did not recognise in any way. But we also assured the worthy father that the charges in question were utterly false as against any Masons. He then said Rome would never tolerate any secret society whatever, nor allow any matters to be kept back at the confessional. Here he gave us the key to the entire question—the priesthood cannot endure that anything, however trivial, should remain undisclosed at confession, and from their point of view we cannot say they are wrong, for the great power of the Catholic Church is built upon the basis of the confessional. We deplore this state of things, but fear it is irremediable. A suggestion has, however, been made to us by a Catholic friend, who ardently desires to join our Order, but under existing circumstances is debarred from so doing, that if the Earl of Zetland and the Grand Lodge of England were to memorialise the Holy Father, it is not impossible that His Holiness might sanction the English degrees up to and including the Royal Arch. As we have already remarked, the priests admit that English Craft Masonry is very different to continental Masonry, and we fear this is partly true. If, then, the Pope could be induced to make an exception in favour of the English Order, a vast number of good and pious Catholics would immediately join us, and the English system would be brought into use in all Catholic countries. The effort, it is true, might be all in vain, but it would certainly in any case be appreciated as a kindly act by our Catholic fellow-countrymen, many of whom would be bright ornaments to the Craft.

It will be remembered that when Pio Nono issued his famous Allocution against the Freemasons the Grand-Orient of Italy, then dating from Palermo, replied in a circular in which his Holiness was reminded that when he was Count Mastiai Ferretti, and long before he had begun to indulge hopes of wearing the mitre of St. Peter, he received "the rite of Masonic baptism, and swore eternal brotherhood, according to the customary oath taken on such occasions." In his youth Pope Pius the Ninth, like Bro. Louis Napoleon, advocated principles directly opposite to those which he now professes and enforces. Indeed, it has been alleged that they both became Masons in order to use Masonry for their own purposes, and that their subsequent conduct is dictated by fear lest others should copy their example. Napoleon III. is, however, by no means to be considered as an enemy of the Craft in the same sense as the Pope, although he has repeatedly acted unfraternally to his brethren. The Pope doubtless believes that Garibaldi, "the first Mason of Italy," has been assisted in his work of liberation by the Freemasons, and this may be true, for if the Roman Church deliberately excludes from her membership all those who join our brotherhood, it is not to be wondered at that a spirit of retaliation should sometimes be aroused. It is needless to remark that there is nothing essentially Protestant in Freemasonry; but, nevertheless, the Pope and all his priests are making themselves Protestant missionaries when they attack Freemasonry, and we would suggest that the next time the dignitaries of the Roman Catholic Church proceed to cast up the number of converts which their religion is making, they should at the same time take into account the large number of honest large-hearted Christian men who are repelled from their communion by their totally unnecessary and groundless vilification of Freemasonry; and we rather think they will be startled at the result. Attempts to un-Christianise or sectarianise the Craft are equally reprehensible; and though appearances may be opposed to bright anticipations, we would fain hope that as "peace on earth and good-will toward men" become more widely extended," so Freemasonry, being the noblest synonym for those Christian watchwords, may become even yet purer in its development, and still better understood by those who are members of the Order as well as by the outside world.

It is evident that inside the Romish Church there is not unanimity upon the question of Freemasonry. The Pope's attack on our Order was brought about by the fact that the Archbishop of Paris had attended the funeral of Marshal Magnan, the Grand Master of the Grand-Orient. It is also well-known that, *sub rosa*, we have even Catholic ecclesiastics in our ranks; but we confess that we do not like the position of those brethren. It is true that Freemasonry is a secret society; but it is secret in seeking to do good only that it may achieve the reward that is promised "openly" to the righteous. There is an essential difference between secrecy and darkness. Some men, as we read in Holy Writ, "love darkness rather than light, because their deeds are evil;" but, nevertheless, there is also the command which Freemasonry literally fulfils, that we are not to let the left hand know what the right hand doeth. Freemasons seek to do the good work which they have undertaken in secret; but they must not, therefore, be confounded with those who love darkness because it hides their misdeeds. Any man may be proud to say, "I am a Mason," while resolutely declining to disclose the secrets of the Order; but the man who belongs to a secret society which has unworthy objects will be ashamed to avow his connection with it, and will seek to gain his ends by the underhand and deceitful means which, rightly or wrongly, have been ascribed to the Jesuits.

As an illustration of the bitter and uncrupulous manner in which the priesthood persecute Freemasons, we may state that in consequence of having attended a Masonic meeting of English Lodges, and spoken in defence of French Craftsmen, a French brother was compelled to resign a valuable public appointment which he held. Soon afterwards, being taken ill, he, as a member of the Catholic Church, sent for the family confessor, when the reverend father declined to attend unless our brother would consent to give up Masonry. This being refused, the haughty ecclesiastic forwarded a message to say that if our brother died he should be refused the burial offices of the Church! Such are some of the obstacles to Freemasonry in France.—J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 288).

BOOK II.—CHAPTER IX.—(contd.)

John, Duke of Bedford, in 1320, made a regulation for the privileged place called Parish Garden, *alias* Wideflete or Miles, the purport whereof was as follows:—That every person flying thither for sanctuary should give an account whether it was for debt, or felony, or transgression, after which their names were to be registered, and each one to pay 4d. for the same; then to make oath not to do anything in that place, during his protection there, that might in any way bring a scandal upon, or be prejudicial to, the same; but to his utmost to honour and defend the same place; also that he would well and truly observe and keep all the ordinances made for the good of that place. Also that he would not depart thence without leave, or go out of it by day or by night, and that if he did so it should be at his own peril. If his coming was for felony, he should be kept there under the custody of six men of the society all the night until the morning, unless security was given for him, or a good account of his reputation. If he struck any person there, he was to be taken in custody till he paid to the Lord, as a fine, 6s. 8d. If he had any suit there with any person, the fee to the Seneschal or Steward was 4d., to the Bailiff 4d., and to the Lord 4d. If any person committed felony, either within or without the aforesaid place, and this after his first admittance, he was to forfeit the benefit of the place, and be committed to the king's bench prison. If any person flying came to the said place, though without being guilty of felony, should return again, if he afterwards retired with leave, he should be received in the form aforesaid, and should, every time he returned, pay 4d. to the Lord. If any tenant or other person should be guilty of lewdness, he was to pay to the Lord 6s. 8d., and lose the privilege of the place.

The charter of the 22nd of King Henry III. confirms to the Templars the manor of Littleston, granted them by Otho Fitz-William, as does that of King Stephen, the manor of Bistelesham, given them by Robert, Earl Ferrars. Bernard Baliol, conferred on them lands at Dinnesly and Hitchin, in Hertfordshire. It was agreed between the Nuns of Elneston and the Templars

PRUDENCE, Masonically, to the pupils of Masonry, becomes the guiding star, sending her rays of light to brighten the pathway of the frail, the weak, and timid. It directs the footsteps of the weary, through the dreary and dismal ways of darkness and gloom, to a temple of peace and harmony.

at Preston, that they should find a Chaplain to perform divine service at Dinnesley three days in the week, and pay to the said Nuns certain tithes.

King Stephen confirmed the grant of Bernard Baliol of lands worth £15 a year at Hitchin. William Marshal, Earl of Pembroke, gave to the Templars the church of Weston and the borough of Baldock. King Stephen confirmed to them the church of Langford, the gift of Simon Wahul. Philip Harcourt, Dean of Lincoln, conferred on them the lands of Heschapeley, and the church of the same. Philip, Bishop of Baieux, William de Braisu, and William Harcourt, the church of Saplings; Earl Simon, the church of Suthwike, and by another deed, that of Wodemoncote. King Stephen granted and confirmed to them the manor of Cressing, and by another charter, that of Witham; as did King John, in the first year of his reign, his lands at Beresholt.

In the year 1185, inquisition was taken of the donors and possessors of lands, of churches, and mills, and of lands taken in assize and in lordship, and of the revenues throughout England, by Bro. Geoffrey, the son of Stephen, when he was bailiff in England, "who was very careful in inquiring after the same, that there might remain a more perfect knowledge thereof to posterity, and the wicked be deprived of the opportunity of doing harm."

The particulars thereof are many and minute, and will not bear any abridging, nor would they give much satisfaction to the reader. We shall only, therefore, mention the names of the bailiwicks therein particularised, viz., of London, Kent, Warwick, Cowele, Meriton, Guting, Weston, Lincolnshire, Lindsey, Widin, and Yorkshire. See ail in the *Monasticon*.

In 1434, Bro. John Stillingfleet "compiled a book of the names of the founders of the hospital of St. John of Jerusalem, in England, and of the churches, chapels, preceptories, manors, houses, lands, revenues, places, and other special goods given, as well to the said hospital and its preceptories, and members, as to the former house of the Knights Templars, in the kingdom of England, and how much they contributed for the benefit of their souls; he also added certain names of the Masters of the said Order of Knights Templars and Hospitallers, as also the names of the priors of the said hospital in England, and of the priors and sub-priors of the church of the same

hospital, and other preceptors and priests of the said Order, deceased, with the names of their other benefactors; and for a perpetual memorial of the same, what they conferred on the church of the said hospital, as he could with much labour and trouble find out the same to the end, that the souls of all those whose names are contained in the same book might be more particularly remembered in the prayers of all the brethren of the said hospital, that the brothers might, according to their duty, be mindful not only of these, but also, in general, of all others their benefactors." From this book we do not quote anything, as it merely recapitulates a vast number of names, and principally concerns the Hospitallers. Thomas Sannford gave to the Brothers Templars, for a supply to the Holy Land, and for maintaining of a Chaplain to say mass for the faithful departed in the church of Bustlisham, all his land at Saunford, with the advowson of the church of Blebyry, confirmed by Adam Pyriton. Queen Maud gave them all her land at Coveley, confirmed by King Stephen. William Marshal, Earl of Pembroke, the church of Spenes, confirmed by a second deed. William Vernon, the land and house at Eremne, for founding of a house of Templars. Baldwin, Archbishop of Canterbury, ratified that foundation. The same was done by Godfrey, Bishop of Winchester, who also mentions the gift of the land of Milneford, by Hugh Wedwill. Ralph Maskarel, by his deed, confirmed the donation of the House of God of Eremne, made by his brother William to the house of the Temple of Solomon, viz., the land of Melfort, as held by his grandfather and uncle; that of Querne, or Kerne, in the Isle of Wight, as mentioned in the deed of Bodger Hall; that of Chelke or Chalk, in Wiltshire, with the mill, &c., as in the deed of Walter Chelke; and the chapel of Broke, as in his own and his brother's deeds, on condition that the said brothers should acknowledge those alms of him and his heirs; wherefore, if it should happen that he would restore himself to the house of the Temple aforesaid, the said brothers should receive him upon this condition, saving one salt-pit at Nordfont. William Vernon, Earl of Devonshire, confirmed all the donations made by William and Ralph Maskarel to the Temple of Solomon. Henry Alney gave to the Knights Templars his chapel of Sibbeford, one rood of land, with the meadow and a croft near the church-yard, and his men or tenants gave another rood and ten acres with common pasture. King

Stephen gave the Templars the manors of Cressing, Witham, and Egle. King Henry the II., the churches of Elle, Swynderby, and Skarle, with many other possessions both in England and in Ireland. King John, the lands of Radenach and Harewood. King Henry III., the manors of Blacolvesley and Rotheley, with many other lands and churches, besides markets and fairs.

The charter of King Henry III., of the eleventh year of his reign, grants many great privileges to the brethren of the Order of the Temple in England. First, it "confirms to them all their possessions whatsoever, and that they enjoy them in all parts with sac and soc, and tol, and theam, and infangenethef, and unfangenethef, and hamsoc, and grithbirch, and blodwite, and futwite, and flictwite, and ferdwite, and hengewite, and leirwite, and flemenefrith, murder, robbery, forstol, ordel, and oreste. That they be for ever exempted from aids to the king, or sheriff, and all depending on them, and hidage, and carnage, and danegeld, and horn geld, and armies, and wapentachs, and scutage, and tallage, lestage, stallage, shires and hundreds, suits and pleadings, ward and wardpeny, and averpeny, and hundredspeny, and borethalpeny, and theltingepeny, and from works of castles, parks, bridges, enclosures, and all their lands, woods, &c., to be quiet to themselves. That they and all belonging to them be for ever free from all toll or like dues upon all accounts. That if any belonging to them should, for any crime, forfeit their chattels, the said brothers may seize the same. That all waifs on their lands belong to them. That if any of their tenants forfeit, they may seize. That if any belonging to them be amerced, the fine be given to them," &c.

In the Parliaments of England, the Grand Prior sat as a peer of the realm. Their first preceptory was at Holborn, but they removed from this to Fleet-street, in 1185. The only remains of the latter residence is the beautiful circular edifice called the Temple Church, said to have been constructed in imitation of the Church of the Holy Sepulchre at Jerusalem. This appears to have been a favourite form with the Knights, for their Church of St. Sepulchre at Cambridge is of a similar construction. In examining this building, says Britton, we are struck with its ponderous and durable appearance, as if it were intended for a castellated residence. The masonry of the ancient walls, and also of the pillars and arches, is such as evince great skill in building, the stones being

all squared and chiselled with the most perfect accuracy to fit their respective places.

Burnes gives the following account of the Order's possessions in Ireland:—The Order of Knights Templars was introduced into Ireland about the year 1174, by Richard, surnamed Strongbow, Earl of Pembroke, or Strigul. A priory was founded by him in that year, under the invocation of St. John the Baptist, at Kilmainham, in the county of Dublin, for Knights Templars, (see Archdall's *Monasticon Hibernicum*, pages 222 et seq.) and King Henry II. granted his confirmation. Hugh de Cloghall was the first prior, and enjoyed that office till about the year 1190. The noble founder had enfeoffed the Prior in the whole lands of Kilmainham; and dying in 1176, was interred in Christ Church. The two Orders of Knights Templars and Hospitallers were confirmed the same year. After this, Hugh Tirrel bestowed upon the prior of this hospital the lands of Chapel-Izod and Kilmehanock, "free from all secular services and burthens, with all liberties and free customs, in wood and open country, in meadows and pastures, in roads and paths," &c. Kilmainham continued to be the Grand Priory or Preceptory of the Templars till their suppression in 1312; and the Superior of the Order, according to Sir James Ware, sat in the House of Peers as a Baron, a privilege enjoyed, as regarded the military orders, only by the Grand Priors of Kilmainham for the Templars, and of Wexford for the Hospitallers. He is styled by Archdall, quoting different ancient records, sometimes prior and sometimes Master, as in the case of Maurice de Prendergast, 1205 and 1210; sometimes Preceptor, as "D. Walens, Preceptor of the Templars, 1247;" sometimes Grand Master, as "1266, Robert was Grand Master of the Templars in Ireland this year" In 1288, we find "William Fitz-Roger was Prior this year, and Thomas de Thoulouse Master of the Templars;" in 1296, "Walter le Bachelour was Master, and William de Rosse was Prior, who the same year was made Lord-Deputy of Ireland." He continued in these offices till 1302, when he was made Chief Justice; and appears in this year also to have preferred his complaint against the sheriff of Dublin for an illegal seizure, as "the Master of the Templars." And in 1309, Gerald, son of Maurice, Lord of Kerry, is spoken of as "the last Grand Prior of the Order."

The subordinate governors of the Order appear to

have been styled indiscriminately Preceptors or Commanders ; and their castles or estates Preceptories or Commanderies. These were (according to Ware and Archdall) at Clontarf, in the county of Dublin, founded in Henry II.'s reign, as it is supposed by the Nettervilles ; St. Sepulchre, in the city of Dublin or its suburbs, near the place where the Archbishop's palace stands ; Kilsaran, in the county of Louth, founded in the 12th century by Maud de Lacie ; Kilbarry and Killure, the one about a mile and a half from Waterford, and the other two miles east of that city, in the county of the same name, both founded in the 12th century, the founders unknown ; Crooke, in the harbor of Waterford, four miles east of the city, founded in the 13th century, by the Baron of Curragmore ; Clonaul, in Tipperary, as also one at Thurles, in the same county, where a castle now standing was, according to the tradition of the country, for no record exists, the castle of the Knights Templars ; Teach Temple, or Temple-House, in the county of Sligo, founded in the time of Henry III. ; Mourne, in the county of Cork, founded in the reign of King John, by Alexander de Sancta Helena ; Killergy, or Killarge, in the county of Carlow, "founded in the reign of King John, by Gilbert de Borard, for Knights Templars, under the invocation of St. John the Baptist ; Kilcloghan, in the county of Wexford, founded in the 13th century by the family of O'More, which appears to have had a large estate attached to it, from the report made in the thirty-second year of King Henry VIII., quoted by Archdall p. 748 ; and Dundrum, in the county of Down, where is a strong castle now in ruins, said to have been built by Sir John de Courcy. All these Commanderies and Preceptories were, together with the Grand Priory of Kilmainham, granted, on the abolition of the Order, to the Knights of St. John of Jerusalem, in whose possession they continued till the dissolution of monasteries in the reign of King Henry VIII.

From the foregoing it will be seen how exceedingly powerful the Order was arising from the nobility of its members, the determined valour of the Knights, and their inordinate wealth. It is scarcely to be wondered at that, when they determined to settle in Europe on the abandonment of the Holy Land by the Christians, they became objects of dislike and suspicion to all classes of the community, and that finally they were suppressed by the intrigues of a king who

desired to possess himself of a portion of their wealth, as well as to destroy a power which cast a shadow upon his crown, and might in time have even engulfed his throne.

END OF BOOK SECOND.

HISTORY OF MOTHER KILWINNING.

We have much pleasure in presenting to our readers the following translation of Bro. J. G. Findel's editorial notice in the "Bauhutte," of the 4th inst., of Bro. Dr. Merzdorf's German translation of the papers on Mother Kilwinning which have from time to time appeared in these columns :—

"The 'Mother Kilwinning,' Scotland's principal Lodge. By Murray Lyon ; freely translated by Bro. Dr. Merzdorf. Oldenburg, 1868. Schulze, bookseller.—The above little work does not only form an explanation of Laurie's History of the Freemasons in Scotland, but is besides an interesting contribution to the history of this confederated body ; although its use must be looked for rather in negative than in positive results. Dr. Merzdorf has indisputably gained a new merit, in having introduced to the brothers in Germany the communication of Bro. Lyon, Corresponding Member of the Society of German Masons, and in having made a good sketch. As Bro. Lyon will soon edit the articles published in the *Freemasons' Magazine*, in an enlarged form, we shall have occasion to notice them again. We content ourselves, therefore, with recommending the little work of Bro. Merzdorf, giving a part of the preface and of the results of the statement."

Our learned brother, Dr. Merzdorf, is favourably known as the German translator of Laurie's History of the Grand Lodge of Scotland, and as author of "The Coins of the Freemason Fraternity Recorded and Described"—a work which Bro. Findel, who is distinguished for his impartial criticisms, has characterised as being "highly praiseworthy"—and we heartily endorse the tribute which the German Historian of Freemasonry has in the foregoing short review paid to Dr. Merzdorf for his kindness in having placed our German brethren in possession of a translation of Bro. Murray Lyon's admirable history of the ancient Lodge of Kilwinning. We understand that, in accordance with the suggestion of brethren distinguished for their labours in the walks of Masonic literature,—several of whom have through the *Magazine* repeatedly ascribed to the papers referred to a degree of value that would justify their reproduction in the form of a separate volume,—Bro. Lyon has undertaken a revision of his Notes with a view to their republication on or about Christmas of the present year.

MASONIC NOTES AND QUERIES.

ENGINEERS' LODGES.

What lodge in London is chiefly composed of working engineers?—C.E.

LODGE CUSTOMS.

What are the peculiar dishes favoured by any lodge, and considered as lodge dishes?—INQUIRY.

LODGES OF INSTRUCTION.

A charter was granted by the Grand Lodge of Scotland about eight or ten years ago for holding a Lodge of Instruction in Glasgow, which was ably presided over by Bro. C. M. Donaldson (now of the Cosmopolitan, Shanghai), and met regularly for about two years. As there is great need of such in Glasgow, can that lodge not be resuscitated?—P.M.

MASONIC TESTS.

It is a well-known fact that in many English lodges the candidate requires to be well posted in his first degree before he can attain his second, and requires to rehearse the ceremony of both degrees before he is raised to the sublime degree and show himself an adept in the Craft, following after the manner of the ancient mysteries. It is a pity that such tests are not required of candidates for the chair—i.e., R.W.M.'s for Scottish lodges. The manner that some lodges are wrought is very apt to leave a poor impression on the mind of the candidates, and as first impressions are the most effective, for the honour of the lodge and the benefit of the Craft generally, members should be careful of nominating for the chair only brethren who are capable of doing their duties. If this was given more attention to in Scotland, it would have a tendency to elevate Scottish Masons above their present level.—AMMT.

SIGNATURE TO DECLARATION.

A report has reached me, for the truth of which I cannot vouch, but considering its source I am inclined to think that it is probably correct, namely, that in a certain lodge a person has been received by initiation who can neither read nor write. If it be true, it is difficult to believe that he has complied with the regulation which requires a signature to a certain declaration, unless his hand was guided while doing so. It suggests an important question as to the *legality* of such a proceeding. With respect to its *impropriety* there can hardly be two opinions.—H. H.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

ROYAL MASONIC INSTITUTION FOR BOYS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is with some pleasure I find myself called upon to ask permission to trespass upon your space, and I trust you will assist me, in my endeavour to remedy an act of injustice to our interests by complying with my request.

A reference to the report of the past year will show that we spoke in hopeful terms as to the result

of the Cambridge Local Examination held in December last, for which six candidates from this school were entered. The official announcement, received by the Head Master, Mr. Furrian, at the end of February, showed that three out of the six had passed, i.e., "satisfied the examiners," three having been rejected. With our short experience of these examinations, and brief preparation for them, this result could not be considered a failure, but it certainly fell short of our anticipations, and infused something of distrust as to the future.

I am happy to state, however, that we have temporarily suffered in our own estimation, whatever we may have done in that of others, by an error, which is corrected in the "Report of the Syndicate presented to the Senate March 6, 1868," just to hand, from which we find that one boy, Henry Lawton Saunders, passed in honours, class 3, having satisfied the examiners in every subject in which he was allowed to be examined—viz., Preliminary—Rudiments of Faith and Religion, English, Latin, German, French, and Mathematics; and that a second boy, William Edward Henty, would have similarly passed, but for a misunderstanding as to his mathematical paper, which was completed, but presented five minutes too late and rejected.

In class 1. 58 passed, of whom 36 had the advantage of previous examination. In class 2, 94 passed, of whom 46 had the advantage of previous examination. In class 3, 124 passed, of whom 37 had the advantage of previous examination. Total passed, 276. 539 Satisfied the examiners. Total, 815. 349 failed: 35 absent; 1,199 total entered.

This explanation will, I hope, prove as satisfactory to our supporters and friends, and to your readers generally, as it is encouraging to the Head Master, his assistants, and the Executive of the institution.

I am, dear Sir and Brother,

Yours faithfully and fraternally,

FREDERICK BINCKES. Secretary.

Office, 6, Freemasons' Hall, W.C.

13 April, 1868.

HISTORICAL MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—For the information of my brethren I wish to give the following facts in the work I intend publishing, entitled "Historical Masonry," illustrated by Masons' Marks, and dedicated by permission to the Right Hon. the Earl De Grey and Ripon, D. Grand Master of England and Prov. Grand Master of West Yorkshire. There will be 5,700 Masons' Marks, and the normal plan of the Pyramid at Gizeh, and nearly 70 cathedrals, each on the scale of 100 feet to one inch.

THE WORD FREEMASON USED.

A.D. 1396-97.—Freemasons 6d. per day. William Foundyng and William Gervys, Freemasons, the former had a salary of £1 6s. 8d.

Exeter Cathedral, A.D. 1427.—John Wolston and John Harry, Freemasons, were sent from Exeter to Beere to provide stone.

A.D. 1434.—William Horwood, Freemason, of Fotheringay, chapel contract with the Duke of York.

A.D. 1507.—William Vertue, along with John

Hylmen, Freemasons, executed the groined ceiling at St. George's Chapel, Windsor.

A.D. 1627-8.—Louth Steeple was repaired by Thomas Englefield, Freemason and steeplemender.

A.D. 1441, December.—At Eton College were employed 35 Freemasons, 2 rough masons, and their wages per day 6d.; labourers, 6d.; Freemasons, 3s. per week, deducting holy days. In Christmas week a Freemason one day 1s. 6d., and a labourer half day 2d. Labourers were only paid for the days they worked.

Copy of the Conditions of the Freemasons' Bond.—Nicholas Richardson and Christopher Richardson, Citizens and Freemasons of London, and Gabriell Anscombe, of Charlton, yeoman, are bounde to Samuel Finche, John Kinge, and William Tagburne, in C. pounds. The bonde beareth date the 19th February, 1596, R.R., and here followeth the condition.

The condition of this obligation is such that if the above bounde Nicholas Richardson and Christopher Richardson and Gabriell Anscombe, they or anie of them do bringe or cause to bringe or cause to be brought to that place of the aforesaid Croydon, where is his Grace's hospitable in buildinge, so much good and seasoned freestone (value of money), and shall work the same, and sette them up, in such necessarie and redie manner, as that the work or buildinge be not stayed or hindered through their default he does being wrought fayre and comelie as such does ought to be, and the windoes with borge worke; both dores and windoes of a lawful substantial and sufficient syze in such form and sorte, as no workman shall justly reprehende or fund with either stuffe workmanship or size receiving or takynge for the saide stuffe provision, bringinge working settinge up and full finishinge of the same onelie 1 x d. the foote for windoes and x—d. the foote for dore cases. Then this present obligacon to be void and of none effecte or else to stand abide in full force and virtue.

Hereunto (as the manuer is) they have sett their hands and seales, the day above written, and delivered the same in the presence of Antonie Bickerstaffe, George Miles, and others.

Everyone to have v li in hande viz. on Satinonday next, and v li more when they have brought in x li worth of stuffe; and after that to be paid as they shall furnish and finish. Moreover for the presentation of the grounde worke, we have agreed with them to make the watertable on the foresides for vii. d. ob. the foote, and crestes as hiegh for the safegarde of the windoes for viiid. the foote.

Dated the xxi. of February.

SA. FINCH.

Bishop Fleetwood, in his "Chronicon Preciosum," gives the following as the rate of wages in A.D. 1514.

A bailiff of husbandry (exclusive of diet and clothing), £1 6s. 8d. a year.

From Easter to Michaelmas the daily wages of a Freemason, without meat, 6d.; with meat, 4d.

Michaelmas to Easter, without meat, 5d.; with 4d.

A rough or rogger mason, the same.

Okeham, Rutland, wages fixed by the Justices, April 28, 1610.

A Freemason, which draws his plot or plan, work and set accordingly, having charge over others, before

Michaelmas, with meat, 8d.; without meat, 12d. after Michaelmas, with meat, 6d.; without meat, 10d.

A rough mason, who can take over others, before Michaelmas, with meat, 5d.; without meat, 10d.; after Michaelmas, with meat, 4d.; without meat, 8d.

Tower of London.—The Freemasons work between 4 "laste paste" unto 7th Sept. 24th year of Henry VIIIth, as described in a document now preserved in the Chapter House, Westminster.

Wages settled by Justices at Warwick, on Tuesday, at Easter, 36 Charles II.

A Freemason per day, with meat and drink, 6d.; without meat or drink, 1s. 4d.; servant or apprentice to the above, with meat and drink, 4d.; without meat or drink, 8d.

From the middle of Sept. to middle of March 1d. per day less; 15th March to 15th Sept. to commence work at 5 a.m., finish at 7 or 8 p.m.; 2½ hours for meals.

Yours fraternally,

ED. W. SHAW.

HEBREW CEREMONIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I observe a letter from one who signs himself a "Master Mason" in last week's issue commenting on my letter in reference to an article copied from the *Jewish Chronicle*, in which the writer states that the letter and paragraph are calculated to mislead people, especially non-Masons. Such is not the case.

If a "Master Mason" had read the paragraph with a little more caution and perception, he might have seen that the rite or ceremony had nothing to do with Freemasonry, and more so if he knows the qualifications required of a candidate for the first degree.

I regret if he cannot see anything (that took place after the ceremony) applicable to the Order in the three medals (presented to the children of a brother), each having the most appropriate emblem of the Craft designed upon it. But also each medal bearing on the face of it episodes in the lives of the three Patriarchs of Israel, from whose descendants we have our mysteries handed down to us, all of them of great importance to an intelligent Mason, more especially the latter, in which you have the very foundations of Masonry displayed in the three principal rounds.

There are a great many brethren, Masters of Lodges, as well as a "Master Mason," in the habit of giving the three degrees, &c., that are very far behind the mark in the study of the Craft and what appertains thereto; at times there is more need of instruction than of giving it. A well-known motto of the Craft is, "Sit lux et lux fuit."

Yours fraternally,

THOMAS M. CAMPBELL.

THE GRAND-ORIENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Referring to "J. A. H.'s" instructive sketch of "The Grand Lodge and Grand Orient" (No. IV.), page 283, in which the following passage occurs:—"In Scotland and Ireland each

lodge may select its own style of apron; and we are informed that in Irish lodges it is not unusual to see brethren, as is often the case on the Continent, attend lodge without any regalia whatever," I have pleasure in informing you that Irish lodges have not the privilege of selecting any particular colour or style of apron, the Ahiman Rezon being explicit on the subject.

The 129th rule orders:—

For Entered Apprentices an apron of white lamb-skin, from fourteen to sixteen inches broad across the waist, and from twelve to fourteen inches deep, with a triangular flap, which reaches to the middle of the apron. No ribbons, border, or ornament of any kind should be on this apron.

For Fellow Crafts an apron of the same size, shape, and material, having two rosettes of sky-blue ribbon on the two lower corners of the apron.

For Master Masons an apron similar to that just described, with the addition of a rosette on the flap.

The authorised lodge collars are of sky-blue watered ribbon four inches wide, edged with silver lace. The Grand Lodge collars are the same with the exception of being trimmed with gold lace.

It is not in accordance with facts to say that in Irish lodges "it is not unusual" to see brethren attend lodges without aprons. I have attended many Irish lodges both at home and in the colonies, and have never yet met a brother in Blue Lodge without an apron.

Being at present W.M. of a Blue Lodge I can speak with certainty on the subject.

Yours fraternally,

J. L. W., 30:.

Sligo, April 12.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I confess that Bro. Hyde Clarke's mode of reasoning completely baffles me, and I cannot for the life of me understand what he is driving at. On the whole, I am inclined to think that Bro. Clarke thought my article a suitable peg on which to hang a bundle of suggestions to the Grand Lodge of England; but while I am quite ready to admit that Bro. Clarke's views as to the respective functions of the Board of General Purposes, the Colonial Committee, &c., are entitled to every respect, I must protest against his mode of argument as regards the Grand-Orient.

The following comparison of Bro. Clarke's statements speaks for itself:—

The Grand-Orient is not, so far as I am aware, the recognised Masonic body in the Grand Lodges of Great Britain.—*Magazine*, March 28th.

It is quite true that the Grand-Orient is recognised by the Grand Lodges of Ireland and Scotland, to which may be added their Supreme Councils likewise. The Grand Lodge of England has always recognised the Craft degrees of the Grand Orient.—*Magazine*, April 11th.

When Bro. Clarke wrote in the *Magazine* for March 28th to show that I had "very much misled

your readers," he proceeded to demonstrate the same by statements which were guarded by the words, "so far as I am aware." In the *Magazine* for April 11th Bro. Clarke says "I believe" in proof that the Grand Lodge recognises the degrees of the *Suprême Conseil*. Bro. Clarke must excuse me saying that there are more things in heaven and earth than his philosophy is "aware" of, and that these are questions of fact and not of "belief." If I have been mistaken on any point I am ready to frankly acknowledge my error when proper proofs are adduced.

Yours fraternally,

THE WRITER OF THE ARTICLE.

April 13th.

RED CROSS KNIGHTS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—“No Cross, no Crown,” gives a most satisfactory account of the state of the Order of the Red Cross of Constantine in 1813. I presume your correspondent is able to state that the members at the present day are persons of the same class, and that it is duly maintained. It will likewise be gratifying to find that there was any public account of proceedings at which these distinguished persons were present corresponding to those we have lately seen reported in your *Magazine*.

Yours fraternally,

OBSERVER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Are we to understand that “No Cross, no Crown,” is the exponent of the views of Bro. Little, and that he has given us the authentic information which Bro. Little's colleagues counselled him not to give in *propria persona*. This we may presume is accurate, though in *impropria persona*.

If so, it raises some curious questions, for we find it stated that this fraternity gives pure and simple teachings more in consonance with the broad principles of the Craft than the reveries of Ramsay, or the subsequent inventions of similar *chevaliers d'industrie*.

If the insinuation is that this fraternity is connected with the ancient Order, as alleged by Bro. Hyde Clarke, then it is pretty certain there is no ancient ritual of the ancient Order, and any ritual now cited must be a modern invention. I see in your *Magazine* reports of so many degrees and ceremonies having rituals, that this fraternity must have as many rituals as any Masonic Order or rite in existence. This leads to the suggestion that such rituals must be of the manufacture of Ramsay and similar *chevaliers d'industrie*, and concocted on the same principles.

These are questions well worthy of investigation. The Masonic and other principles of many of the gentlemen named are perfectly well known, and if some of them have taken part in such ritual performances, there are many others who would not.

On the solution of these questions depends the issue raised by ✕, to what jurisdiction these degrees are amenable.

Yours fraternally,

R. ✕.

THE RED CROSS AND THE TEMPLARS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your correspondent *asks whether Constantine the Great was a Freemason, a question which, it is to be hoped, some of our leading authorities in Masonic antiquities will answer. It would be just as rational to assert this as many other things. Your other correspondent, "No Cross, no Crown," asserts that our late Bro. the Duke of Sussex, M.W.G.M., and Bro. W. H. White, G. Sec., were engaged in promoting a Masonic reform under the name of the Red Cross Knights, so as to get rid of the reveries of Ramsay. This is a strange mission for the G.M. and G. Sec. of the Grand Lodge of England, and it will be interesting to know how far they were successful in extending the principles of the Craft in this direction. It is to be hoped the present M.W.G.M. and G. Sec. are likewise enrolled as members for the completion of this noble mission, in which the Duke of Sussex so far failed that his Order nearly became extinct.

Is it not generally believed that the Templar degree owes its origin to Ramsay and his school? In what respect are we called upon to sacrifice Templarism to the Red Cross, when the Duke of Sussex, G.M. of the Templars, never gave up Templarism to the Red Cross, so far as is known or apparent?

Yours fraternally,

A TEMPLAR.

ORDER OF THE GARTER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As I have been exposed to some ridicule, and most unduly, for society must allow it is a usual place, in talking about meetings of the ancient Order of the Garter being held in public-houses, I have found out that our ancient brethren did meet in public-houses, as you may see by the *Athenaeum*, literary newspaper, of this day, in which it says that King Henry the Sixth held a Chapter of the Order of the Garter in 1445 at the Lion at Brentford, when a night was made of it, and Lord Hastings and the Earl of Avranches were installed Knights on the following morning.

There was once a famous Red Lion at Brentford, and there were kings there.

Yours fraternally,

WM. HARRIS.

4th April, 1868.

[We are really very much obliged to our esteemed correspondent, Bro. Wm. Harris, for calling attention to this interesting matter. We take this opportunity, by calling attention to the present communication, of answering once for all the numerous inquiries made of us as to the reality of Bro. Wm. Harris, respecting whose existence and whereabouts several high Masonic dignitaries, Craft, Arch, Knight Templar, A. and A. Rite, Red Cross, and of many other Masonic bodies, and of non-Masonic and would-be Masonic bodies have made anxious and confidential requests to be favoured with his address or the number or name of his lodge, &c. Our answer is, Bro. Wm. Harris does exist, and he was well known in the Craft before many of the present members of Grand Lodge, Grand Chapter, Grand Conclave, and the S.G. Council were born.—ED. F. M.]

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.
2. M. M. wishes to exchange a jewel of No. 29.
3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.
4. T. B. would exchange copies of seals.
5. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.
6. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.
7. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.
8. D. C. L. has a set of miniature furniture and officers' collars and jewels, &c., for a Lodge of Instruction, the pedestals fold; he will be glad to exchange them for a complete set of "Masonic Quarterly, Monthly, and Weekly Magazine and Mirror."
9. R. S. T. has a 30° jewel, about three inches diameter, together with a silver embroidered sash as good as new; will exchange it for a 31° jewel and collar of the regulation pattern.
10. X. offers a perfect set of the quarto series of the *Freemasons' Magazine* for a collar and jewel of the English 31°, and a set of Provincial Grand Officers' clothing.
11. R. R. S. will exchange a K. H. silver gilt 30° jewel, set with French brilliants, and a sash, nearly new, for a complete set of Dr. Oliver's Masonic works.
12. J. L. wants an Irish Past Master's apron, collar, and jewel, and will give in exchange those of an English P.M.
13. Miles wishes to exchange a large handsome Bible, suitable for presentation to an English lodge, for a K.T. signet gold ring.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

JUSTICE is one of the cardinal virtues of the Masonic code. It is a principle simply recognising what is right, and giving what is due. Its requirements demand an observance of the moral law. Equity is what she claims must be strictly established between contending parties. No revenge or cruelty can be instituted to satisfy the demands of justice. This must be the teachings of justice, connected with the institution of Masonry.

THE MASONIC MIRROR.

•• All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

MASONIC MEMS.

GLASGOW.—ANNUAL FESTIVAL OF THE THISTLE LODGE (No. 87).—On Tuesday last, the 14th inst., the annual festival of this lodge was celebrated in the commodious hall of the Kilwinning Lodge, Buchanan-street. Upwards of one hundred brethren and friends of the Order, including a fair proportion of ladies, were present, the chair being occupied by the esteemed R.W.M., Bro. Thomas Paton. The proceedings were distinguished by perfect harmony, and were entirely successful. Want of space compels us to defer giving a detailed report until our next issue.

LODGE ST. MARK (No. 102).—The one hundred and first annual festival of this ancient lodge (Bro. Major Barbor, Dep. Prov. G.M. Middle Ward of Lanark, R.W.M.) is announced to be held in the Masonic Hall, 218, Buchanan-street, on Monday evening, the 27th April.

THE installation of Bro. Dr. J. Kellett Smith as W.M. of the Temple Lodge, No. 1,094, took place on Wednesday, the 8th inst., at the Masonic Temple, Hope-street, Liverpool, the details of which will be reported in our next.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The Quarterly General Court of this Institution was held on Thursday, the 9th inst., Bro. J. Udall in the chair.

The Secretary having read the minutes of the last meeting, and the Treasurer being authorised to sign sundry cheques for tradesmen's bills to the amount of £982, and to invest £3,000 in Consols, a poll was then opened for the election of nine, out of a list of twenty-two candidates.

The result was as follows:—

| No. on List. | Votes. |
|-----------------------------------|--------|
| 12. Smith, Elizabeth Wilson | 750 |
| 18. Hiron, Lilly Octavia | 690 |
| 16. Blair, Jessie Marie | 585 |
| 6. Batley, Alice Maud Mary | 563 |
| 11. Whitely, Clara | 560 |
| 9. Hooper, Kate | 551 |
| 1. Reunell, Ada | 545 |
| 3. Gregory, Catherine Mary | 496 |
| 14. Caparn, Leila Lucy | 424 |

The following are the names of the unsuccessful candidates, with the numbers polled:—

| | Votes. |
|------------------------------------|--------|
| Crampton, Mabel Harriette | 395 |
| Bryant, Maria Ann | 226 |
| Bowles, Gertrude Elinor Dale | 221 |
| Haskins, Zillah | 221 |
| Barrett, Kate Isabella | 169 |
| Fink, Christiana D. E. | 150 |
| Moore, Constance L. | 144 |
| Storry, Elizabeth | 144 |
| Flintoft, Maria Louisa | 91 |
| Bindou, Clari R. A. | 60 |
| Byrne, Alice Jane | 47 |
| Roberts, Frances Jane | 43 |
| Dunn, Emily Alice | 41 |

METROPOLITAN.

LODGE OF JUSTICE (No. 147).—On Wednesday, 8th inst., at the White Swan Tavern, High-street, Deptford, this lodge met. Bro. J. Patte, W.M., presided. There were present during the evening Bros. R. G. Batt, S.W.; J. Percival, J.W.; J. Lightfoot, P.M., Treas.; J. Bavin, P.M., Sec.; H. Saddler as S.D.; H. Bartlett as J.D.; W. Roberts, I.G.; G. Bolton, P.M.; G. Hall, P.M.; C. H. Davis, P.M.; J. Cavell, P.M.; W. Andrews, P.M.; F. Walters, P.M.; N. Wingfield, P.M.; G. Smith, P.M.; C. T. Speight, P.M.; Dilley, Davies, Jupp, Chappell, Shaw, Smith, and very many others. Amongst a large number of visitors were Bros. T. N. Moore, 73; J. C. Peckham, P.M., Sec-79; R. Boncey, S.W. 79; W. Simmons, P.M. 548; Smith, 548; Porter, 548; G. Andrews, 871, and many others. Bro. W. Andrews, P.M., did the raising of Bro. Moore in an able, proficient, and painstaking manner. Bro. J. Patte, W.M., passed Bros. Gilbert and Bacon. He initiated Mr. Porter, son of the late lamented and highly esteemed Bro. John Porter. If he only proves as good a Mason as what his late respected father really was, he will be a good and great acquisition to the roll of members of this lodge; for no man's memory is better respected and his loss more deeply felt than what Bro. J. Porter's really is. Several of his relatives were present during the initiation; Two guineas were awarded from the charity fund to the widow of an old P.M., who had at one time been a member of this lodge. The lodge was duly closed. Then followed the usual good superior banquet, served up in excellent style, adding to the laurels already gained by this house for its good catering.

DALHOUSIE LODGE (No. 680).—The installation meeting of this prosperous lodge took place on Thursday, the 9th inst., and was very numerous attended. Amongst the visitors we noticed Bros. Dyer, P.M., Jordan 201; R. A. Wright, Berkhamstead, P.G.P.; Norris, Victoria, 1,056; Saunders, Bedford, 282; Barnes, Doric, 933; Bolleter, Salisbury, 435; Lowe, P.M., United Mariners, 30; Howell, P.M., Jordan, 201; H. J. Ingram, Royal Union, 307; Herbert, 946; Carter, Prosperity; Massey, 619; Saqui, Burns, 25; W. Smith, C.E., P.G.S. 26, 33, 340; Foulger, 193; Snow, P.M. 329; Galli, Old Concord; Hammond, New Forest, 401; Heath, P.M. 198, 504; Goddard; Keen, Domatic; Gilchrist, P.M., Doric; Wrenn, P.M., Victoria, 1,056, Sincerity, 104; Dalton, Kent, 15; Kelday, P.M., Mauritius Harmony; Nisewould, P.M., Faith, 141; Driscoll, United Mariners, 30; J. Jones, Wellington, 548; Iron, 902; Powell, P.M. 142; Smeed, P.M. 946. Bro. N. Mudge, W.M., presided, supported by his officers. The lodge having been opened, the minutes of the last meeting were read and confirmed. The ceremony of installation was then proceeded with, the impressive ceremony being ably performed by Bro. Ireland. The newly elected W.M. having received the usual salutations, appointed the following as his officers for the ensuing year: Bros. Littell, S.W.; Williams, J.W.; C. Ireland, P.M., Treas.; T. Hardy, Sec.; T. Hardy, S.D.; Crouch, J.D.; Thomson, I.G.; Bradley, Tyler; H. Dalwood, W.S.; and R. Senechal, Dir. of Cers. Messrs. W. H. Wallington and G. E. Kynaston having presented themselves as candidates properly prepared for initiation, were, according to ancient and immemorial custom, initiated into the Order, privileges, and mysteries of ancient Freemasonry. Business ended, lodge was closed, and the brethren adjourned to the banquet. The cloth being drawn, the usual loyal and Masonic toasts were given by the W.M., and ably responded to by the respective brethren. A very agreeable evening was spent, enlivened by several songs, Bro. Saqui presiding at the piano.

BELGRAVE LODGE (No. 749).—The final meeting of the season of this lodge took place at Anderton's Hotel, Fleet-street, on the 8th inst., at five o'clock. In the absence of the W.M., Bro. Potter, I.P.M., opened the lodge, assisted by the following officers: Bros. W. Bourne, S.W.; W. Pierce, J.W.; H. Watkinson, S.D.; G. Fynn, J.D.; W. Hester, I.G.; P. Parsons, Steward; J. Froud, P.M., Treas.; H. Garrod, P.M., Sec.; W. W. Ough, P.M., Assist. G. Purst.; W. Runtig, P.M.; E. N. Grogan, P.M.; Strip, Harper, Mackrill, Hallett, &c. Bro. Ough, P.M., then took the chair of K.S., and Mr. William T. Marchant, was elected unanimously a candidate for initiation, and, being in attendance, was most impressively initiated into the mystic art in Bro. Ough's best style. Bro. Potter, P.M., then took the chair, and passed four brethren to the second degree, after which four candidates for raising being entrusted and prepared, were raised in Bro. Potter's most impressive

manner, which called forth the unanimous approbation of all present. Business being ended, the brethren adjourned to the banquet-room, which was laid out in Bro. Clemmo's best style. After the usual loyal and Masonic toasts, the W.M. said that it always was a source of extreme gratification to propose "The health of Initiates," but on the present occasion a double duty devolved on him, as there were four initiates at the last meeting, and no banquet, he proposed that they should be included in "The Initiates," which was received in a manner worthy of the Belgrave Lodge. Bro. Marchant, the newly initiated member, said that having so recently seen the light of Freemasonry, he could only form a faint notion of the Order, but from what he had seen and heard that night, he could assure the brethren that he would try and make himself one of the best brothers of the Order, by always maintaining the principles that had been so ably laid down for his guidance that night. Bros. Elliott and Hallet, also responded in most eloquent terms. The W.M. then proposed "The health of the visitors, and said the lodge was highly complimented that night by the company of a few celebrated Masons. First came Bro. G. W. Porter, P.M., Caledonian, 134, and H. J. Pulsford, W.M. elect, of the Southern Star, 1,158, and several more visitors. Bro. Porter said, on behalf of himself, he begged to thank the brethren for the hospitable manner in which he had been received, and to say at the same time that the working of the lodge he had never seen surpassed; every officer was what, in his humble opinion, all officers ought to be—perfect in the duties of the lodge. He was in a manner prepared for this, as he had seen the working of several of the officers present in the Belgrave Chapter, of which he had the honour of being an officer, and he congratulated the lodge upon the very great success that had attended that chapter, solely through the exertions of the promoters, who he now had the pleasure of seeing around him. He said that the Belgrave Lodge was famous, also, for its true principles of Freemasonry Charity, and some of the members were the best beggars he ever knew when relief was the object of their mission. Bro. Pulsford thanked the brethren for the kindness shown to him; he was intimate with many of the Belgrave members, from the fact of meeting them at the Lodge of Instruction weekly, and he could inform the brethren present that if they wished to become officers of the Belgrave or any other lodge, they could only hope to do so with honour to the Craft and credit to themselves, by attending lodges of instruction. Bro. Pulsford said he was not in the habit of speaking much, for he would rather work a section than make a speech at any time. Bro. Froud proposed "The health of the W.M." The W.M., Bro. Potter, said he thanked the brethren for the kind manner in which they had received his health; he should at all times think it his duty to be at his post if he possibly could. He then, in a very impressive manner, congratulated the newly-made members upon joining so ancient and honourable an Order, and begged of them to remember to the end of their lives what they had heard that night, that the three great principles were brotherly love, relief, and truth. The W.M. then gave "The Officers," and said that where all were so perfect as the officers of the Belgrave, it was the greatest help possible to the W.M., for without good and efficient officers the ceremonies were in a manner deprived of that effect we all try to produce to the best of our ability. Bro. Bourne, S.W., on behalf of the officers, said that it gave the officers of the Belgrave Lodge the greatest pleasure possible to hear their efforts spoken of so highly as they had been spoken of that night, and on their behalf he could only say that the kind way in which their exertions had been received, would incite them on, and, if possible, excel them. The Tyler's toast brought a happy evening to a close. Several of the brethren contributed by some excellent singing to the harmony of the evening.

STRAWBERRY-HILL LODGE (No. 946).

This flourishing lodge held its installation meeting on Wednesday, the 8th inst., at Bro. Bendy's, the Grotto Tavern, Twickenham, when the following brethren were present, viz.: Bro. Smeed, W.M.; H. J. Smith, J.W., W.M. elect; J. M. Stedwell, P.M. and Treas.; W. Platt, P.M., Hon. Sec.; T. McIlwham, S.D.; E. Hopgood, I.G.; J. Faithful and W. Watson, P.M.'s; with Bros. Whiteley, Bendy, Latham, Reid, Beard, Foresight, Tracey, Yates, and W. Herbert.

The visitors were Bro. G. States, W.M., Grand Stewards' Lodge; Matthew Cooke, P.M. and Sec. 905, Sec. 23; G. Isenbiel, 23; J. Smith, Fidelity, 3; J. Brown and G. Book, Prudent Brethren, 145; H. E. Frances, P.M. 180; J. Rance,

Industry, 398; G. Lilley, 720; J. G. Thompson, P.M., and J. Salisbury, Whittington, 862; W. Harnett, St. Andrews, United States; and C. H. Ford, St. John's, 36, Richmond, United States.

The following business was set forth by the summons: The reception of the report of the audit committee, from which it appeared that the lodge was in a very prosperous condition, and, after the payment of all liabilities, had a small balance in its favour. This was shown by an abstract of the balance-sheet, appended to the summons, a most excellent way of conveying to all the brethren concerned a thorough explanation of their financial position.

There were four raisings, one of which only took place, and one passing, out of the two set down as business to be done. The two proposed initiates did not appear, but each sent an apology, the one stating inconvenience, and the other having been confined to his bed by sickness.

After the ceremonies, so well known to every brother, had proceeded thus far, a board of Installed Masters was formed, and Bro. W. Watson presented Bro. H. J. Smith, J.W., W.M. elect, for installation, upon which Bro. Smeed, the W.M. of the lodge, most admirably installed his successor. This having been concluded, the new W.M. was pleased to invest Bro. J. M. Stedwell, P.M., of the lodge, as the Treasurer, an office to which he had been unanimously elected at the previous meeting, and which no brother can discharge more zealously and carefully.

Bros. Thomas McIlwham was then invested as S.W.; Hopgood, as J.W.; W. Platt, P.M., re-invested as Hon. Sec.; R. T. Whiteley as S.D.; William Herbert as J.D.; Thomas Latham as I.G.; and the veteran, Bro. Riley, re-invested, Tyler.

The W.M. then, in his own name and in the name of the lodge, presented Bro. Smeed, the I.P.M., with a chaste and valuable P.M.'s jewel, and in doing this he remarked that the lodge was proud of Bro. Smeed. That brother had been initiated in the lodge but three years previously. He had worked as few brethren worked, and was the first child of the lodge that had occupied the seat of W.M. As a proof of Bro. Smeed's acquirements, the W.M. said, the fact of his having installed his successor,—and that in a most effective manner,—was the best evidence of his thorough acquaintance with the working of the lodge and (amidst great applause he affixed the jewel to his breast), wishing him many years of health and happiness to wear the present the lodge had so honourably voted, and Bro. Smeed had as honourably won.

Bro. Smeed, P.M., felt he should have liked to have said much; to have thanked them, if possible, for the very kind mark of their favour but he was not equal to it and (here his feelings overmastered him so that he concluded, amidst considerable applause, by assuring them), that he should ever wear their handsome gift with satisfaction and pleasure, as he hoped to be able to do for many years in the Strawberry-hill Lodge.

Bro. Frances, P.M. 189, asked permission to address the brethren, which having been granted, he said some years since he had painted a portrait of their late founder, Bro. John Gurton, and had presented it to the St. James's Union Lodge, 180. That lodge had nowhere to keep it, and it had been returned to him with the frame so injured that he had not ventured to bring it with him, but, as the brethren of the Strawberry-hill lodge really seemed to cherish the memory of the late Bro. Gurton, he had the greatest pleasure in offering them the portrait, convinced, as he felt, that if they did not regard it as a work of art, they would yet care for it as a memorial of what their founder had been like some years ago, and show their attachment to his memory by giving it a permanent home.

Upon this being put to the lodge, Bro. Frances's kindness was warmly applauded, and Bro. Bendy proposed that the lodge should have a frame made for it with an inscription recording the gift. It was also carried that a vote of thanks be recorded on the lodge minutes, and a copy of the same transmitted to Bro. Frances as an acknowledgment of the gratitude of the lodge.

Bro. Hopgood, J.W., had enlarged, from a small photograph, a life-size head of Bro. Gurton, which he begged the lodge to accept, which was carried in a similar manner. He likewise brought forward a portrait of Bro. Smeed—a most admirable likeness—taken at the request of the lodge, and trusted the lodge would find room for it on its walls. Both these portraits are excellent, and it is in contemplation to add to them the portrait of every W.M. that passes the chair.

The lodge was then called off, and proceeded to dine from the excellent and tasteful fare which those who have ever been

present at the Strawberry-hill Lodge, or chapter, know it is Bro. Bendy's pleasure to place before them.

After justice had been done to the good things provided, and the cloth drawn, the new W.M. proposed the first three loyal and Masonic toasts: "The Queen," "The M.W.G.M.," "The D.G.M. and the Grand Officers," after which came one of the most pleasant episodes at which a brother can assist, viz., the public recognition of a brother's services who has nobly done his duty as a Freemason, a friend, and a man.

On the table, covered with a cloth, was placed an elegantly illuminated testimonial, framed and glazed, a silver cup, weighing eighteen ounces, with rural scenes and animals in bold relief, under a glass shade, and two exquisite brooches, set in gold; all of which had been subscribed for by brethren and others, for presentation to Bro. Bendy, Mrs. Bendy, and her sister, Mrs. Beasley.

The cup bore the following inscription:—

"Presented to Bro. Thomas Bendy, in open lodge, by the Brethren of the Strawberry-hill Lodge, No. 946, as a small tribute of admiration for his truly Masonic conduct towards the late Bro. John Gurton, his deceased wife, and surviving family; and to mark the esteem in which the brethren of his own and other lodges hold him.

"April 8th, 1868."

The testimonial, adorned with various Masonic emblems, and effectively coloured, was as follows:—

"He that loveth his Brother abideth in the light—John i., 11, 10."

"This testimonial, accompanied by a Silver Tankard, was presented by the brethren of the Strawberry-hill Lodge, No. 946, to Bro. Thomas Bendy, as a mark of their esteem and admiration for his disinterested and fraternal good works, on behalf of the lamented Bro. John Gurton, founder of the lodge, his late widow, and surviving children. In this 'Tribute to Excellence' the lodge would be not only unjust, but ungrateful, not to record its appreciation of the delicacy, tact, unremitting attention, and uniform kindness with which Mrs. Bendy and her sister, Mrs. Beasley, ministered to Bro. John Gurton, his wife, and family, whilst under Bro. Bendy's roof; and the lodge trusts those ladies will accept its warmest thanks and profound respect for the many kind and alleviating offices they rendered, and which none but women know so well how to discharge. May every blessing, both here and hereafter, rest on such true examples 'worth and real merit.'

"Signed—on behalf of the lodge, April 8th, 1868—

"William Smeed, W.M.

"Henry James Smith, W.M. elect.

"Edward Hopgood, J.W.

"Matthew John Stedwell, P.M. and Treas.

"William Platt, P.M., Hon. Sec."

The W.M. after prefacing his remarks by stating that however imperfectly he might perform the pleasing duty that fell to his lot, he was not prepared to delegate its performance to anyone else however talented, called Bro. Bendy forward and told him that from his great kindness in receiving their late Bro. Gurton, his deceased wife, and surviving family, into his house when Bro. Gurton's misfortunes deprived him of a home; from the care with which he had supported him through a painful illness which terminated in his death, by the manner in which he had succoured Mrs. Gurton, and was then providing for the youngest of the family, he had won the gratitude, love, and respect, of the lodge and of all true brethren. The W.M. next said that it was not to be supposed they could sit by quietly and see such fraternal acts done without, in some slight manner, testifying their warmest approval. Knowing that they could never repay Bro. Bendy—nor was their offering intended in any such manner—but, simply, as a tangible and enduring memorial of their warmest appreciation; he begged Bro. Bendy to accept the testimonial and cup before him, and that Mrs. Bendy and Mrs. Beasley would also accept the brooches, all of which the lodge kindly trusted would be welcome to him and the ladies, not for their intrinsic value, which was but small, but as an earnest pledge that the members held his generosity in great respect, and considered Mrs. Bendy and her sister as good Freemasons, at heart, as Bro. Bendy himself. With the best wishes for all three he had the pleasure to ask Bro. Bendy's acceptance of their present, feeling assured that not only here, on earth, but in the Grand Lodge above, his Masonic virtue would be justly appreciated. The W.M. then called upon all to drink

"The Health of Bro. Bendy, Mrs. Bendy, and her Sister." The toast was enthusiastically received.

Bro. Bendy (who on rising was greeted with repeated rounds of applause), was quite unprepared to find such a handsome acknowledgment for having done what he considered to be his Masonic duty. Bro. Gurton was a stranger to him until he (Bro. Bendy) went to Twickenham. Then he first knew him and liked him, but because he liked a brother he did not think himself deserving of such a tribute. Well, then, he supposed he had done something very wonderful, and was asked to accept of what they were pleased to call a small present of little value. If however, they thought so he did not. It might be, as far as money went, of comparatively small value, but for himself and wife, with her sister, they did not need money, but they must ever look upon, and regard, the gifts as invaluable and beyond the power of money to purchase. For their kindness and in the name of his wife and Mrs. Beasley, he thanked them deeply and could assure them the presents given to them that day would be sacred in their eyes as long as they should live, and when they were gone they would, he hoped, fall into other hands who would cherish and venerate them as he and his would do.

The cup was then filled with champagne by Bro. Bendy, and passed round. At this stage of the proceedings Bro. Bendy brought in Bro. John Gurton's youngest child, Robert Gurton, born on that day five years, the day upon which the lodge was consecrated; and Bro. Platt, Hon. Sec., stated they had founded what would be called the "Strawberry-Hill Gurton Fund," for the purpose of making some provision for the child in after life, Bro. Bendy having undertaken the care of him until he is of age to be got into some school, and Bro. Bendy was also willing to apply any sums of money entrusted to him for the little "Strawberry-Hill" boy, and had, most handsomely headed the list with his own twenty pounds.

Bro. Platt said the amount they had collected was more than forty guineas, and he hoped they would be able to increase it from time to time.

Bro. George States—in the most creditable manner and without a single word—put a five-pound note into the child's hand, and it cannot be doubted but that, as time goes on, a very handsome sum will be realised for the benefit of "the child of the lodge," who has no one else to look to but his kindly self-constituted guardians, Mr. and Mrs. Bendy, and the brethren of the lodge.

After such a scene everything else must appear commonplace. So, suffice it to say, the new W.M., who won golden opinions for his unpretending carriage, proposed the visitors, which was replied to by Bro. George States, W.M. of the Grand Steward's Lodge, who well expressed the pleasure all who visited the lodge must have experienced at witnessing such a happy illustration of Masonic precepts.

Bro. Smeed, P.M., proposed the health of the new W.M., in terms which did him credit and the W.M. justice, and the latter proposed the P.M.'s, each of whom spoke briefly in acknowledgement.

Bro. Stedwell, P.M. and Treas., and Bro. W. Platt, P.M. and Hon. Sec., were not forgotten, and each of them made suitable replies.

The S.W., J.W., and the rest of the officers were toasted and congratulated on their preferment, and each having spoken his thanks, the lodge was called from refreshment to labour, and finally closed.

SOUTHERN STAR LODGE (No. 1,158).

On Tuesday, the 7th inst., the ordinary meeting of this lodge was held at Bro. Allat's, the Montpellier Tavern, Walworth. Bro. Henry Thompson, W.M., presiding, supported as usual by the following officers:—Bros. Pulsford, S.W.; Margerison, J.W.; Clarke, S.D.; Bartlett, I.G.; Charles E. Thompson, Sec.; Smith, Treas.; Potter, P.M., Steward; and Laing, P.M., Tyler. There was a numerous attendance of the brethren.

The lodge having been opened in due form and with solemn prayer, the Secretary proceeded to read the minutes of the last lodge and emergency meetings. The latter (the emergency meeting) revealing the extraordinary occurrence of five initiations, &c. The minutes were unanimously confirmed.

Mr. Walter Bruce was balloted for and approved of, and afterwards initiated into the mysteries of Masoury.

Bros. Piggott, Limeburne, Harris, Flowers, and Page, were then advanced to the F.C. degree.

The lodge was then raised to the third degree, when Bro.

Towerzey, Higgins, and Cecil Rogers (the latter a member of the Jordan Lodge (No. 201), being about to leave England for New Zealand, was introduced by Bro. Dr. Goldsbro', and with the two first named brethren received the mysterious benefits of the M.M. degree. The lodge was then lowered to the first degree, and the next business being the election of W.M. for the ensuing year, that was proceeded with, and resulted as was fairly anticipated in the unanimous election of Bro. Pulsford, the S.W., who from the formation of the lodge, in May, 1867, has been most indefatigable in his services, and the soul of punctuality in regard to the attendances.

Bro. Thompson, the W.M., was elected Treasurer in the room of Bro. Smith, resigned.

Bro. Laing, P.M., was re-elected Tyler.

A committee having been appointed to audit the accounts for the year, Bro. Tildeley said he had very great pleasure in proposing that a Past Master's jewel of the value of £10 10s., be presented to their W.M., upon his retirement from office, and reminded the brethren, that apart from the fact of their having a Master who was second to none in point of efficiency of working, he had been the principal mover in the founding of the lodge, and as his merits were so well known—and, he believed, appreciated by them—he did not doubt but that they would agree to his proposition.

Bro. Smith and two or three other brethren rose to second the proposition, which was put by the S.W., and carried unanimously.

Bro. Charles Sloman, of Lodge No. 25, was voted an honorary member, in consideration of the service he had done the lodge while officiating as Organist. Bro. Sloman, in one of his humorous speeches, returned thanks for the distinction conferred upon him.

Bro. Margerison, J.W., said it had been the custom of lodges to set apart one day in the year for what was called a summer festival, and he trusted the Southern Star Lodge would not be behind its fellows. He moved that "the lodge do have a summer festival." After some discussion a committee was appointed to consider the subject, and report to the lodge in due course. Fourteen or fifteen brethren were elected as Stewards, and there being no other business, save some propositions for initiation, the lodge was closed in due form, and with solemn prayer, and the brethren adjourned to refreshment.

The banquet, which was well served, having been disposed of, the usual loyal and Masonic toasts were given. To the toast of "The Visitors," Bro. Dr. Goldsbro' and Bro. Cecil Rogers returned thanks.

Bro. Rogers said he was most grateful to the W.M. for conferring upon him the third degree in Freemasonry. He was about to leave England for the antipodes, and he should carry with him the most favourable recollection of the manner in which he had been treated at the Southern Star Lodge. When in his antipodean home, his thoughts would doubtless recur to the pleasant and happy evening he had spent with his brethren in Freemasonry. Before he came amongst them his respected Bro. Dr. Goldsbro' had told him he would meet with nothing but the most kindly feelings and fraternal consideration at their hands, and his promises had been fully realised. He should not be doing fair justice to their W.M. did he not say that he felt deeply impressed with the solemn manner—the very impressive manner—in which he had advanced him to the sublime degree of a M.M. He had been initiated in the Jordan Lodge, and it would be his duty to look to that for the commencement of his Masonic career, but he felt, after visiting the Southern Star Lodge, like a man with two sweethearts, hardly knowing which to choose. Thanking them most gratefully for the extraordinary hospitality they had shown him, he concluded by wishing prosperity and success to the Southern Star Lodge.

Other toasts followed, after which some excellent singing, including an extempore song from Bro. Sloman, which was loudly applauded, were given, and a very pleasant evening was brought to a close.

The audit committee appointed by the brethren of this well-to-do lodge to enquire and check the accounts for the past and the first twelve months of its existence, met at Bro. C. Margerison's City Arms, West-square, Southwark. The account books and vouchers were produced by Bro. C. E. Thompson, the Secretary, and upon examination were found to be correct. A large balance was announced in favour of the lodge, which at a subsequent period Bro. H. Thompson, W.M., reverted to, and said the brethren might well congratulate themselves upon such a prosperous state of things. They had had many difficulties

to contend with, and after buying their furniture, paraphernalia, &c., their accounts showed a balance of nearly £100 in hand. He considered such a state of things in the highest degree satisfactory. When it was considered that they had only been in existence eleven or twelve months, he did not think he was going too far to say that they had done "wonders." After the business of the evening was concluded, the brethren sat down to a well-spread supper. Bro. Margerison may well be proud of his stock of wines, for they are excellent.

VILLIERS LODGE (No. 1,194).—The first regular meeting of this lodge since its consecration was held at the Northumberland Arms Hotel, Isleworth. The lodge was duly opened by Bro. E. Clark, W.M., assisted by Bros. S. E. Clarke, M.D., S.W.; J. Trickett, C.E., J.W.; R. Gurney, Treas.; R. W. Little, P.M., Sec.; W. Dodd, S.D.; C. Higgins, J.D., &c. After the confirmation of the minutes, the W.M. passed Bro. R. A. Steel, and initiated Mr. E. J. Bailey; Bro. Little, P.M., then raised Bros. E. T. Osbaldeston, F. J. Lancaster, and T. Smale. Bro. Walters, P.M. 73, was elected an associate member, and Bro. Allman, of 862, was duly proposed as a joining member. The lodge was then closed, and the brethren adjourned to tea and coffee, it being wisely determined to reserve the funds of the lodge until all the expenses connected with its establishment are fully defrayed.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

CARLEIGH.—Union Lodge (No. 310).—This old established and highly prosperous lodge held its usual monthly meeting on Tuesday evening, 31st ult., at the Freemason's hall, Castle-street. The chair of K.S. was occupied by Bro. J. Slack, W.M., and was supported by Bros. G. G. Hayward, I.P.M., Prov. G.S.B., as S.W.; G. Somerville, J.W.; A. Woodhouse, W.M. 412, Prov. G.S. as S.D.; J. Gibson, J.D.; G. Murchie, Sec.; W. Court, Treas.; F. W. Hayward, P.M., P. Prov. S.G.W., Dir. of Cera.; W. Cockett, P.M., P. Prov. G. Chap., as Chaplain; W. Murray, P.M., P. Prov. Assist. G. Sec., as I.G.; J. Blacklock, P.M., P. Prov. J.G.D.; J. Iredale, P.M., P. Prov. S.D., Prov. G.M.; J. A. Wheatley, Sergt.-Major; W. Forde, 70th Regt.; Charles Rowe, J. M. Harrison. Visitors:—Bros. Jessie Banning, J.D. 343, Preston; W. Dobson, De Lorraine Lodge (No. 541); Thos. Cane, Harbour of Refuge Lodge (No. 764), a joining member to this (310) Lodge; John Barnes, Tyler. The lodge was opened in due form, when the minutes were read and confirmed. Bro. C. Rowe, who had made such progress in the art was introduced to the Master for advancement, was found worthy, entrusted, retired for preparation, and afterwards passed to the degree of Fellow Craft. After the ceremony was completed the lecture of the 2nd tracing board was beautifully delivered by Bro. Jessie Banning; other business being got through, the lodge was closed, and the brethren adjourned to the refreshment room. The W.M. took the chair and called upon the brethren to drink to the health, and long life of "The Queen," also of the "Prince and Princess of Wales," and the rest of the Royal Family. The Grand Master of England, Earl Zetland, the Grand Officers Past and Present, the Provincial Grand Master, Bro. Lord Kenlis, and the rest of Provincial Grand Officers Past and Present, coupled with the names of Bros. F. W. Hayward, J. Blacklock, J. Iredale, with musical honours; each responding respectively. Bro. Woodhouse Prov. G. Steward, asked permission to return thanks on behalf of the Prov. G. Stewards, and said, though the Stewards were the last of the officers of that Provincial Grand Lodge, yet he, Bro. Woodhouse, was happy to say that he was not the least that was present at the Provincial Grand Lodge held at Penrith on Wednesday, the 25th ult., and whilst he was on his feet, he, Bro. Woodhouse, begged to propose "The Health and Prosperity of the Charities," coupled with the names of Tommy the charity box. Tommy duly thanked the brethren for their kindness in contributing their mite, and whatever had been given was thankfully received, and should be faithfully applied. Bros. J. Cane and J. Banning, responded on behalf of the visitors. Bros. F. W. Hayward and J. Cockburn recited "Toby Tom Pot," and the "Jew and his show." Sergt. Forde, Gibson, and Court, enlivened the evening with their vocal strains. Bro. Slack gave the E.A. song, all brethren joining hands in Masonic chain. The Tyler's toast closed the evening's entertainment, all sorry to part but happy to meet again.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular monthly meeting of this lodge was held at the George Hotel on Wednesday, the 8th inst., at seven p.m. There were present Bros. J. S. Sutherland, P.M., W.M. *pro tem.*; C. Carnegie, P. Prov. G. Supt. of Works, Essex, I.P.M.; Eustace, S.W.; J. Newman (W.M. elect), S.W.; Shaw, S.D.; Rix, S.D., &c. The lodge was opened in the first degree, the summons convening the meeting was read, and the minutes of the last regular meeting read and confirmed. A report from the Board of General Purposes was read, recommending that invitations to the installation and banquet on the 13th inst. be sent to the Prov. G. Master, the D. Prov. G. Master, the Prov. G. Sec., the W. Masters and Secretaries of the lodges in the province, and of the Ipswich lodges; Bro. Matthews, P.G.J.G.W., Essex (installing officer), &c., that Bro. C. Carnegie be requested to make the arrangements for the installation and banquet. The Board also reported that they had audited the Treasurer's (Bro. Carnegie) accounts, which were correct, showing a balance of £12 2s. 7½d. to the credit of the lodge. The Secretary read letters from Bros. Mann (Prov. G. Sec.), Palmer 35th Regt.; White and Goshawk, requesting the lodge to accept their resignation, as they had left the province, which was granted. Bro. Munnings signed his Grand Lodge certificate, and received it from the W. Master *pro tem.* Bro. Carnegie acknowledged the receipt of a voting paper, &c., from the Boys' School, which was filled up in favour of H. C. Eade by the W.M. *pro tem.* Some other business having been transacted, the lodge was adjourned to three p.m. on the 13th inst., then to install the W.M. elect for the ensuing year.

KENT.

DOVER.—*Lodge Peace and Harmony* (No. 199).—The anniversary meeting of this lodge was held at the Royal Oak Hotel on Monday, the 6th inst. The lodge was opened at half-past five p.m., by Bro. H. Boyton, W.M., with the beautiful and solemn ceremonies peculiar to the Craft. The minutes of the previous lodge having been read and confirmed, Bro. Alfred Ayred, the W.M. for the ensuing year, was duly installed, the imposing ceremony of installation being performed by Bro. Vanderlyn, P.M., P. Prov. G.S.B., in a most able and impressive manner, which will doubtless be long remembered by the brethren who were present. The newly installed Master having taken the chair proceeded to appoint the following officers:—Bros. Rees, S.W.; Marshall, J.W.; Coram, P.M., Treas.; White, S.D.; Wilson, J.D.; Fry, I.G., who were invested by Bro. Vanderlyn with the jewels of their respective office, and who at the same time addressed to each officer a few kind and appropriate remarks in relation to his duties. The lodge having been duly closed in ancient and solemn form, about forty of the brethren sat down to a sumptuous banquet, which did the greatest credit to Bro. Philpott's catering and liberality. The cloth having been drawn, the W.M. gave the usual loyal and formal Masonic toasts, which were duly honoured. The proceedings were greatly enlivened by some excellent singing, and a most delightful evening was spent by the brethren, who separated at twelve o'clock.

SHROPSHIRE.

OSWESTRY.—*Lodge of St. Oswald* (No. 1,124).—The last lodge before the recess was held on Monday, the 6th inst., the W.M. presiding. One brother was raised and another passed. The following members of the lodge were present:—Bros. Sir W. W. Wynn, Prov. G.M.; Rev. E. H. Dymock, Prov. D.G.M.; Bulkeley Owen, P.G.S.D.; W. H. Hill, P.M.; Hamer, S.W.; Elias, J.W.; Rev. R. N. Bigsby, Chap.; E. Oswell, Treas.; Askew Roberts, Hon. Sec.; Spaul, Dir. of Cera.; T. Longueville, Org.; Henry Davies, Steward; K. G. Salter, W. F. Rogers, T. W. Hill, C. W. Owen, J. C. Frank, J. Ward, W. I. Bull, A. Walker, Walford Barker, and T. Gough. After the ceremonies were duly completed, the brethren dined together at the Wynnstay Hotel, under the presidency of the W.M., Bro. George Owen.

WARWICKSHIRE.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—The regular monthly meeting of this lodge was held at the Masonic rooms on Wednesday, the 8th inst., at half-past five p.m. There was a good muster of brethren present, and the following visitors:—Bros. Dr. Alfred Hill, 468; Frederick Wharton, 925; H.

M'Lauchlin, and John Packer, 531; the latter kindly officiated as Organist. The ballot was taken for a joining member which proved unanimous in his favour. Bros. W. Brewster, R. Burman, and W. Williams, were then examined as to their proficiency in the first degree, which proving satisfactory they were passed to the degree of F.C. The W.M. gave the long description of the working tools, and delivered the lecture in the second degree. It was then proposed by the W.M. in accordance with notice of motion, and after some discussion agreed "That the sum of £10 10s. be voted from the funds of the lodge for the purpose of presenting to Bro. J. F. West, P.M., a Life Governorship of the Royal Masonic Institution for Boys." Also "That the sum of £5 5s. be given from the funds of the lodge to the Warwickshire Annuity Fund, and £2 2s. to the Royal Masonic Institution for Girls." A joining member was proposed by Bro. J. F. West, P.M. Nothing further offering, the lodge was then closed according to ancient custom.

SCOTLAND.

AYRSHIRE.

KILMARNOCK.—*Lodge St. Marneok* (No. 109).—This lodge met in its lodge room, Angel Inn, on Wednesday evening, the 8th inst., when Bro. Daniel Fraser, who, since the reposal of the lodge, has acted most energetically as its Secretary, was presented with an elegant Masonic jewel, as a parting gift from the brethren, on the occasion of his leaving Kilmarneok to fill a responsible situation in the government arsenal in Constantinople. Bro. Shaw, R.W.M., presided.

DUMFRIESSHIRE.

DALBEATTIE.

Erection and Consecration of the Granite Union Lodge.

On Tuesday, the 10th ult., a ceremonial possessing considerable interest for members of the Masonic brotherhood, took place at Dalbeattie, where a new lodge, which has adopted the appropriate title of the "Granite Union," was erected and consecrated by Bro. Lauderdale Maitland, of Eccles, Prov. G.M. of Dumfriesshire, assisted by his office-bearers.

It appears that some months ago it occurred to several members of the Craft resident in Dalbeattie that a lodge might be formed with advantage in that place, and accordingly a petition, duly supported by the qualified office-bearers of neighbouring lodges, was forwarded to the Grand Lodge of Scotland, praying for a charter of constitution. This it was agreed to grant, but pending its preparation a working letter of authority was issued for the erection of the lodge, and in consequence of the Prov. G. Lodge of Galloway (of which the Earl of Stair is Master), not being at present in working order, the Provincial Grand Master of Dumfriesshire as representing the Grand Master Mason of Scotland was authorised to perform the ceremony of constituting the lodge.

The brethren, to the number of upwards of 100, assembled in the Town-hall, at two o'clock, when the Grand Lodge was opened. There were present deputations from the following lodges:—St. Cathbert's, Kirkcudbright; Thistle, Dumfries; Quhytewoolen, Lockerbie; St. John's, Castle-Douglas; St. John's, Thornhill; St. John's, New Abbey; and St. Clair, Glasgow. Bro. L. Maitland, acting Grand Master, presided, being supported by Bros. Henry Gordon, S.A.G.W.; and Jas. Sloan, J.A.G.W.; and his other office bearers in the Provincial Grand Lodge of Dumfriesshire.

The lodge having been constituted in the highest degree, the P.G. Sec. read the letter of authority empowering Bro. Maitland to preside, after which the acting Grand Chaplain read the opening prayer—the responses being given by the brethren. A hymn by Haydn performed on the harmonium by Bro. Gooden, P.G. Conductor of Music, was followed by the reading of the 133rd Psalm by the acting Grand Chaplain, after which a short but impressive and instructive oration on the nature and objects of Masonry was delivered by Bro. Thompson, of St. Clair Lodge, Glasgow. The anthem, "When earth's foundation first was laid" (music arranged by Bro. Gooden), was then sung to the accompaniment of the harmonium—by Bros. Riddick, Gooden, and Smith.

The acting G. Secretary read the letter of authority from the Grand Lodge of Scotland sanctioning the erection of the

"Granite Union" Lodge (No. 480), after which the jewels, clothing, &c., of the new lodge were produced, and the Master and other office bearers elect were presented to the Acting G. Master. After praise and prayer, followed by solemn music, during which the members of the new lodge did homage to the Grand Lodge, the Acting Dir. of Cers. solemnly proclaimed the erection and creation of the new lodge. An appropriate anthem having been sung by the choir, the Acting Grand Master delivered the installation address and charge, after which the office bearers of the new lodge took the oath of fidelity and were invested with the respective jewels of their office.

The following are the office bearers:—Bros. Robert M'Kinnell, R.W.M.; John I. Meldrum, D.M.; John M'Kay, S.W.; John Innes, J.W.; Wm. Milligan, Sec.; Alex. Grant, Treas.; Harry Smith, Tyler. An address to the installed office bearers was delivered by the Acting G. Master, which was followed by the induction of the newly-installed Master. The 100th Psalm having been sung, the Chaplain pronounced the benediction, and the Grand Lodge was closed.

The Granite Union Lodge was then, at the request of the Acting Grand Master, opened by Bro. Campbell, R.W.M. of St. John's Castle, Douglas, Bro. W. M'Gowan, of St. Cuthbert's, acting as S.W.; J. Gordon, of St. John's Castle, Douglas, as J.W.; and Maxwell, as Depute Master. There being several candidates for initiation in the new lodge, that impressive ceremonial was most ably worked by Bro. J. Blackie, the esteemed R.W.M. of St. John's Lodge, No. 104, Jedburgh.

At five o'clock the brethren, to the number of 100, dined together in the Town-hall. Bro. Maitland presided, supported by Bros. Pike, Robert Martin, Campbell, M'Kinnell, Wm. Martin, Jones, &c.

The Chairman proposed "The Prince Steward of Scotland, and the rest of the Royal Family."

The chairman gave "The Army, Navy, and Volunteers."

Bro. H. Gordon proposed the "Three Grand Lodges of England, Ireland, and Scotland."

The chairman proposed "The health of the Right. Hon. the Earl of Stair, P.G.M. of Galloway."

Bro. Campbell, of Walton Park, acknowledged the toast.

Bro. Meldrum proposed "The Provincial Grand Lodge of Dumfriesshire, and Bro. Lauderdale Maitland, of Eccles, Prov. G.M."

Bro. Maitland briefly replied.

The Lodge "Granite Union," of Dalbeattie, was next given by the chairman.

Bro. James Thomas, Treas. of the Provincial Grand Benevolent Fund of Glasgow, here presented a fine bible, a compass and square, and a candelabrum for the use of the brethren of the Granite Lodge."

Bro. M'Kinnell returned thanks.

Bro. Dykes, Thistle Lodge, Dumfries, proposed "Masonry," coupled with the name of Bro. Ritchie, who replied.

The Chairman proposed "The lodges who sent deputations," according to seniority on Grand Lodge roll, coupled with the name of the acting R.W.M. of St. Cuthbert's, Bro. Wellwood M'Gowan.

"The visiting brethren from a distance," was proposed by Bro. Mitchell, Dumfries, coupled with the name of Bro. Thompson, of Glasgow, who replied.

Bro. Jones, Dumfries, gave "The Masonic Committee," coupled with the name of Bro. Wood, Dumfries, who replied.

Bro. W. Martin proposed "The Choir," coupled with the name of Bro. Gooden, who replied.

The Chairman then gave "Goodnight," and the party broke up about half-past eight.

After the Provincial Grand Lodge and the other visiting brethren had left per train, the following junior office-bearers were elected in the Granite Union: Bros. A. Clark, Substitute M.; A. M'Gowan, Chap.; M. C. Smith, jun., and James Ritchie, Deacons; G. Ritchie and J. B. Aitken, Stewards; W. Kerr, Standard Bearer; A. Milligan, I.G.; John Hair, Outer Guard.

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—The installation meeting of this chapter was held at the White Swan Tavern, High-street, Deptford, on Tuesday, 7th inst. The chapter was opened by Comps. J. F. Tibbals, M.E.Z.; W. Watson, P.Z. as H.; F. Walters,

P.S., P.Z., as J.; there being also present Bros. Polton, P.Z., Treas.; G. Bevan, H.; the companions were admitted and the minutes of the last convocation were read and unanimously confirmed. The report of the audit committee was read (which showed a large balance in the Treasurer's hands) and unanimously adopted. The ballot was unanimous in favour of the admission of Bro. H. Bartlett, J.D., 1,178, 147, who being in attendance was exalted into Royal Arch Masonry in an admirable manner. The work of the Principals being as may be imagined very well and ably rendered by the presiding principals, two out of the three being well known men, both in Craft and Arch, nor was the subordinate offices less well rendered, for it was both well and ably done by Comps. N. Wingfield, S.E.; H. Moore, S.N.; and G. Brown, H., acting as P.S. There is scarcely any new chapter on the Surrey side who possesses such a staff of excellent workers of the Royal Arch ceremony; and when it is mentioned that Comps. W. Watson, G. Bolton, F. Walters, W. Simmons, J. T. Tibbals, G. Brown, J. H. Searle, N. Wingfield, H. Moore, are members, their names are a sufficient guarantee of the manner in which the way the work can be done and is rendered there. Comp. W. Watson, P.Z., then took the M.E.Z.'s position, and in his usual first class style installed Comps. G. Brown, M.E.Z.; J. H. Searle, H.; and H. Moore, P.M. 73, J.; and F. Walters, P.Z., acted as S.E. The board of Principals numbered nine before it was closed. After the installation the companions were admitted. The following officers were invested:—Comps. N. Wingfield, S.E., re-invested; F. Walters, P.Z., S.N.; G. Bolton, P.Z., Treas., re-invested for the sixth time; J. Lightfoot, P.S.; J. Woodland, 1st A.S.; J. Payne, 2nd A.S.; B. Holt, Janitor, re-invested. A letter of condolence was unanimously agreed to be sent to the widow of the late host, Comp. Porter (whose death had occurred since the last meeting) who was exalted a companion in the chapter, and died a member of it; he having been a man beloved and respected, and whose death was regretted by all who had the pleasure of knowing him. He was a liberal subscriber to Masonic and other Charities. A vote of thanks was unanimously given and ordered to be entered on the chapter minute book to Comp. W. Watson, for his kindness in so ably rendering the ceremonies of the installations. This honour and compliment was duly acknowledged by Comp. W. Watson, P.Z. The chapter was then closed. The usual good first class banquet followed, and after a pleasant evening being well spent the members separated. Visitors: Comps. J. W. Halsey, M.E.Z., 507, &c.

VICTORIA CHAPTER (No. 1,056).—An emergency meeting of this new chapter was held at the George Hotel, Aldermanbury, on Monday, the 6th inst., when the following members were present:—Comps. Pendlebury, M.E.Z.; Hosgood, H.; Little, P.Z., S.E., as J.; Brett, P.Z., Treas.; Hubbard, P.Z.; Long, P.S.; Clark, 1st Assist. Soj.; Goltheil, 2nd Assist. Soj.; Forsyth, W.S., and Nochmer. After ballots had been taken for several candidates, Bros. J. J. Caney, R. Hignean, T. Hosgood, A. Hooper, and H. Bolleter, were introduced and exalted in due form, the three lectures being delivered by Comps. Pendlebury, Hosgood, and Little, respectively. Comp. Little proposed that an expression of the great regret felt by the members at the recent death of Comp. Turner, J. of the chapter, should be recorded on the minutes, and dwelt at some length on the merits of the lamented deceased. Comp. Hosgood, H., seconded the proposition, which was carried unanimously. The chapter was then closed. We may add that since the consecration of this young chapter last October, ten brethren have been exalted by the Principals, and much of this success is due to the fact that London brethren are beginning to find out the chapters in which the work is correctly performed; the manner in which Comps. Pendlebury and Hosgood, as young Royal Arch Masons, sustained their parts as 1st and 2nd Principals, merits warm commendation; and in the junior officers an amount of proficiency was exhibited that might well shame older and more pretentious chapters. The Victoria Chapter in this respect is an excellent copy of the Rose of Denmark Chapter at Kew; the admirable working of which is well-known and appreciated.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—Union Chapter (No. 310).—The third quarterly meeting of this chapter was held at the Freemasons' Hall, on Monday evening the 30th ult. The chapter was opened by Comp. F. W. Hayward, P.Z., as M.E.Z. (in the absence of S. Blacklock, Z.), supported by Comps. W. Murray, H.; G. G. Hayward, J.; also A. Woodhouse, Prin. Soj.; J. Slack, as S.E.;

G. Turnbull, S.N.; W. Court, J. A. Wheatley; and visiting Comps. Jessie Banning, 343, Preston; J. Barnes, Janitor. The minutes of the last meeting were read and confirmed. This being the night of election, Comps. A. Woodhouse proposed that the Principals be advanced according to seniority, and Comp. F. W. Hayward proposed that the present Principals do retain their respective positions, in consequence of their not having much opportunity in seeing the degree worked, carried in favour of the latter. The subject of revising the by-laws was next discussed and then referred back to committee. The chapter was then closed, and the companions retired and parted in harmony.

DURHAM.

DURHAM.—*Chapter of Concord* (No. 124).—The regular convocation of this chapter was held at the Freemasons' Hall, Old Elvet, on Tuesday, the 31st ult. There was a large attendance of companions, including the following visitors, viz.:—Comp. Levy, P.Z. 97, and Prov. G.J.; W. H. Crookes, P.Z. 97, and Prov. G.S.E.; and Hudson, 97. Comp. W. Brignall, P.Z., presided at the opening of the chapter, assisted by Comp. Fitzgerald, H.; and Comp. Levy, P.Z., as J. The minutes of the last chapter having been first read and confirmed, the ballot was taken with a satisfactory result for Bros. W. Sarsfield and John Carter, 124; and J. Wyld, 1,121, who being in attendance, were respectively introduced and regularly exalted into this supreme degree. Comp. Levy, P.Z., delivered the historical and mystical lectures, and Comp. Fitzgerald the symbolical lecture. The ceremony of installation was then proceeded with when Comp. Fitzgerald was installed into the chair of Z.; Comp. T. Jones (by deputy in the person of Comp. Levy, P.Z.) as H.; and Comp. W. A. Malcolm to the chair of J. Comp. T. W. Hearson was re-invested Scribe E.; Comp. Ebdy was invested S.N.; Comp. W. Brignall, jun., P.S., who appointed Comps. G. Stillman, 1st Assist. Soj.; H. A. Peele, jun., 2nd Assist. Soj.; J. Carter was invested as Janitor. Before closing the chapter a vote of thanks to Comp. B. Levy, P.Z. 97, was ordered to be recorded on the minutes in recognition of the valuable services he had so freely rendered to the chapter during the past year. After the chapter had been closed, the companions adjourned to a banquet at Bro. H. Carr's, Half Moon Hotel, when several appropriate speeches were delivered, and a very pleasant evening was passed. It is but due to the host to state that the banquet gave every satisfaction.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK MARK LODGE (No. 22).—On Monday, the 6th inst., at the Bridge House Hotel, Wellington-street, Southwark, this lodge held its usual meeting. In the unavoidable absence of Bro. A. Avery, W.M., Bro. F. Walters, G.P., P.M. and Sec., opened the lodge. The minutes of the previous meeting were read and confirmed. Ballot was unanimous in favour of Bro. Reynolds, who, however, in consequence of ill-health, was unable to attend. The by-laws were read. The ballot for W.M. was unanimous for Bro. T. J. Sabine, J.D. For Treas. by a large majority in favour of F. J. Lilley, P.M. The audit committee was appointed, and agreed to meet on Saturday, October 3rd. Business ended, the lodge was closed. Visitors: Bro. C. Swan, P.J.S.B.; C. A. Cottebrune, P.G.S.B.; T. J. Hayes, S.W. There were present during the evening Bros. H. Massey, J.W.; R. Ord, M.O.; T. J. Sabine, J.D.; J. Trickett, C.E., I.G.; A. Thompson, Dir. of Cers.; J. Hawker, and many others.

SAMSON AND LION MARK LODGE (No. 86).—The regular quarterly meeting of this lodge was held on Wednesday, 1st inst., at the Freemasons' Tavern, Great Queen-street. By request of the W.M., Bro. F. Walters, G.P., who was acting as the Secretary, Bro. C. Swan, P.G.S.B., Sec., opened the lodge. Bro. F. Walters, W.M., read the dispensation for allowing Bro. M. A. Lowenstark to preside as W.M. without being installed. Bro. F. Walters presented him to the presiding officer, who, having obtained his consent to support, uphold, and obey the ancient charges and regulations, and obligated him as Master elect, placed him in the chair of Adonhiram. Bro. M. A. Loewenstark, W.M., invested his officers as follows, viz.: F.

Walters, G.P., I.P.M.; T. J. Hayho, S.W.; R. Boncey, J.W. W. A. Barrett, G.O., M.O.; J. Rosenthal, S.O.; H. W. Pilcher, J.O.; A. D. Loewenstark, P.M., Treas., re-invested for the third time; F. Walters, P.M., Sec., re-invested for the third time; M. Pilcher, Reg.; C. Swan, Dir. of Cers. Bro. F. Walters, P.M., took the chair, and in the name of the lodge, presented Bro. A. D. Loewenstark, P.M. and Treas., with a small massive gold P.M.'s jewel, as a mark of respect for distinguished services rendered to the lodge. He returned thanks for this handsome present. The jewel was very much admired by all who saw it, for it was quite a gem of art, and, if possible, added to the credit of the eminent medallist who supplied it, viz., Bro. A. D. Loewenstark and Sons, for it was counted to be as good, if not better, than any of the numerous ones issued by them. It certainly did them very great credit. Business ended, the lodge was closed. A first-class banquet followed, served up under the supervision of the indefatigable Bro. C. Gooden, who always is so anxious to please and make all comfortable. It gave great satisfaction, and added to his credit. After a few hours' social enjoyment, the members separated to seek "Tired nature's sweet repose, balmy sleep."

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 25TH, 1868.

TUESDAY, 21st.—Institution of Civil Engineers, at 8.

WEDNESDAY, 22nd.—Society of Arts, at 8. Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING APRIL 25TH, 1868.

MONDAY, April 20th.—Quar. Gen. Meet. Boys' School, at 12. Lodges:—Grand Masters, 1, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Royal Albert, 907, Freemasons' Hall: British, 8, Freemasons' Hall.

TUESDAY, April 21st.—Board of Gen. Purposes at 3. Lodges:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Salisbury, 435, 71, Dean-street, Soho. St. Mark's, 857, Horns' Tavern, Kennington. Chapter:—Mount Sinai, 19, Anderton's Hotel, Fleet-street; St. Paul's, 194, Cannon-street Hotel.

WEDNESDAY, April 22nd.—Lodge of Benevolence, at 7 precisely. United Pilgrims, 507, Horns' Tavern, Kennington-park. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford. Chapter:—Union Waterloo, 13, Freemasons' Hall, William street, Woolwich.

THURSDAY, April 23rd.—House Committee Female School at 4. Lodges:—Grenadiers, 66, Freemasons' Hall. Shakespeare, 99, Albion Tavern, Aldersgate-street. William Preston, 766, Star and Garter, Putney. South Middlesex, 858, Beaufort House, North-end, Fulham. Victoria, 1,056, George Hotel, Aldermanbury. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters:—Domestic, 177, Anderton's Hotel, Fleet-street. Polish National, 534, Freemasons' Hall. Lily Chapter of Richmond, 820, Greyhound, Richmond.

FRIDAY, April 24th.—House Com. Boys' School at 4. Lodges:—Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitzroy, 569, Head Quarters of the Hon. Artillery Company, London. Finsbury, 861, Jolly Anglers, Bath-street, St. Luke's.

Obituary.

DEATH OF BRO. THE MARQUESS OF SALISBURY.

We regret to announce the death of Bro. the Marquess of Salisbury, *K.G.*, which took place shortly after six o'clock on Sunday evening, the 12th inst., at Hatfield House, the ancient family seat, in Hertfordshire. The late Bro. James Brownlow William Gascoyne-Cecil, Marquess and Earl of Salisbury, Viscount Cranborne, county Dorset, and Baron Cecil, of Essendine, county Rutland, in the peerage of Great Britain, was the only son of James, first Marquess of Salisbury, by his wife, Lady Mary Emily Hill, second daughter of Wills, first Marquess of Downshire. He was born on the 17th of April, 1791, consequently, had he lived a few days longer he would have attained his seventy-seventh year.

He succeeded to the family honours at the death of his father on the 13th of June, 1823. The deceased brother was twice married—first on the 22nd of February, 1821, to Francis Mary, only daughter and heiress of Mr. Bamber Gascoyne, who died on the 15th of October, 1839; and, secondly, on the 28th of April, 1841, to Lady Mary Catherine Sackville-West, second daughter of the Earl De la Warr. By his first marriage he leaves, surviving issue, Lady Mildred, married to Mr. Alexander J. Beresford Hope, *M.P.*; Lady Blanche, widow of Mr. James Balfour, of Whittingham, Viscount Cranborne, *M.P.* for Stamford, and Lord E. Cecil, *M.P.* for South Essex. By his second marriage his lordship leaves issue, three sons, viz., Lord Sackville, Lord Arthur, and Lord Lionel Cecil, and Ladies Mary Arabella and Margaret Elizabeth Cecil.

The Marquess of Salisbury was appointed Lord Lieutenant of the county of Middlesex, on the resignation of the late Duke of Portland, was made *D.C.L.* at Oxford, in 1834; and was created a Knight of the Garter in 1842. He had been colonel of the Herts Militia since 1851, and was major of the South Herts Yeomanry Cavalry from 1847 to 1854. He was appointed a Deputy Lieutenant of Argyleshire in 1859, and on the resignation of the late Lord Dacre, was unanimously elected chairman of the Herts Quarter Sessions. The late Bro. Marquess of Salisbury accepted office in the Earl of Derby's first administration in 1852, as Lord Privy Seal; and again in Lord Derby's Government, from February, 1858, to June, 1859, as Lord President of the Council.

Our late brother was initiated in the Hertford Lodge (No. 403—then 848), on 6th October, 1829, and continued a member up to September, 1837. On the 28th April, 1830, he was appointed S.G.W., and D.G. Master, 2nd September, 1840, which office he held to 6th March, 1844. He was Prov. G. Master for Hertfordshire up to the same period. His lordship was also, for a short time, a member of the Salisbury Lodge (No. 435), when held at Enfield.

The Salisbury Lodge, although bearing his name, has not held the same position in the Craft which it formerly did; and upon a recent occasion, when a reference was made to his lordship with regard to this lodge, he did not recollect the fact of his having been a member of it.

It may be in the recollection of many of our readers that Lord Salisbury suddenly ceased to take any prominent part in Masonic proceedings shortly after the election of our present M.W.G.M., as it was stated at the time that Lord Salisbury felt himself slighted in being passed over when a successor to the office of the previous M.W.G.M. was necessary. From personal reference to and communication with the late Noble Bro., we feel authorised in stating that no ill-feeling or asperity arose from that event, but as he explained that from his extensive properties requiring cultivation, and the personal attention which he felt was necessary, he could not conscientiously devote the time from his own affairs which it would have necessitated had he continued to hold so important an office, and that he was only too glad that the Craft had selected so able, worthy, and zealous a Mason to fill an office for which he was so admirably fitted, and that the Right Hon. the Earl of Zetland had no warmer friend and Freemasonry no greater admirer than himself. But he felt a considerable relief from anxious duties and he added—I am as much a man as ever I was, and if I had been asked to do more I would have done it, but you know how many claims such an one has upon his time, his attention, and his purse, and I am really glad to find by the FREEMASONS' MAGAZINE from time to time what a great progress Freemasonry is making. The charities and their progress do great honour to the Craft, of which I am never ashamed when properly challenged, to acknowledge myself as a member, though a humble and comparatively inefficient one.

Lord Salisbury was one of the most extensive proprietors of this country. The metropolitan estates are princely, and Cranborne-alley and the adjoining property, extending through St. Martin's-court to the place from whence we write, is in itself, in money value, equal to many a principality.

We regret that we are unable to say that the present Marquess of Salisbury is a member of an Order, but Lord Eustace Cecil we know is, and there are other members of the family who are on the roll.

If our recollection serves us aright the late Marquess presented the whole of his Masonic clothing, jewels, &c., to some brother, a member of the Watford or Berkhamstead Lodges, several years ago.

It is only now eight days ago since the writer of this notice had occasion to see our late brother when he was in good health and spirits, and spoke of current political events with his wonted feeling and ardour.

The funeral takes place on Monday next at three o'clock, at Hatfield, and will be conducted in the most unostentatious manner.

TO CORRESPONDENTS.

. All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

M.M.—The Book Markers you mention can be obtained only from Bro. Dr. H. Hopkins; any orders through this office will be attended to at once. We need hardly inform you that the whole of the proceeds of the sale of these Masonic Book Markers are and have for some years been given to the different Masonic Charities by our very worthy and widely esteemed brother.

LONDON, SATURDAY, APRIL 25, 1868.

THE MASONIC CHARITIES AT HOME AND ABROAD.

(Continued from page 301.)

In our issue of April 11th, we gave a slight sketch of the South-Eastern Charitable Association, and its object; we have now great pleasure in giving our readers a detailed statement of the good effected through the well-directed efforts of its officers. It will be seen that up to this time, thirty governorships have been obtained. We heartily wish continued success to the association, and commend it to the notice of the Craft generally, as worthy of imitation.

An abstract of receipts and payments of the South-Eastern Masonic Association since its foundation.

| | £. | s. | d. |
|--|-----|----|----|
| Receipts year ending January, 1867 | 138 | 19 | 6 |
| Year ending January, 1868: | | | |
| To balance..... | 1 | 7 | 6 |
| „ cash | 124 | 15 | 0 |
| | 126 | 2 | 6 |

Years 1868 and 1869, so far:

| | | | |
|-----------------|------|----|---|
| To balance..... | 33 | 9 | 6 |
| „ cash | 42 | 0 | 6 |
| | 75 | 10 | 0 |
| | £340 | 12 | 0 |

Payments year ending January, 1867.

| Life Governors. | £. | s. | d. |
|------------------------|----|----|----|
| Bro. Wells—Girls | 10 | 10 | 0 |
| „ Walters, „ | 10 | 10 | 0 |
| „ Brown—Aged | 10 | 0 | 0 |
| „ R. More—Girls' | 10 | 10 | 0 |
| „ Pott „ | 10 | 10 | 0 |
| „ Porter „ | 10 | 10 | 0 |
| „ Higgs—Boys' | 10 | 10 | 0 |
| „ Dilley—Aged | 10 | 0 | 0 |
| „ Free „ | 10 | 0 | 0 |
| „ Bolton—Boys' | 10 | 10 | 0 |
| „ Andrews—Aged | 10 | 0 | 0 |
| „ Tibbals „ | 10 | 0 | 0 |
| „ Redman—Boys' | 5 | 5 | 0 |
| „ „ Girls' | 5 | 5 | 0 |
| Printing, &c..... | 3 | 0 | 6 |
| Postage | 0 | 11 | 6 |
| Balance, &c. | 1 | 7 | 6 |

£138 19 6

Year ending January, 1868.

| Life Governors. | £. | s. | d. |
|-------------------------------|------|----|----|
| Bro. Sabine—Boys' | 10 | 10 | 0 |
| „ Wingfield, Mrs.—Boys' | 10 | 10 | 0 |
| „ Mamott—Aged | 10 | 0 | 0 |
| „ Mott „ | 10 | 0 | 0 |
| „ Trulow, Mrs.—Girls' | 10 | 10 | 0 |
| „ Woodland „ | 10 | 10 | 0 |
| „ Rosenstock—Boys' | 10 | 10 | 0 |
| „ Marshall—Aged | 10 | 0 | 0 |
| „ Dalziel „ | 10 | 0 | 0 |
| Postage..... | 0 | 3 | 0 |
| Balance..... | 33 | 9 | 6 |
| | £126 | 2 | 6 |

Years 1868 and 1869.

| Life Governors. | £. | s. | d. |
|---|-----|----|----|
| Bro. Kilwin—Girls' | 10 | 10 | 0 |
| „ Brown, Mrs.—Girls' | 10 | 10 | 0 |
| „ Shaw „ | 10 | 10 | 0 |
| „ Diappir—Boys' | 10 | 10 | 0 |
| „ Roberts—Aged | 10 | 0 | 0 |
| „ Wingfield, Patte, and Mott, to pay in, for the Aged | 30 | 0 | 0 |
| | £82 | 0 | 0 |

In Tasmania a Masonic Benevolent Fund was established originally at Hobart Town, in 1843, and it was re-organised in April last year. The following being the committee of management for 1867:—Bros. C. Toby, 236, E. C., Chairman; L. Riley, 345, I. C., Treas.; W. Graham, 801, E. C. Bros. C. H. Miller, S. Smith, John Gillon, 345, I. C.; L. Susman, F. H. Wise, H. J. D'Emden, 536, E. C.; W. S. Hammond, Rev. R. D. Harris, R. A. Dixon, 801, E. C.

The object of this institution is to assist aged and distressed worthy brethren of the ancient and honourable Order of Freemasonry, and to afford relief to their widows and orphans.

It is supported by annual subscriptions and voluntary contributions. A subscriber of 10s. annually, or a donor of three guineas or upwards, is entitled to recommend applications for relief. Subscriptions fall due on 1st January and 1st July, annually. The committee of management meet for general purposes at eight o'clock precisely, on the evening of the last Wednesday in the months of January, April, July, and October.

The following address was issued on the re-organisation of this fund:—

“In announcing to their Masonic brethren the re-organisation of the Tasmanian Masonic Benevolent Fund,” the committee congratulate the Craft upon the success which has hitherto attended

their efforts to bring this valuable institution into active operation.

"The cordial co-operation of the various lodges in the city has been secured, and the committee trust that the appeal to the fraternity at large, will be as heartily responded to so as to enable this institution to rank with kindred associations and lighten the sorrows of those who may become recipients of its bounty.

"A form of subscription is annexed, and the committee hope not only to receive your own contribution, but also that of as many friends as may be favourable to the institution.

"CHARLES TOBY,
"Chairman of Committee."

"April 25th, 1867."

At a meeting held in August, 1866, the following rules and regulations were adopted, and have since been acted upon:—

1. The object of the Tasmanian Masonic Benevolent Fund is to assist aged and distressed worthy brethren of the ancient and honourable Order of Freemasonry, and to afford relief to their widows and orphans.

2. The Tasmanian Masonic Benevolent Fund shall be supported by annual subscriptions and voluntary contributions, and boxes for the reception of donations shall be placed in such chapters and lodges as may be disposed to receive them.

3. Lodges desirous of participating in the privileges of this fund shall pay a subscription of not less than 1s. quarterly for each of their contributing members.

4. The institution shall be managed by a committee consisting of the Worshipful Master and Immediate Past Master of each lodge subscribing to the fund, and two members (Master Masons) elected by each of such lodges.

5. The committee shall meet for general purposes at eight precisely on the evening of the last Wednesday in the months of January, April, July, and October.

6. At the quarterly meeting in January in each year, the committee shall elect from their number, a chairman, treasurer, and honorary secretary who shall be the trustees of the fund; and in the event of any vacancy occurring in either of these offices, the committee shall have power to fill up such vacancy.

7. Five of the members of committee shall form a quorum at any meeting, general or special;

and, at all meetings the chairman shall have a deliberative, and in case of equality arising, a casting vote.

8. The committee shall be at liberty to take into consideration all applications for relief, the same being made in accordance with the regulations hereinafter mentioned, and thereupon to afford such relief from the funds of the institution as they may deem expedient; the committee shall also be empowered to order payment of all current and incidental expenses, and to invest the surplus funds at interest. In cases of emergency the treasurer shall be empowered to make an advance to an applicant of a sum not exceeding 20s., on the written recommendation of three members of the committee, or not exceeding 5s. on his own responsibility.

9. The committee may appoint sub-committees for specific purposes, and with plainly expressed powers—two-thirds of the members of such sub-committees shall form a quorum, and at every meeting their chairman shall have a deliberative, and on equality arising, a casting vote.

10. The secretary shall convene a special meeting of the committee on requisition to him in writing signed by three of its members, or by seven annual subscribers to the fund of not less than 10s., or donors of not less than three guineas each; the requisition to state distinctly the object of such meeting, due notice of which shall be given in writing to each member of the committee, and no business shall be transacted thereat, but that for which such meeting was convened.

11. The committee shall have the entire conduct, supervision, and control of the affairs, and conduct of the institution in all its departments or branches, with full powers to provide and act as may be expedient and beneficial in any case of emergency, doubt, or difficulty, not specifically provided for or adverted to in these rules.

12. The committee shall be at liberty from time to time to alter and amend the rules and regulations of this institution in such manner as they may deem desirable, provided that at least one week's notice be given in writing to each Member of the committee of such proposed alteration or amendment.

13. The treasurer shall receive from the secretary the periodical or other subscriptions or donations given or subscribed for the use of this institution, and shall pay the same into the Hobart

Town Savings' Bank to the credit of the trustees for the time being; and, by cheque, discharge such sums as the committee may direct by order under the hand of the chairman of the meeting countersigned by the secretary, and shall keep an account of all such receipts and payments.

14. The secretary shall attend every meeting of the committee and sub-committees, and also the annual audit, and take correct minutes of the proceedings, afterwards fairly entering the same in a minute book, preserving the rough minutes for future reference; he shall also enter in suitable books the names of all contributing lodges, annual subscribers and donors to the fund, with amount of each subscription and donation; and shall carefully preserve the treasurer's audited accounts, together with every other voucher, paper, and memorandum belonging to or connected with the institution; and, when required, exhibit the same to the committee, and shall likewise duly convene all meetings by circular.

15. The accounts of the institution shall be audited and their correctness or otherwise certified by the secretaries of the several lodges contributing to the fund previous to the quarterly meeting in January.

16. A subscriber of 10s. annually, or a donor of three guineas or upwards, shall be entitled to recommend applications for relief.

17. No member shall be qualified to act on this committee whose subscription to the fund has not been paid by the lodge which he represents.

18. Contributions from lodges shall be payable in the months of January, April, July and October and subscriptions in January and July.

19. All applications for relief from this fund shall be made according to the printed form to be obtained from the treasurer and secretary and members of committee; such application to be recommended by at least three persons who shall be members of the committee, annual subscriber to the institution of not less than 10s., or donors of not less than three guineas, and be accompanied by certificates or such other vouchers as the applicant may possess.

SPEAK kindly to your erring brother; God pities him; Christ has died for him; Providence waits for him; Heaven's mercy yearns towards him, and the spirits of the just made perfect are ready to receive him back with joy. Why, then, should not your voice be in unison with all those powers that God is using for his recovery.

(No. 6).—THE PROVINCE OF GUERNSEY.

Our acquaintance with Freemasonry in the Queen's Duchy of Normandy, commenced at the installation of the Worshipful Bro. W. H. Martin as Master of Doyle's Lodge of Fellowship in the province of Guernsey. On that occasion we were extremely gratified with the admirable manner in which the proceedings were carried out. The Right Worshipful Bro. James Gallienne, Deputy Grand Master, officiated, and on that occasion as well as at subsequent meetings which we had the privilege to attend, we were particularly struck with Bro. Gallienne's beautiful rendering of the ritual. Too often the Masonic charges and addresses are entrusted to unsuitable persons, when the effect is anything but edifying, but as we listened to Bro. Gallienne we instinctively realised the grandeur, the pathos, and the perfectly harmonious beauty of the ceremonies. In fact to repeat an after-dinner, but extremely appropriate remark of Bro. J. H. Parker, Inner Guard of Doyle's Lodge, "it made us feel as if we were at Church."

We confess that we much prefer the plan of naming lodges after distinguished brethren to any other. Many of the titles of lodges in the Grand Lodge of England, though probably characteristic enough of the men who adopted them, appear to us rather stupid than otherwise. But it is self-evident, for instance, that so long as brethren shall worthily maintain the Zetland lodges, our excellent Grand Master will have monuments to his usefulness of the most appropriate type. Doyle's Lodge is another case in point. Founded by and named after Sir John Doyle, a laborious Mason, and popular governor of Guernsey, it remains at the expiration of sixty years, in unexampled prosperity and a memorial, much more widely known of Sir John, than the column which the people of the island erected in his honour. Doyle's Lodge possesses a beautiful memento of Sir John Doyle, in the shape of a splendid silver goblet presented to the lodge by Lady Doyle after her husband's death, and on festive occasions this is always produced with pardonable pride.

Doyle's Lodge had the distinguished honour of making the great Sir Charles James Napier a Mason, and it has numbered among other eminent brethren, our present Grand Secretary (Bro. Gray Clark) on its roll. It still retains its connection with the officers of Her Majesty's service, and on the last meeting we attended

Captains Brown and Carroll of the 66th regiment were initiated.

The beautiful climate of Guernsey has attracted many gentlemen of fortune, who settle there in *otium cum dignitate*. Among others who are thus located, is Bro. Montague Joseph Fielden, formerly M.P. for the borough of Blackburn, who has purchased the island of Herm, and, like Alexander Selkirk, can say "I am monarch of all I survey." Another resident, Bro. Muntz, is a member of the well-known Birmingham family, and son of the late Mr. Muntz, M.P., who among other important services rendered to the nation, had the courage to introduce the fashion of wearing beards into the House of Commons. Bro. Doctor Collenette, the Grand Secretary of the province, although a native of the island, is extensively known in philanthropic circles in England, and has laboured long and arduously in the Temperance and other kindred enterprises. Bro. Gardner, the S.W. of Doyle's, is, so to speak, an hereditary Mason, and is certainly well able to maintain the family reputation. Bro. Glencross, J.W., has brought successfully to bear on the study of Masonic jurisprudence the acumen which he formerly applied to the statute laws of England. Bro. Millington, the S.D., is the representative of a family of Freemasons well known in Shropshire, and we can only say that we ardently wish that we possessed his exact and truthful knowledge of the ritual. Bro. J. S. Sneath, F.R.S.L., the J.D., an old friend of ours, brought with him a good Masonic reputation, and truly if the man who has acquitted himself well as editor of four popular newspapers, cannot succeed as a Mason we really do not know who need aspire so to do. Bro. Parker, I.G., is like Bro. Muntz, what the Deputy Grand Master felicitously designated "a man of metal," and it is perhaps well for the candidates who come to Doyle's for initiation, that the (hem! you understand), is in such safe hands. Bro. Treasurer Hutchinson, P.M., and P.P.S.G.W., discharges the duties of the most difficult position in the lodge with entire satisfaction, and the old miser made famous by Tom Hood, who when asked "what he put in the collections," replied, "What I give is *nothing to nobody*," would not remain in Doyle's long. But, above all others, we must refer to our old friend, Bro. Sarchet, the Secretary of the lodge, who, for forty-eight years, has been a Craftsman. Visitors never fail to remark the tall and finely-proportioned figure of

Bro. S., nor are they ever likely to forget his peculiar but forcible speeches on the superiority of Norman blood, and the high honour which the Channel Islands enjoy in being ruled by the Duchess of Normandy instead of by the Queen of England. We shall never forget the way in which Bro. S., in his post-prandial orations impressed upon us the fact of our Anglo-Saxon inferiority. "We," said he "conquered you, and the Norman blood, which is extinct in England, is pure here." It was all in vain that we ventured to quote Tennyson's "Lady Clara Vere de Vere" to our brother—

"Howe'er it be, it seems to me
 'Tis only noble to be good,
 Kind hearts are more than coronets,
 And simple faith than Norman blood."

Bro. Sarchet will never believe that anything superior to Norman blood is possible in this world, and all we can say is we certainly esteem very highly our "Norman" brethren in the Channel Islands. During our visit to Guernsey Bro. Frederick Clarke, editor of the *Mail and Telegraph* was initiated, and, singularly enough, we subsequently saw Bro. Du Chemin, editor of the *Jersey Express*, raised to the degree of M.M.

There were also two other very gratifying occurrence while we were in Guernsey. We allude to the presentation of an elegant gold Past Master's jewel to Bro. Guilbert, of Doyle's Lodge, in recognition of the admirable manner in which he had occupied the chair of K.S.; and the giving of a complimentary dinner to Bro. Scott, of St. Anne's Lodge, Alderney, well known as the able and courteous commander of the steamer *Queen of the Isles*, of the Guernsey and Alderney service. On the afternoon of the day of the dinner splendid testimonials amounting altogether to upwards of £300 in value, and subscribed for by the general public, were presented to Bro. Scott. These pleasant illustrations of friendly feeling were alike honourable to donors and recipients, and we need scarcely say that Freemasonry may well be proud of such brethren.

At this time also took place the resignation of the Grand Master of the united provinces of Guernsey and Jersey. In Guernsey it was at once resolved to petition the Earl of Zetland for a division of the two provinces, and the appointment of Bro. Gallienne, heretofore Deputy Grand Master, as Grand Master for Guernsey. In a few minutes, such was the popularity of Bro. G., the

brethren of the Provincial Grand Lodge found themselves in a position to guarantee the presentation of the costly regalia of a Grand Master to that gentleman, in the event of his receiving the office for which he was so admirably fitted.

The province of Guernsey consists nominally of five lodges, namely, Doyle's Lodge, Mariner's Lodge, Loyalty Lodge, Hammond Lodge, and St. Anne's Lodge, Alderney. Hammond Lodge is, however, practically united with Doyle's. The oldest lodge is Mariners', which was originally established in 1784, under a charter from the Grand Lodge of York, but Doyle's Lodge has precedence on the roll of the Grand Lodge of England, probably owing to the fact that Mariners' may not have joined the Grand Lodge until after the issue of Doyle's charter. The working of Doyle's Lodge is all that could be wished; the brethren usually attend in considerable numbers, and are most attentive to their duties; but the other lodges in Guernsey cannot be said to be up to the requisite standard in either respects. Probably Bro. Gallienne, if invested with the authority of Grand Master, may be able to introduce improvements where necessary. We have heard an excellent account of St. Anne's Lodge, Alderney, but have not had the pleasure of visiting it.

The Masonic Hall in Guernsey is not large, but its formation and decorations are very good. In full lodge the arrangements of the room are such as to increase the solemnity and beauty of the ritual. The hall contains an harmonium, which under the direction of Bro. Churchhouse, P.M., adds greatly to the effectiveness of the proceedings.

In this notice of Freemasonry in Guernsey, we feel bound to accord "honour to whom honour is due," and it is only right to say that many of the brethren of Doyle's Lodge have expressed to us their gratitude to Bro. Dr. Hopkins, now of Totnes, for the kind manner in which during his residence there, he instructed the younger members of the Craft. The want of an able instructor is the reason why many lodges are improperly conducted, and every credit is due to men who like Bro. Dr. Hopkins, devote their lives and fortunes to the advancement of our Order.

The Masonic Hall at Guernsey is under the care of "Sister" Edwards, the widow of a worthy Mason who is not less proud of being the only female connected with Freemasonry, "as far she knows" than Bro. Scarchet is of his pure and un-

adulterated Norman blood. When Bro. Edwards died the brethren evinced their respect for his memory by erecting a monument over his grave.

Bro. Wakley was W.M. of Loyalty Lodge, and Bro. Brown, W.M., of Mariners Lodge when we were in Guernsey, and the former gentleman manifested his fraternal regard for Doyle's Lodge by assisting at its meetings as often as he possibly could. Interchanges of visits between members of lodges are of great service to the Order and should be encouraged as far as possible. Among the brethren who added much to the pleasure of the banquets of Doyle's were Bros. W. H. Smithard now Principal Z. of Doyle's Chapter; Smythson, P.M., whose singing of "Corporal Casey" was inimitable, and P. L. M. Nicolle who accompanied us on our visit to Rennes, and who sang Victor Hugo's French songs very beautifully.

Among the notable brethren in Guernsey Bro. Le Page is perhaps unsurpassed for his knowledge of the Craft and Royal Arch ritual. This brother has for many years been an active and industrious Mason, but increasing age will naturally curtail his labours for the future. We trust that the Masonic mantle of worth and ability may descend to Bro. Le Page's son-in-law, Bro. Hunt, Senior Warden of Mariner's Lodge.

It must strike a stranger as remarkable that in an area so comparatively small as Guernsey, there should be so many skilled brethren. In addition to those named already, there are many others who are fully competent to "work the lodge," and among the rest Bros. Stickland, P.M.; Sparrow, P.M., and Smithard, P.M. Under such auspices we cannot but anticipate a bright future for the Craft in this province.

In an obituary notice of Bro. Le Roy, of Jersey, in the *Freemasons' Magazine* for April 7th, 1866, it is stated that that brother was initiated in Guernsey in the year 1812, in the Lodge No. 222 of Ancient York Masons long since extinct. There appears to be nothing known of this lodge in Guernsey now, but doubtless information could be acquired, and it is to be hoped that some of our literary brethren—of whom there are an unusual number in the island—will ere long prepare a "History of Freemasonry in Guernsey," for which there exist ample materials, and which would be of great general as well as local interest. No doubt valuable information never could be obtained from the records of the Grand Lodge of Ancient York Masons.

We met in Guernsey with an instance of filial respect and Masonic zeal combined such as we have never seen surpassed. It was our good fortune to be resident in the same house at St. Peter's Port as Bro. Christopher J. Carleton, of Dublin. Bro. Carleton's father, the late Captain Carleton, was raised to M.M. and exalted to the H.R.A. in Doyle's Lodge and Doyle's Chapter of Fellowship. Instigated, therefore, by respect for his father's memory, and the desire to tread in the Masonic footsteps of his deceased parent, Bro. C. J. Carleton had no sooner attained the required age than he left his home in Dublin and fixed his residence in Guernsey until he had been regularly made a Master Mason. An act of this description speaks for itself, and it was no less honourable to Bro. C. than to the brethren of Doyle's Lodge, who may feel justly proud of the incident, testifying as it does to the excellence and celebrity of their lodge. Those who made Bro. Carleton's acquaintance in Guernsey will join with us in anticipating that his Masonic career will be worthy of his mother lodge.

It is gratifying to observe that our brethren in Guernsey are ever ready to assist in works of practical utility for the advantage of their fellow-men. Thus Bro. Dr. Collenette is Hon. Sec. of the Guernsey League, an association which aims at the improvement of the sobriety of the people; Bro. W. H. Martin, W.M. of Doyle's Lodge, is treasurer of St. John's Young Men's Christian Association; Bro. Smythson, I.P.M. of Mariner's Lodge, is an active labourer in the Working Men's Association; Bro. Wilcocks is an ardent social reformer; Bro. Clarke is a popular lecturer to Sunday-schools; and many other brethren are "first and foremost in every good word and work." We notice these matters as furnishing the best possible answer to those slanderers of the Craft who have alleged that Freemasons are selfish and exclusive in their efforts to do good. Guernsey is, we believe, by no means an exceptional place; for, look where we will, we shall find Masons among the most zealous and consistent philanthropists of the day. We were not aware when in Guernsey that Victor Hugo was a Mason; but we afterwards learnt in France that such is the fact. Bro. Hugo has not mixed among his English brethren in the island, chiefly, no doubt, because of his incessant devotion to literary labours. M. Hugo finds time, however, for works of benevolence; and the *Freemasons' Magazine* has already pub-

lished, from the eloquent pen of Bro. Dr. Hopkins, an account of one of his *fêtes* to poor children, which are repeated every New Year's Day. We were privileged to attend on the 1st of January in the present year, and shall never forget the scene. As Bro. Hugo remarked, "the little stream which started in Guernsey has swollen into a great river in London;" and on the same day, or shortly after, it is probable that, through the efforts of the "Censor" of the *Morning Star*, the Rev. G. W. M'Cree, sometimes dubbed the "Bishop of St. Giles's," and others, there were Christmas dinners given to 30,000 poor children in the great metropolis. But Victor Hugo, like the Rev. Mr. M'Cree, does not confine his efforts to the season of Christmas; every week he gives dinners to a certain number of poor children. In thus acting our illustrious brother sets an example to the Craft throughout the world, and we would suggest to the brethren that at any rate they might once a year ensure "a merry Christmas" and "a happy new year" to some of our social outcasts. If the lodges in each town were to take this matter up, the expense would be trifling, and the great principles of benevolence upon which our Order is founded would receive new and important significance. It was our good fortune to be at the residence of Victor Hugo on another occasion, when, instead of being surrounded by the *élite* of the island, there were no strangers whatever present excepting ourselves. This was when Bro. Hugo was photographed in the midst of a group of the children who form the objects of his beneficence. This photograph can be obtained for a shilling of Bro. J. Millington, High-street, Guernsey.

In the volume of the *Freemasons' Review* for 1843, we find a poem published under the initials "F. J. W.," and entitled "A monody on his late H.R.H. the Duke of Sussex, Most Worshipful Grand Master of the Ancient Free and Accepted Masons of England." This poem is "inscribed with fraternal regard and respect to Bro. John Yates, Esq., &c., W.M., the officers, and brethren of Doyle's Lodge of Fellowship, Guernsey."

The members of Doyle's Lodge appear to have always been the "crack" Masons of the province. In 1844 we find the *Freemasons' Review* chronicling a banquet given by this lodge to the eminent Craftsman, Dr. Lane, Past Grand Deacon for Oxfordshire. The correspondent of the *Review* says:—

"We cannot, without being branded as ungrateful, pass over in silence the visit of Dr. Lane to our lodge and chapter. The doctor's presence shed over us a halo of Masonic light and knowledge, that time will never efface from the memory of the brethren who were privileged to be present. We feel convinced that all who have the intellectual favour of his acquaintance will most cordially join with us in saying, that whenever the doctor presides the chair will be filled by a brother and companion eminently distinguished for dispensing the true spirit and letter of Masonic law to all under the shadow of his fostering wing. It is only just to remark that the banquet did honour to mine host of Gardner's Hotel, both as to the banquet and the wines. The doctor being the 'Star in the East,' the brethren could not fail to be what they were—delighted and improved."

The editor of the *Review*, commenting on this banquet, remarked—

"The brethren of Guernsey have done themselves honour by the compliment thus paid to one of the most amiable among men, as well as most distinguished among Masons—one whose mind and manners mark the scholar and the gentleman."

Bro. Gardner, who is thus eulogised as "mine host," was the father of the present S.W. of Doyle's Lodge, Bro. James Gardner, who has also succeeded his father as *maître* of the Royal Hotel.

In the *Review* for 1845 at page 104, the presence of Comp. John Lane, D.C.L., P. Prov. S.G.D., at a meeting of Doyle's Chapter is noticed, on which occasion Bro. T. O. Lyte, of Jersey, came over to act as Principal Z., and Bro. H. St. George Priaulx, W.M. of Doyle's Lodge, and Bro. Henry Mansell were exalted. At page 257 it is stated, that on June 4th, 1845, Comp. Wm. Dent was installed as M.E.Z., of Doyle's Chapter, when Comp. T. O. Lyte, of Jersey, was presented with "a splendid P.Z.'s jewel," as a token of respect for services rendered by him to Doyle's Chapter.

Again at page 358 it is recorded that in July 1845, "a very handsome and richly ornamented Past Master's jewel was presented to Bro. William Dent, Z., and P.M. of Doyle Chapter and Lodge of Fellowship, in commemoration of his valuable services during sixteen years. Bro. Wood—we presume the Rev. Orme Wood, afterwards D.G.M. of the province—presided at the banquet. Bro. Dent in his speech stated a fact in his history which we have not seen paralleled elsewhere. He said

that "he had filled every office in the lodge from Tyler to Master, and in the chapter from Janitor to Z."

We find that in 1784 Bro. Thomas Dobree, was Grand Master of the Provinces of the Channel Islands under the jurisdiction of what was then termed the "modern" Grand Lodge. As the Mariner's Lodgewas then existing as an "Ancient" Lodge, it would be interesting to know if there was a Grand Master of the "Ancients" as well as of the "Moderns." At all events it is evident that at that time the two Masonic organisations between which there was constant rivalry until the Act of Union in 1813 were both represented in the province.

In the Masonic rooms there are portraits of Sir John Doyle, and Sir C. J. Napier. The portrait of Sir John is a beautifully executed miniature presented to Doyle's Lodge by Bro. James Gallienne.—J. A. H.

SAINT JOHN THE EVANGELIST.

A PATRON SAINT OF FREEMASONS.

By BRO. CHALMERS I. PATON, a Past Master of Lodge Caledonian (No. 392), &c., &c.

It is said of the great patron saint of the Freemasons, that "Among them that are born of women there hath not risen a greater than John the Baptist." The honour thus given is the greatest that could be bestowed, and the title to it is indisputable and indefeasible. It was conferred by One who knew not only *the* man, but *all* men; and who was infinite in His wisdom and unerring in His judgment. There is another John, however, mentioned in Sacred Writ, who is not less entitled to the respect, the confidence, the admiration, and the imitation of the brotherhood. He is known by a great variety of distinguishing marks of heavenly approbation. Like John the Baptist, he was of humble parentage—even humbler than John. His lot was poor, his labours great, and his expectations in life moderate and few. Zebedee, his father, was a fisherman, who earned his bread by toiling and struggling night and day on the boisterous Sea of Galilee: and John and his elder brother followed the same rough and dangerous calling. Little is known, and that little not important, as to his early history. The probability is that he commenced business life on the sea, sold his fish to the people of Bethsaida and Capernaum, earned an ordinary competence by

the proceeds of nets and lines, and, like the majority of the humbler class of Jews, knew little of his nation or its customs, except so much as he gleaned on his annual excursions to the great feasts at Jerusalem. One thing is clear. Like the whole Jewish people, he had been taught enough to expect the early coming of the Messiah. The "sceptre had departed from Judah, and a lawgiver from between his feet;" and nothing to the Jewish mind could be more conclusive than that "the Shiloh" must now come. Had he come? There were rumours all over the country that a marvellous priest, clad in a robe of camel's hair, and with a leathern girdle about his loins, was preaching to great crowds in the wilderness of Judea, and baptising many of his followers in the sacred waters of the river Jordan. John was resolved to see and hear him. He went, and was disappointed. He found that the priest whose praise was in everybody's mouth was a near kinsman of his own; that he was not the expected Deliverer; that he openly and clearly avowed that he was not the Messiah; that he was simply the forerunner of the Redeemer—"the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight!" His disappointment, however, was of short duration; his weary journey was compensated by a sight which must have thrilled his whole soul, and given his entire being a new rapture, a new idea, and a new purpose in life. One day, while he was still waiting on the preaching of the Baptist, and still drinking in inspiration from his lips, the presence of the Saviour was made known by the Evangelist declaring that there was One present, the latchet of whose shoes he was unworthy to unloose; and the next day, when the secret could be no longer kept—when the time of perfect revelation had fully come—the finger of the Baptist pointed to the great object of the world's adoration, then passing before him, while his voice proclaimed—"Behold the Lamb of God, which taketh away the sin of the world!" Christ was, indeed, visibly present—present with a body like their own, with feelings, and sympathies, and loves like their own; with a heart larger, kinder, more sympathetic, and more merciful than their own. It was a revelation worth ten thousand journeys from Galilee to Judea, and it may readily be conceived that it was estimated, talked of, and rejoiced over accordingly. John saw his Saviour; so did Andrew, his father's partner in business; so did

a number of their companions in travel. They carried the news triumphantly to their native town; they disseminated it along the shores of Gennesaret; they made it known wherever they had a voice to proclaim it, and in good time they found the Messiah among them in their little town of Cana, where he turned water into wine; on the bows of their fishing boats, resting calmly on that sea, which oft in stormy nights had threatened their lives, where he proclaimed Heaven's message of mercy and peace to perishing souls on the shore; in Capernaum and Bethsaida, where the thoughtless, the regardless, and the unbelieving were warned by him to flee from the wrath to come; and on the boisterous sea, where, amid other interpositions of miraculous power, the wild winds ceased and the angry waves lulled themselves to rest at the command of their Sovereign King.

John and his brother, James, with Andrew and Simeon, became, in hearing and sight of all the marvellous manifestations of Divine power exhibited by the Saviour, earnest disciples—so earnest and so enthusiastic as to have received from our Saviour himself, and his many followers, the highly honourable and very expressive *soubriquet* of "Boanerges," or "Sons of Thunder." "Follow me," said Christ to both of them, "and I will make you fishers of men." They needed no second call. Their faith was equal to the requirement. They trusted in a wisdom which they had recognised to be superior to that of man; they believed in a power which they had felt to be competent to still wind and wave, and to provide them with everything requisite in the way of food and clothing; they were satisfied they were in the hands of a loving, a kind, a considerate, and a merciful being, who would withhold from them nothing, either in the way of spiritual gifts or temporal mercies necessary for them to have. They cast aside their nets, walked out by faith, as Abraham did before them, and they had their reward. It is not our purpose to follow them over the highways and through the byeways of their earthly career, or note down all the leading events and circumstances in their chequered lot. With John, and with John alone, we have at present to do, and to a few of his leading characteristics we shall confine ourselves.

It is abundantly evident from the Sacred Record that John was a peculiar favourite of the Saviour. He is said to have been the disciple whom He loved

—that is, whom He specially and emphatically loved—and there can be no manner of doubt that there was very much loveable about him, in his own nature, in the genial spirit with which he was endowed, and in the superadded gifts and graces of the Holy Spirit with which he appears to have been most liberally supplied. It seems to admit of no question that John, like the Saviour himself, was the very personification of love. He breathes it out everywhere, and acts it out on every occasion, if we except the single instance in which, exasperated by the conduct of the Samaritans towards his Master, he would have called down fire from Heaven to consume them. He kept close to his Divine Head, as did Salome, his pious and devoted mother; was warmed by His love, and reflected that love on all around him. He was present at nearly all the great miracles performed by Christ; he was honoured by seeing his Saviour on the Mount of Transfiguration, revealed in all the glory of his Godhead; he was present to witness the restoration to life of Jairus' daughter, and the raising of Lazarus from his apparently hopeless grave; he was a leader in the triumphant procession into Jerusalem, when the people cried, "Hosanna to the son of David!" and strewed their palm-leaves and branches in the path of Him whom they hoped to see proclaimed as their Great Deliverer and King; he leaned on the bosom of Christ at the Paschal Supper; he was at His elbow in the Garden of Gethsemane when He was betrayed and taken before the High Priests and Scribes; he was able to get into the Hall of Annas, when all the other disciples, save Peter, had forsaken their Lord; he was the only one present at the crucifixion, even the valiant Peter himself having fled at the sacrifice; and, next to Mary Magdalene, he was the earliest at the sepulchre to behold the stone rolled back, the grave-clothes in order in the new-made tomb, and the risen and exalted Saviour triumphing over death and the grave! More remarkable still, he was the trusty and loving friend to whom the Saviour, with his dying breath, committed his mother, Mary. The Scripture narrative on this interesting fact is most impressive, John himself being the writer. "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple,

Behold thy mother! And from that hour the disciple took her into his own home. He was thus highly honoured, and he was worthy of the honour; he was thus nobly taught, and he learned how nobly to teach others.

Without entering too minutely into the teachings of John, who can fail to be deeply impressed with the length and breadth, and height and depth, of the tenderness and love which characterise them. No apostle has displayed more, not one even so much, of the deep compassion and profound sympathy and over-flowing love which distinguished his Great Master. His Gospel is strikingly simple and sublime, and his Epistles are a model of pure, refined, tender, and sublimated doctrine and precept. John has kind and good advice to give to everybody in every station and condition in life, and he gives it as a venerable father, who has studied human nature, knows its weakness and sins, and is entitled to be heard. His favourite form of address is, "My little children;" he proceeds on the assumption, that "If we say we have no sin, we deceive ourselves, and the truth is not in us;" while "if we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and he goes on to show that there is only one right way of serving God, and that is by "keeping his commandments." What a glorious set of principles and doctrines are found in the third chapter of his first Epistle, in which purity of thought and life are urged and commended with true apostolic fervour and zeal! "Little children," he says, "let no man deceive you; he that doeth righteousness, is righteous;" "he that committeth sin is of the devil." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "My little children, let us not love in word, neither in tongue, but in deed and in truth." Then, in the fourth chapter of the same Epistle, see how he dwells on love to God and love to man, as the whole sum and substance of the Gospel! "Beloved," he writes, "let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love." "Beloved, if God so loved us, we ought also to love another." "God is love, and he that dwelleth in love dwelleth in God, and God in him." "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen." "This commandment have we from Him, that he who loveth God loveth his brother also." There are many similar embodiments of the love idea in John's Epistles—indeed, as we have already said, John's leading characteristic was love. He felt it towards God and towards men; it was a ruling and reigning principle of his life and conduct; and it eminently distinguished his disciples and followers.

There is reason to believe that John spent the greater part of his long life in preaching to the Gentiles. He lived in the province of Judea till war broke out with the Romans; he proceeded to Asia Minor between the years 66 and 70 of the Christian era, residing in the then famous city of Ephesus. From thence, owing to the terrible persecutions to which the early Church was exposed in the time of Domitian, he was banished to Patmos, a small and desolate island in the Ægean Sea. There he remained isolated from the world, holding converse almost alone with the Great Architect till the death of Domitian, and the accession of Trajan to the throne, and there he wrote that wonderful book—the Revelations,—which, by symbols and figures, reveals, it is believed, the state of the Church and world from the days of the Apostles till the end of time. He returned again to Ephesus, proclaiming the simple truths of God, in opposition to all the cumbrous superstitions and idolatries of the age; and he continued in that city till his death, which did not occur till he had reached the ripe old age of a hundred years. It is related of him, and the relation would seem to be founded on fact, that, towards the close of his life, he was not able to discourse as fully as had been his wont; that he had to be carried to the Church, and that when there, his sermon consisted of no more than this—"Little children, love one another." His disciples having asked him why he always dwelt upon love, his answer was, "Because it is the Lord's command, and if this be done it is sufficient." It is also related, by ancient and eminent Masonic authority, that when John was in his ninetieth year, Freemasonry, which had been a vigorous institution, had fallen very much into decay, many lodges having been entirely broken up, and only a few meeting in sufficient numbers to constitute their legality; and that, at a general meeting of the Craft, held in Jerusalem, it was observed that the principal reason for the decline of Freemasonry

was the want of a Grand Master to patronise it. The lodges therefore deputed seven of their most eminent members to wait upon St. John, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, yet having been early in life initiated into Masonry, he would take upon himself the office; he thereby completed by his learning what the other St. John had instituted by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons' lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist. It is worth mentioning, as a fact, that while there is evidence to show that all the early Apostles met violent deaths at the hand of their persecutors, he alone passed naturally and peacefully into a quiet grave. God permitted him—He, the source of love, permitted his Apostle of love—to fall, like a little child, gently to his last earthly sleep.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 303).

BOOK III.—CHAPTER I.

ROBERT DE SABLE, GRAND MASTER.

Renewal of the war.—Battles before Acre.—Election of de Sable.—Arrival of the English and French.—Death of Sybilla, and disputes regarding the succession to the throne of Jerusalem.—Fall of Acre.—The King of France abandons the Crusade.—March against the Saracens.—Assassination of Conrad de Montferrat.—Peace concluded.—Richard returns to Europe.—A.D. 1189—1194.

With the commencement of a new year, Saladin was joined by his son, Malek-el-Afdal, who brought with him large reinforcements of troops, and a great quantity of military stores and provisions. His arrival determined the Sultan to renew the war with the utmost vigour. Meanwhile the winter had not passed idly with the Templars, who, assisted by the other Christians, under the skilful direction of the Marshal Walter, dug deep trenches round the camp, threw up ramparts, and formed so complete a chain of defence, that, according to an Arabian historian, not even a bird could get in. They also filled up the ditch which protected Acre on the land side, and constructed three enormous towers to command the walls. These towers held from five to six hundred men fully equipped with their military engines. To render them incombustible, they were covered with a coating of ox-hides soaked in vinegar and mud, but in spite of this

protection, when the Templars rolled them forward to the attack, Ebn-Nejaz*, a brazier of Damascus, set them on fire by discharging upon them a highly inflammable and unextinguishable composition, from brass pots. These machines had cost the Order an enormous sum of money, and the brethren were much chagrined at their destruction.

In the month of July, several short but sanguinary conflicts took place, in all of which the military Orders supported their name for dauntless courage. In one of these conflicts the Templars lost several of their bravest brethren through the incautious conduct of the Christians. Perfectly unacquainted with the military tactics of the Musselmen, and deaf to the remonstrances of the Templars, when Saladin's army broke, and pretended to flee, the Christians followed hotly and disorderly in pursuit, whereupon the Sultan charged the Templars at the head of his reserve, and completely surrounded them. The Knights, however, instantly closed their ranks, made a desperate resistance, and succeeded in cutting their way to the camp through the dense masses of the enemy, but leaving dead upon the field of battle many a gallant comrade. But Saladin had little cause to boast of this encounter. For every Templar that fell, ten of his men bit the dust.

Although losing great numbers of their troops needlessly in these conflicts, the Christians never seem to have grown intimate with the Musselmen mode of fight, for battle after battle, no sooner did the enemy break and flee, than they abandoned themselves to pillage, and fell an easy prey to the Parthian foe. The Templars in vain remonstrated with the leaders, upon this dangerous and absurd practice, but they were either unable or unwilling to curb the reckless plunderers, and thus not only did the pillagers themselves fall victims to their cupidity, but Gerard de Ridefort and the Templars lost their most precious lives. Had examples been made of these pillagers, and a score or so of them strung up, victory would have crowned the arms of the Crusaders; but where there were so many leaders, and every one heedless of command, save from his immediate chief, it is not to be wondered at that success in these encounters smiled so faintly on the Christian arms.

In spite of these drawbacks, the siege of Acre was conducted with so much skill, that the inhabitants were reduced to the greatest straits. By means of pigeons, divers, and the like, and by taking every advantage offered by the carelessness of the Christians, they still succeeded in keeping up communications with Saladin, who assisted them as opportunity presented itself. By such help the fall of the city was delayed.

The Templars used every precaution to prevent supplies being conveyed to Acre, and to cut off all communication by the sea, armed one of their galleys, which they despatched to capture the Tower of Flies, a strong fortress built upon a rock, surrounded by the sea, and commanding the port of Acre. They were unsuccessful in this attempt, for the attacked, by means of their destructive fire, set the galley in flames and all on board perished. On another occasion, when the Templars had constructed two immense battering machines, the besieged succeeded in destroying them with the fire.† Finding these schemes futile, it was resolved to reduce the city by famine.

(To be continued.)

MASONIC NOTES AND QUERIES.

GRAND LODGE OF ANCIENT MASONS IN GERMANY.

See the communications, pages 128 and 147 of the present volume, and see Mr. Wyatt Papworth's paper, "Masons of England and their Works," *Freemasons' Magazine*, vol. vii., page 169. The words taken from my bundle of literary and Masonic notes are, "It is said to be clearly ascertained that the Grand Lodge of ancient Masons in Germany was not formed until so late as the year 1452." The words of Mr. Papworth are, "In Germany, it may be mentioned, it is clearly ascertained that the Grand Lodge of Masons of that country was not formed until so late as 1452."—C. P. COOPER.

CHAPTER OR CHARTER.

An edition of Ahiman Rezon, published in Dublin by a worthy brother, and dedicated to William Earl of Blessington, among other curiosities has a copy of the Chapter of Incorporation of Free and Accepted Masons. I suppose it means charter, and not chapter, as it begins with George the Third by the grace of God, &c. Can any of your readers inform me if the said charter is still in existence and applicable to Freemasonry in the present day?—V. B.

PERPLEXITY.

An Oxford Fellow-Craft writes in what he calls a "pitiable perplexity." Some extracts from recent numbers of the *Freemasons' Magazine* which he encloses will explain this perplexity. I subjoin them. There are some introductory words which I have thought it better to omit.

"The first eminent brother, member of the German Union of Freemasons (writes my young correspondent), affirms that much good has been done to the Craft by the labours of such Masons as Bro. H. B. White, author of an interesting article on Freemasonry and Christianity, as their researches have culminated in placing the *key-stone of Revelation in the arch of the Craft*. Again, he quite agrees with Bro. White as to the Christian nature of ancient

* Marigny, "Hist. des Arab," A.D. 1189.

† Bohadin, C. 78, 84. I'bn. Alat., pp. 510, 514. Vinsauf L. i., c. 36.

Freemasonry from the beginning down to A.D. 1813; but he thinks that since then a man can become a true Mason, even if he is not a Christian."

"The second eminent brother (my correspondent writes), member of the German Society, Leipsig, says Bro. White gravely enunciates the startling doctrine that Freemasonry is Christianity. Then, after intimating that he is himself a Christian, he proceeds—but if Freemasonry is Christianity, he can no longer expect to meet brethren who are Unitarians, Musselmén, Hindoos, Jews, Chinese, &c., in the lodge, a circumstance at variance with what he has been taught. Again, to say that Christianity is the original of Freemasonry, is to proclaim the Order sectarian, and not universal, limiting its members only to Christians. Again, in his opinion, *the very discussion of a presumed Christian origin of Freemasonry is against all Masonic teaching and law*, and has arisen within these few years amongst brethren whose zeal for the cause of the Cross makes them intolerant to the claims of frail humanity. It is the height of arrogance to assume such an origin of our Order."

The foregoing extracts are followed by a string of questions; but "*non nostrum tantas componere lites.*" My correspondent not long ago greatly distinguished himself in the schools. He has intelligence and learning amply sufficient for the formation of an opinion without an old man's aid. In the columns of the *Freemasons' Magazine* there are, if he will only take the trouble to search, all the materials that he wants for the due exercise of his logic in the matter. There are all the requisite premises. He has only to put them in order and draw the conclusions, and he will have a series of syllogisms affording the knowledge he so much desires.—C. P. COOPER.

ORDER OF THE GARTER.

In the corrected edition of "*Ashmole's History of the Garter*," published in 1715, the names of Lord Hastings and the Earl of Avzanches are not mentioned among the knights elected during the reign of Henry the Sixth. During the reign of Edward the Fourth, William Lord Hastings was elected. Was there a Lord Hastings in the time of Henry the Sixth? If so, how came the favourite of Edward the Fourth by the title? Who was the Earl of Avzanches? Perhaps Bro. Harris will propound these matters to the *Athenæum*.—ANTHONY ONEAL HAYE.

CHRISTIAN ORIGIN OF MASONRY.

Dear Bro. "F. L. P.," it is in Bro. Hughan's first "*Analysis of Ancient and Modern Freemasonry*" that you will find the passage respecting the Christian origin of Masonry. That zealous Mason there gives examples of the Christian character of the Craft from which, he says, the Grand Lodge of England and all the other Grand Lodges have been derived: and he states that he holds the opinion that Masonry is of a Christian origin.—C. P. COOPER.

If one defrauds you and exults thereat, he is the most to be pitied of human beings. He has done himself a far deeper injury than he has done you. It is him and not you, whom God regards with mingled displeasure and compassion, and His judgment should be your law. Among all the benedictions of the Holy Mount there is not one for this man.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

GRAND ORIENT OF FRANCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your correspondent who is supplying you with his experiences in France should have paused before he went further. He thinks because the subject is new to him that any small amount of information he gets hold of must be right, when he has got hold of a subject beyond his grasp. He is not obliged to know all about the subject, and there are not so many in France who do. The history of the embittered quarrels between the Grand Orient and Supreme Council is to be found chiefly in pamphlets rarely accessible, the account in books being mostly on the Grand Orient side. These squabbles were often equally disgraceful to both sides, for they were embittered by political rancour. One simple solution is this. The Grand Orient during the Empire was Bonapartist; at the Restoration it was put under Bourbon officials; after the Revolution of July, it became Liberal; and under the Second Empire, as all know, Bonapartist again. It very naturally happened that many of the Bonapartist Masonic dignitaries of the Imperial Grand Orient joined the Supreme Council after the Restoration; and after the Revolution of July the Supreme Council consisted of Bonapartists and Legitimists of high rank and social standing. It is not easy under any circumstances for a stranger to discriminate in a contest of this nature, in which the real issues are not always those put forward, but as has more than once happened dependent on personal considerations.

Your correspondent has fallen into the hands of old and embittered partisans of the Grand Orient, or he could not have made the statements he has. His faith must have been ready, when he tells us that the lodges of the Supreme Council are the notorious hotbeds of infidelity, all belief in God being considered as "*retrograde*" there. It is, unfortunately for him, a notorious fact that it is in the fold of the Grand Orient that this predilection has been manifested; and it is well known that on the establishment of the new Constitutions a sharp fight was made for the suppression of the name of the "*G. A. O. T. U.*," and that it is only by the absolute power of the majority that the formula *A. N. D. G. A. D. L. U.* figures on every Masonic document, and not by any means with the goodwill of a large body of the officials and members of the lodges, as the published proceedings of the *Conseil de l'Ordre* will show him.

Your correspondent must, indeed, have fallen into strange hands, or he would have known that the Supreme Council is not now under the ban of the Grand Orient, nor has it been for some months, but that an *entente cordiale* has been established between the two bodies, as in former times. Thus all the invectives of your correspondent are thrown away.

On looking at the *Bulletin du Grand Orient de France* your correspondent will see that the two bodies exchanged complimentary invitations at their respective Solstitial Fêtes of the Winter St. John.

In consequence of this, on the 28th December last, at the solemn sitting of the Grand Orient of France,

after the M.W.G.M., General Mellinet, had been enthroned and saluted, and after distinguished visitors had been previously received, including R.W. Bro. Robert Hamilton, A. and A. R. 31°, and District G.M. of Jamaica, it was announced by the Grand Expert that a deputation of the Supreme Council (*sic*) had arrived. The M.W.G.M. having called upon all the members of the Grand Orient to rise and pay "all the Masonic honours due to the representatives of a friendly Masonic Power," the deputation entered, consisting, on account of the illness of the M.P.S., of Ill. Bro. Vicomte de la Jonquière, acting as M.P.S.G.C., E. Barthe, Le Batteux, Crémieux, Gènevay, Malapert, Meurizet, Moitié, Schwabe, and Zegelaar. These brethren, entering the temple with their lodge standard at their head, were conducted to the pedestal under the arch of steel.

The G.M. addressed them in "the most fraternal and sympathetic terms." He told them how happy he felt in the *entente cordiale* which thenceforth united the Grand Orient of France and the Supreme Council; and to seal, as he might say, this happy and fruitful union publicly, he received them with a triple battery.

Ill. Bro. de la Jonquière replied in the same terms and manner; and it is then described that he was seated at the right hand of the M.W.G.M., the other members occupying seats reserved for them in the E.

The Grand Orient afterwards adjourned to banquet in their fine hall, which was specially decorated. "The Banner of the Supreme Council was placed in the E. alongside that of the Grand Orient of France."

The second toast being that of the "M.W.G.M.," the M.W.G.M. gave the third toast, "The Representatives of the Supreme Council, with the names of M. Ill. Bro. Viennet (M.P.S.), M. Ill. Bro. Allegri (L.G.C.), and M. Ill. Bro. de la Jonquière, Happiness and Prosperity."

Bro. de la Jonquière returned thanks; and Ill. Bro. Gènevay, of the Supreme Council, obtained leave to speak. He advocated combined action for the development of true Masonry, and for its defence against their common enemies.

Bro. de St. Jean, President of the Council of the Grand Orient, responded in like terms, avowing that the Grand Orient had invited reconciliation, which the Council looked upon as a great event for Masonry, "while preserving for each jurisdiction its autonomy and its independence."

The last toast was celebrated with "French" honours, and "Scotch" honours, in compliment to the two rites.

Then Ill. Bro. Crémieux, of the Supreme Council, the famous advocate, arose and made a brilliant speech, celebrating the union between the Grand Orient and the Supreme Council.

The G.M., "whose emotion was great, responded to this brilliant improvisation by a few ardent words, which depicted the sentiments of which his heart was full; and then these two brethren, moved by a sympathetic impulse, gave each other, amid the plaudits of the whole assembly, the fraternal accolade."

"The labours of the evening," says the report of the Grand Orient, "closed under the impression of this fraternal kiss, the pledge of the candid friendship between the two Masonic powers."

And thus ended this thoroughly French scene; and

thus have ended for the present these contests between the two jurisdictions; and your correspondent is consequently behind the mark. He has lived in a strange atmosphere; and if he lives till the French lodges of either rite adopt the English ritual, he may hope to live long enough in a world of his own.

Yours fraternally,
R. N.

THE FELLOW-CRAFT DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The Egyptians had so great a regard for silence and secrecy in the mysteries of their religion that they set up the god Harpocrates, (to whom they paid peculiar honour and veneration) who was represented with his right hand placed near his heart and the left down by his side, covered with a skin before, full of eyes and ears, to signify that of many things to be seen and heard few are to be spoken.* Lempriere says that he is also represented as holding one of his fingers on his mouth, and from thence he is called the God of Silence, and intimates that the mysteries of religion and philosophy ought never to be revealed to the people. The Romans placed his statue at the entrance of their temples.

Might not Freemasons judiciously follow their example?

In "Tancred," one of Disraeli's earlier works of fiction, he says that the usual mode of salutation in the East is given by the hand being pressed to the brow and to the heart as a sign of fidelity. The latter sign is always given by guests and dependants to their host or master.

Yours fraternally,
E 30°.

MASONIC BOOKMARKERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A year or two ago you kindly inserted a letter announcing the preparation of Masonic and other bookmarkers by myself for the benefit of the charities, which, however, appeared to receive no attention, as it did not bring any communications. If you can afford space, I desire now to announce the progress I have made in the variety, the quality, and the pecuniary result, being prompted thereto by an inquiry about them made at your office, to which you reply in your notices to correspondents this day.

The sale hitherto has been almost restricted to the Channel Isles and Devonshire, in which I have resided, and to Manchester, Birmingham, and Kidderminster, which I have visited. These places are, therefore, pretty well supplied; and I am desirous to make the project known in other districts, in the hope of being able to make further contributions, for, having much leisure, I purpose continuing the work as long as I can obtain orders. I always keep in hand a stock of about 200, so as to prevent delay in forwarding those which are required.

The bookmarkers are not, as is generally the case with such things, merely ornamental; but I endeavour to utilise them, and with this view have formed the

* Extract from the "Freemasons' Monitor," by Z. A. Davis. Philadelphia.

following varieties, four of which it will be seen are not connected with Masonry, and are, therefore, available for all, whether members of the Craft or not.

1. Prayers on entering and leaving church.
2. Short morning and evening prayers.
3. Grace before and after meat.
4. Short Scripture sentences.
5. General Masonic, with mottoes quoted from Masonic works.

6. A set of four, showing the places at which the Lodge Bible should be open for the several degrees.*

Each bookmark is printed by hand on both sides, and ornamented with ribbon, &c.

There are nearly twenty different forms of prayer of each sort.

There are nearly 300 different Masonic quotations from which to select.

All the bookmarkers are illustrated with Masonic or ecclesiastical designs, executed in coloured inks, of which there are nearly 300.

Thus it will be seen that in the execution of a large order there need not be two alike.

From this source I have been able to send £10 10s. to the Boys' School, £10 10s. to the Girls' School, and £10 to the Benevolent Institutions for Aged and Decayed Masons and their widows, besides more than 20 guineas previously to the charities and other Masonic purposes, from the profits of my published Masonic pamphlets; making a total of upwards of £50. Hitherto the whole sum received (minus cost of materials) has been thus devoted, but in future it will be one-half.

Persons wishing to make contributions to bazaars will find these bookmarkers peculiarly suitable to the purpose; and where this is stated as the object, one extra will be sent with every dozen.

The price is 1s. each; 6 for 5s.; 12 for 10s.; 25 for £1. An order for any number, even for one, accompanied by a remittance in postage stamps or by post-office order, may be sent to Dr. H. H., 3, Plymouth-road, Totnes, Devon, which will be at once executed by book post. It is desirable that it should at the same time be stated exactly which sorts are required, and how many of each.

In conclusion, you have already kindly given me support in this effort to add to the resources of our charities. Any further assistance from yourself and your friends will be esteemed a favour by

Yours fraternally,

H. H.

3, Plymouth-road, Totnes, Devon,
April 18, 1868.

DERIVATION OF TYLER AND COWAN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As perhaps some of the junior brethren may not have considered the meaning and derivation of the above two words, allow me, through the medium of your *Magazine*, to give my opinion on the subject. Tyler (which, I think, should be spelt with *i* rather than *y*) appears to be derived from the French "tuilier," a tile-maker,

hence, one who covers with tiles. If this be correct, its Masonic meaning at once becomes evident.

Cowan, or, according to strict analogy, *coman*, is deducible from "écoutant," the present participle of the French "écouter," to listen, which is akin to the Latin "ausculto," and the Greek ἀκούω. Its applied meaning, therefore, will be a listener, in a bad sense, or eavesdropper.

Yours fraternally,

D. CARROLL, M.M., 941.

Great Budworth, Cheshire, April 14.

IRISH LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—Allow me to thank "J. L. W.," of Sligo, for his letter in last week's *Magazine*. I am glad to learn I was mistaken as to the style of aprons in Irish lodges, and regret that I was induced to make the statement on incorrect information. I fear, however, that the practice of appearing in lodge without regalia does prevail to some considerable extent, as several English brethren inform me that they have witnessed such conduct in different lodges. It is, however, a practice which only needs to be exposed to be corrected; and a Dublin brother writes to say that in all the Metropolitan lodges of Ireland Masons must be aproned in lodges.

Yours fraternally,

THE WRITER OF THE ARTICLE
ON THE G. O.

April 20th.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.

2. M. M. wishes to exchange a jewel of No. 29.

3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.

4. T. B. would exchange copies of seals.

5. V. B. will be glad to purchase either new or second-hand Rosettes, distinguishable of the Arch Papal Church; also wanted an old York Ritual.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

* Every lodge should have one or more copies of this set, as the matter is rarely attended to.—ED. F. M.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE GRAND FESTIVAL of Ancient, Free, and Accepted Masons of England is appointed to take place at the Freemasons' Hall on Wednesday, the 29th inst. Bro. the Right Hon. the Earl of Zetland, K.T., M.W.G.M., will preside.

In accordance with the unanimous wish of the members of St. David's Lodge, No. 384, Bangor, a special meeting was convened, on the 8th inst., for the purpose of presenting to Bros. John Coles Fourdrinier, P. Prov. G.W., and Wm. Swanborough, P. Prov. G.D., a P.M.'s jewel. A goodly number of members and several visitors assembled, and the proceedings passed off in a most satisfactory manner, a full report of which will appear in our next.

BRO. GEORGE TEDDER.—We beg to call the attention of our readers to the advertisement of our esteemed brother, whose benefit takes place at St. James's Hall on the 4th of May,

METROPOLITAN.

ALBION LODGE (No. 9).—This lodge held its last meeting prior to the recess, on Tuesday, the 7th inst., at the Freemasons' Tavern, Gt. Queen-street, under the presidency of Bro. S. Coste, W.M., assisted by a goodly muster of the officers and brethren. The lodge was opened in due form. A ballot was taken for Mr. G. H. Donaldson, proposed by Bro. Lemiere, seconded by Bro. Willey, I.P.M., as a candidate for initiation, he was duly elected and initiated into the mysteries of ancient Freemasonry in a most impressive manner by the W.M., it being the first opportunity he had had of showing how proficient he was in the duties of his office. This was occasioned, we regret to learn, by severe illness which had hitherto prevented the W.M. from regularly officiating. This being the evening to arrange the summer excursion, Bro. Burton, P.M. and Sec., in accordance with the notice already given, moved that a summer excursion do take place as usual, and that a sum of four guineas be voted towards the expence of conveyance, which was seconded and carried unanimously. Bro. Willey, I.P.M., then proposed that the brethren go to Broxbourne as last year, and that a sub. com. be appointed to carry out the arrangements; this proposition was also seconded and carried. £5 5s. was then voted to Bro. Willey's list, he having kindly consented to stand as one of the Stewards for the next Festival of the Boy's School. The brethren adjourned to banquet which was well served. The visitors present being Bros. Etches, United Pilgrims; F. Catty J. Walker, London, 108; Foucard, Jubilee Lodge; C. Sloman Robert Burns Lodge, 25, &c. The evening was as usual very happily spent, Bros. Willey, Lemiere, Albert, Mitchell, Sloman, Stanley, E. Coste, &c., contributing to the harmony, and the brethren retired at an early hour.

EGYPTIAN LODGE (No. 27).—The duties of this vastly increasing lodge were resumed at Anderton's Hotel, Fleet-street, on the 2nd inst.; Bro. John Coutts, the courteous W.M., being as usual punctually at his post, well supported by his officers and a large number of the members. The lodge was honoured also by several visitors. The usual preliminaries subsequent to the opening being disposed of, Bros. Newton and Coulman as candidates for the third degree, were tested, considered qualified, and as a reward of merit were raised to the dignified position of M.M. Bros. Corlett and Potter were also favoured with an advanced degree, that of being passed as Fellow Crafts; and Messrs. W. J. Westenhall, E. J. Thurlow, and Donald Macrae, having been regularly proposed and successfully balloted for, were introduced and enlightened by an acquaintance with the early portion of the mysteries of Freemasonry. After this, a ballot was taken for the readmittance of Bro. Henry Evenden,

a former member of the Egyptian, and now a P.M. of the Belgrave Lodge. The ballot was favourable and Bro. Evenden declared to be re-elected as a regular member of No. 27. The brethren and visitors were then invited to the banquet, which was in the usual style of excellence for which Anderton's Hotel is justly famous. The W.M. proposed the usual loyal and Masonic toasts, in speeches replete with feeling and good taste, which were heartily responded to. Bro. Buss, in one of his humorous orations, proposed "The Health of Bro. Coutts," making some very just remarks upon the efficiency of that excellent Master, nothing he said could show the high estimation in which the W.M. was held, more than the fact of the brethren re-electing him a second time to the chair. If the W.M. felt proud of such re-election, the brethren felt much more proud of having seconded the continued reign of so excellent a chief. Bro. Terry returned thanks for the toast of "Success to the Masonic Charities" with such eloquence and pathos, as to induce several members to respond to his call on behalf of "The Aged Freemasons and their Widows." The visitors included Bros. Terry, P.M. 228; H. M. Levy, P.M. 188; Hardwick, 673; Humphreys 25; and G. Tedder, 11. Some excellent songs were sung by Bros. Tedder, Brewer, Skidmore, and H. M. Levy, affording great satisfaction. Bro. D. H. Jacobs during the evening also sang an admirable song, composed by Bro. Berri, P.M., which was received with applause, almost anti-Masonic.

LODGE OF FAITH (No. 141).—The W.M. of this good working lodge, Bro. Alfred Ellis Harris, called a meeting of the brethren on Tuesday, the 14th inst., at Anderton's Hotel, at five o'clock precisely. The lodge was opened and the minutes of the last meeting read and confirmed. Bro. Oppenheim was introduced and so satisfied the brethren of his fitness for advancement, that the W.M. ordered arrangements for the sublime degree of M.M. to be administered, which ceremony was beautifully and eloquently rendered, Bro. Oppenheim confessing himself highly instructed and delighted with the great addition to the previous degrees. Bros. Tilley, Gledhill, and Kennett, having shown equal attention to their studies—since taking the first step—were passed to the second regular step in the Order. The following gentlemen, Messrs. Leon Corper, Jacob Corper, and G. Lovell Parkinson, having been balloted for and declared unanimously elected, were prepared for initiation and placed before the W.M. to receive the light of Freemasonry. This ceremony like the other was admirably rendered—the newly made brethren being impressed with the solemnity of the degree—and expressing themselves anxious for further knowledge, when deemed worthy of so great a favour. These interesting ceremonies ended—a ballot was taken for the admission of an American brother, Bro. A. N. Jacobson, as a joining member. The ballot being declared satisfactory, Bro. Jacobson was enrolled as a regular member of No. 141. The lodge was then closed in due form, and the brethren adjourned to a splendid banquet, provided in Bro. Clemow's usual style, and well superintended by Bro. Smith, the indefatigable manager. Upon the removal of the cloth the W.M. proposed "The Queen and the Craft," making some pertinent and graceful allusions to that great lady, and drawing attention to the high estimation in which she was held by every member of our Fraternity. The several Masonic toasts which followed were admirably given and responded to. The visitors were Bros. H. M. Levy, P.M. 188; Murrough, 92; Terry, P.M. 228; H. Potter, 11; Fulter, 19; J. Frankford, and Carter, P.M. 228, the last named brother returning thanks for the kind reception the visitors had met with, not that it was a rare occurrence, quite the reverse. The hospitality shown by the brethren towards each other has become a stereotyped matter, and he was afraid that the returning thanks for such repeated kindnesses, were also becoming stereotyped. The brother concluded after an elaborate speech, in which he complimented the excellent working he had seen that night, and congratulated the lodge on having so superior a W.M. Some good singing, &c., enlivened the evening, kindly contributed by Bros. H. M. Levy, Parkinson, and Murrough.

ALFRED LODGE (No. 780).—This lodge held a meeting at the Star and Garter, Kew, Ealing, on the last Friday in the preceding month, an excellent muster of the brethren being present. Bro. Cary, W.M., assisted by his Wardens Bros. S. May, and Cullewood, and other officers proceeded to open the lodge, which was done in proper form, followed by the usual reading of the minutes of the previous meeting, which received unanimous confirmation. Three brethren having proved themselves genuine

workmen in the Craft degree, were honoured by being enrolled among the Master Masons of the Order. Two other brothers recently initiated also sought advancement. Upon trial, being found worthy, they were entrusted with the F.G. degree. After this Mr. John Reeve—superintendent of the Royal Alexandra Palace—having been successfully balloted for, was introduced and received the benefit of the initiative degree, for which he returned thanks, assuring the brethren that although at this early stage of the proceedings he could not say much upon the Order, he was satisfied from what he had that night heard, that to be a good Mason, was to be a good man. The usual toasts, &c., followed the banquet which was well provided by Host Banks, and a happy evening resulted. The visitors were Bros. Foxall, Crystal Palace Lodge; and Edmonds, Hopkins, Whiling, and Dr. Pope.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

KIRKBY LONSDALE.—*Underley Lodge* (No. 1,074).—A lodge of emergency was held on Wednesday, the 14th inst., at seven o'clock, at the concert hall. In the unavoidable absence of Bro. Capt. Braithwaite, W.M., his chair was filled by Bro. John Bowes, P.M., Prov. G. Reg., who was supported by Bros. J. Atkinson, P.M. 768, as S.W.; Henry Davis, J.W.; William James, Treas., as J.D.; W. Dodd, Sec., as I.G.; W. Romaine Gregg, Thomas Eastham, Rev. R. C. Garnett, Chap.; Robert James jun., and Thomas Anderson, Tyler. The lodge was opened in solemn form and with prayer according to ancient custom. The acting W.M., Bro. Bowes, stated that the business of the meeting was to ballot for and if elected to initiate Mr. Robert James jun., who had been duly proposed and seconded. The ballot box was then sent round, and on its return to the E. the acting W.M. declared the vote unanimously in the candidate's favour, and he being in attendance was introduced in due form. It being now stated that the candidate was under the age of twenty-one years, the acting W.M. demanded the necessary dispensation which was handed to and impounded by him as showing the authority by which he acted. The ceremony was then proceeded with, the Chaplain delivering the charge. The acting W.M. drew the attention of the brethren to the fact that a petition was about to be presented to the Supreme Grand Chapter for a warrant of constitution for a R.A.C. to be attached to lodge in accordance with the resolution unanimously passed at a previous meeting, and further that Bro. H. Davis, J.W., had the petition prepared ready for signature. There being no further business the lodge was closed with the usual solemnities, and the brethren separated in harmony.

DURHAM.

DURHAM.—*Harbour of Refuge Lodge* (No. 764).—The regular lodge was holden in the Masonic Hall, West Hartlepool, on Tuesday, the 14th inst., when there were present Bros. W. C. Ward-Jackson, P.S.G.W., W.M.; George Kirk, M.D., P. Prov. J.G.W., P.M.; Harpley, I.P.M.; Emra Holmes, W.M., St. Helens Lodge, 531; W. W. Brunton, P.M., P.G. Reg.; Rank, P.M.; Gourley, M.D., S.W., &c. The lodge being duly opened with solemn prayer, the W.M. proceeded to initiate George Chapman into the mysteries of Freemasonry, being assisted by Bro. Harpley who gave the secrets of the degree, and Bro. Emra Holmes who delivered the address in the N.E. Bros. Peacock, and the Rev. T. Haslewood, having passed the requisite examination were entrusted, and upon the lodge being opened in the second degree they were regularly passed to the degree of Fellow Craft, the W.M. conducting the ceremony, and the I.P.M. presenting the working tools. The other business of the lodge having been disposed of, the brethren retired for refreshment. Bro. Lohden presided at the harmonium with much ability, and it is not to be doubted but that the introduction of music into the ceremonies has very much added to their beauty and impressiveness.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).

The installation of Worshipful Master of this military lodge was held on Easter Monday, at the Lodge-room, George Hotel. Besides its own members there was a large number of

brethren from other lodges in the province, including those of Ipswich, Brightlingsea, Rochford, Southend, &c. The choice of W.M. had fallen upon Bro. J. Newman, Quartermaster-Sergeant 4th Depot Battalion, the first non-commissioned officer, we believe, who has ever attained the first position in this particular lodge. The ceremony of installation was as usual very ably performed by Bro. Peter Matthews, P.M., Prov. G.J.G.W.; and Prov. G. Dir. of Cera. for Essex. The following officers of the lodge were also appointed and invested with their respective insignia of office:—Bros. Sutherland, P.M., A.C.G., S.W.; C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, Sec. and Treas., United Lodge, J.W.; Ray, S.D.; Calthorpe, J.D.; Eustace, I.G.; Witten, Tyler.

At the conclusion of the business, the members and visiting brethren sat down to a sumptuous banquet in the Lodge-room. The newly-installed W.M. presided, supported by Bro. P. Matthews. The various officers occupied their allotted positions; and the other members not in office present were—Bros. Crick, Donnelly, Shaw, Jenkinson, Smith (Essex Rifles), Rix, and Middleton.

The neighbouring lodges represented were:—

No. 51, Angel, Colchester.—Bros. Becker, W.M.; Darken, P.M.; Ralling, Evans, Simpson.

No. 160, Rochford.—Bros. Pizzey, W.M.; and F. Wiseman, Rochford.

No. 225, St. Luke's, Ipswich.—Bros. W. Davey, W.M.; and Barber, Sec.

No. 433, Lodge of Hope, Brightlingsea.—Bros. Riches, W.M.; and Wiseman, Sec.

No. 570 (I.C.), 6th Dragoon Guards.—Bros. M'Sheehy, W.M.; Sharpe, Sec.; and Lennon.

No. 1,000, Southend.—Bros. Rowley, W.M.; and Cox.

After the toast of "The Queen and the Craft," the usual honours were accorded to the Grand Master and Grand Officers of England; and similar compliments being paid to the Grand Lodges of Scotland and Ireland, the former was responded to by Bro. Sutherland, and the latter by Bro. Sheehy.

Bro. Peter Matthews, in returning thanks for the toast of "The Provincial Grand Master and Prov. G. Officers for Essex," expressed regret that the R. W. Bro. Bagnshaw had been prevented by ill-health from being present. As one of the grand officers, he rejoiced to see the progress Masonry was making in this province. In availing himself of the privilege of proposing the next toast, he must say that he did so with mingled feelings. Last year he had the privilege of installing in the chair of this lodge an able and promising military officer, Bro. Capt. Sheringham. Shortly afterwards he left this country for the West Indies, and he was now no more. He (Bro. Matthews) had been looking forward to the pleasure of meeting him to-day; and it had been a great shock to him to learn that he had passed away, and that both the army and Freemasonry had been prematurely deprived of one who seemed destined to become a bright ornament to each. Having paid this slight tribute of praise to one who was gone, he might just allude to the way in which the vacancy had been filled. By the express wish of the late W.M., Bro. Sutherland had undertaken to carry on the business of the lodge during Captain Sheringham's absence, and great praise was due to him for the manner in which he had maintained its efficiency and prosperity. Now they had a new W.M., and it was a proud thing to see a non-commissioned officer rise to that position in the short space of two years. It redounded much to Bro. Newman's honour and credit; and it was pleasing to see two of the most influential members of the lodge, who had themselves more than once filled a similar position, taking office under his Mastership. Bro. Newman had done his work to-day as a Master ought to do, and he was sure they all felt as he did, the fullest confidence that he would do his duty in the future. He begged to propose "The health of the Worshipful Master of the United Lodge."

The W.M. briefly but warmly acknowledged the compliment, and expressed a hope that he should be able to conduct the business of the lodge during the ensuing year to the satisfaction of his brother members, and with some little advantage to the cause of Freemasonry.

The next toast from the chair—"The Health of the Visiting Brethren"—was associated with the name of the W.M. of the Angel Lodge, who returned thanks.

Bro. Sutherland passed a high eulogium upon the character of the late W.M., and proposed as a toast "The memory of

Bro. Captain Sheringham"—a tribute which was rendered with great solemnity.

"The health of Bro. Sutherland, as Senior Warden of the United Lodge," was next drank, and duly acknowledged.

Bro. Carnegie, who responded to the toast of "The Junior Warden and Officers," said perhaps he should be expected to make a few remarks as to what they had been doing. The lodge was a very young one, having only been founded 11 years, yet of the 31 original members, only two were left on the books of the lodge—viz., Bro. Major Burney, who had filled the office of Master of the Lodge; and Bro. Dr. Williams, an old Freemason and a much respected citizen of Colchester. During the period he had named 87 members had joined from other lodges on becoming stationed at Colchester; they had initiated 80, passed 80, and raised 71; and yet, with the exception of the Tyler, he (Bro. Carnegie) was the oldest member of the lodge, although his years counted only 9. Few lodges had, in the same time, done as much as they had in spreading Freemasonry, for their members had gone forth to India, Canada, the West Indies, and in fact to every quarter of the globe. He was happy to say that with all these changes, the funds of the lodge were still prosperous. The number of members was not so great as it had sometimes been, but still it was a fair average; they had always a sufficient attendance to work the Lodge, and he did not think they had met more than once during the past twelve months without having business to transact, which he thought spoke well for the usefulness of the United Lodge. The lodge worked in harmony with its elder sister—the Angel Lodge—whose members were always welcomed amongst them. The two lodges were on the best of terms with each other; there was no rivalry except as to who should do most for the good of Masonry; and no anxiety except as to who should show themselves best members of the Craft.

Several other toasts were drank, and during the evening some excellent songs were sung by Bros. F. Wiseman, Matthews, Eastace, &c.

KENT.

DOVER.—*Corinthian Lodge* (No. 1,208).—This flourishing lodge held its second meeting at the Royal Hotel, Clarence-place, on Monday, the 20th inst. There were present Bros. Adamson, W.M.; Thomsom, S.W.; Laforest, J.W.; Neall, S.D.; Fuhr, J.D.; Prebble, I.G.; Rose, Tyler. The lodge was opened at six p.m., and the minutes of the last lodge read and confirmed. Bros. Miles, Ralph, Barton, Wilkins, Norris, Lovewell, and Newman, having answered the usual questions, were duly passed to the degree of F.C. The W.M. then resumed the lodge to the first degree, when the following gentlemen were initiated into the mysteries of the Craft, Messrs. Todd, Hussey, and Carter. Bro. Nils Herman Corfitson, of Sincerity Lodge 174, was proposed as a joining member; and Mr. Johann Friedrich Kóster was proposed as a candidate for initiation. A resolution was passed to subscribe one guinea annually to each of the Charities, viz., the Boys' School, Girls' School, and Aged Freemasons and their Widows, also to take in the FREEMASONS' MAGAZINE, one year to be paid in advance. Bro. Peter Thomson having presented the lodge with a handsome Bible, a vote of thanks was ordered to be recorded on the lodge minutes for the valuable gift; Bro. Prebble having presented the lodge with an exquisite poor box, a vote of thanks was ordered to be recorded on the minutes for the valuable gift; a sum of thirty shillings was immediately placed in it to relieve poor and distressed Masons, the lodge was then closed and the brethren adjourned to refreshment, when the usual loyal and Masonic toasts were duly given and responded to; some excellent songs were sung by Bros. Popkias, Norris, Marsh, Miles, Coleman, Barton, Wilkins, &c. A most happy evening was spent, and the brethren departed in a true Masonic spirit, hailing with joy their next meeting, which takes place on Tuesday, the 28th inst. Emergency having been called to initiate Mr. J. F. Kóster, and to pass Bro. N. H. Corfitson of Sincerity Lodge 174.

LANCASHIRE (WEST).

LIVERPOOL.—*Temple Lodge* (No. 1,094).

Installation of Bro. Dr. J. Kellett Smith as W.M.

This lodge was opened at 3 o'clock p.m. on Wednesday, the 8th inst., at the Masonic Temple, Hope-street. There were present at the lodge the following:—Bros. T. Wylie, P. Prov.

G.J.W., P. Prov. G. Sec., P. Prov. G. Reg.; Mott, P. Prov. G.S.B.; Laidlaw, P.M. 216, 155; Prov. G.S.; Skief, P.G. Org.; Grimmer, P.M. 216, S.W. 155; Jones, P.M. 249; Richard Williams, S.W. 292; Henry Jones, J.W. 880; Hamer, P.G.T., P.G.T. of Ch., &c.; Jarvis, W.M. 823; M'Kune, W.M. 216; Dr. J. Stoford Taylor, P.M., P.Z. 249 and 823; Dr. Games, 292; Dr. Adams, Ireland; Rev. Dr. Page, Chap. of Lodge 1,094; Healing, 249; T. Berry, 823, &c. A letter of apology was received from Bro. L. G. Starkie, P. Prov. G.S.W., High Sheriff of Lancashire.

The lodge on this occasion assembled in large numbers to do honour to Bro. Smith, W.M. elect.

The business transacted included the balloting of Messrs. Morley and M'Donald.

The lodge was opened in second degree, when Bro. I. K. Smith was presented to Bro. R. H. D. Johnson, P.M., the installing Master, by Bros. Wylie, P.G. Reg.; and Hamer, P.G. Treas.

The Sec., Bro. Marsh, read the charges to the W.M. elect.

The lodge was then opened in the third degree, when Bro. Smith was duly installed W.M. 1,094.

The whole of the lodge again assembled. The W.M., after the lodge was closed to first degree, appointed his officers for the ensuing year as follows:—Bros. J. M. Johnson, I.P.M.; E. M. Sheldon, S.W.; George Dyke, J.W.; Rev. Dr. Page, Chaplain; Thomas Marsh, P.M., Sec.; J. Wood, Treas.; R. Williams, S.D.; D. Watt Winstanley, J.D.; R. Domson, I.G.; Boucher, Newman, Gilbert, Stewards; R. H. D. Johnson, P.M., Dir. of Cers.; Ball, Tyler.

Bro. Smith, W.M., in a very impressive manner, duly initiated Bro. W. P. M'Donald into Freemasonry, the working tools being given by Bro. Dyke, J.W., in very excellent style.

The banquet which followed, at the Adelphi Hotel, at 6 p.m., was a most *récherché* affair, the company numbering fifty brethren.

The cloth having been cleared and the dessert on, thanks were returned to the G. A. by the Chaplain, the Rev. Dr. Page.

The W.M. said as there were many toasts to give he would hasten at once to proceed with the list.

"The Queen" was drunk with great applause, Bro. Gilbert giving "God save the Queen."

The other loyal and patriotic toasts were then given, Bro. Berry responding on behalf of the army, &c.

The health of the Grand Master of England, the Right Hon. the Earl of Zetland, and his deputy, Earl de Grey and Ripon. It was to him (the W.M.) a privilege to him to drink the health of the G.M. and his Deputy, as they set a good example to every brother present for their attendance.

The W.M. proposed the next toast, that of the "Health of the Provincial Grand Master and his deputy, Lord Skelmersdale."

Bro. Wylie, P.G. Reg., offered his sincere thanks on behalf of the Prov. G.M. and his deputy.

The W.M. proposed the toast of the "Masonic Charities," and was sure that the same would be well received by the brethren and visitors of Lodge 1,094. He need scarcely mention the name of Bro. Wylie to respond to that toast, feeling that charity was one of the corner stones of Masonry, and was most beautifully exemplified in every degree.

Bro. Wylie said he had a short time back attended the festivities of the schools in London, and was much pleased with the same, and the amount given to the Boys' School being £5,000 this year. He earnestly asked those brethren who had not given already to give now, and those who had given before to give more liberally in future. He hope to have the pleasure, if the G. A. should spare him (Bro. Wylie), to be present in London again on behalf of the Girls' School. He (Bro. Wylie) loved the girls; and he knew he would not ask in vain for the support of the brethren on behalf of the Girls' Schools and other charities.

"The Worshipful Master" was proposed by Bro. J. M. Johnson, P.M.

The W.M., Bro. Smith, replied very neatly and briefly, requesting them to suspend their judgment until his term of office had expired, when if he did as they could wish, nothing would be more welcome than their praise. He would do all he could to make the lodge what it had been in days gone by, asking for the assistance of every brother to assist him and his officers in the same.

The health of Bro. Johnson, I.P.M., was proposed by the W.M., and duly responded to by Bro. J. Mercer Johnson.

"The Visiting Brethren" was proposed by Bro. Smith, W.M., coupling with it the name of Bro. Dr. J. S. Taylor, P.M., P.Z., &c., 823.

Bro. Taylor acknowledged the cordial manner in which his name had been received with the other visitors, and in the course of a very able speech remarked that it afforded him sincere pleasure to visit the Temple Lodge, and to be present on this occasion; that real Masonry would always claim his best services, but other claims on his time precluded him from visiting the lodge or lodges more frequently, as he could wish. He was much pleased with the working of the lodge, more particularly the installation of Bro. Smith by the installing Master, Bro. H. D. Johnson, P.M.

The W.M. proposed the "Officers of Lodge 1,094," which was duly responded to by Bros. Sheldon, S.W., and Dyke, J.W.

The "Newly-initiated Brother" having been proposed,

Bro. W. P. McDonald thanked the brethren for having received him into Freemasonry, and hoped to live to be a credit to the Order and Lodge 1,094.

Bro. Marsh proposed that the best thanks of the lodge be given to Bro. R. H. D. Johnson, P.M., for the very impressive manner in which he had performed the duties of installing Master.

Bro. Johnson said he was delighted at the very kind manner in which his name was always treated by every member of the lodge. He hailed with satisfaction the position of the lodge under the present W.M. He was always desirous of making himself useful to the lodge. On behalf of himself, he again returned his hearty thanks for the vote.

The W.M. proposed that the best thanks of the lodge be given to Bros. Marsh, Sec., and Wood, Treas.

Bro. Wood said it was to him a great pleasure to be Treas. of Lodge 1,094. Seeing they had not one member in arrears in the lodge, this spoke well for 1,094; and he trusted that at the end of next year the lodge would stand the same. He again thanked them for the honour of being Treas. the third time. Bro. Wood paid high tribute to the worth of Bro. Marsh, Sec. to the lodge.

This was one of the best meetings we have seen in the province of West Lancashire for some time. Brethren parted happy to meet again.

ULVERSTON.

Installation of Bro. the Right Hon. Lord Skelmersdale.

The installation of the Right Hon. Lord Skelmersdale as D. Prov. G.M. for the Western Division of Lancashire, took place on Wednesday, the 15th inst.

First in the order of the proceedings was the opening of the Craft Lodge, held at the Masonic Temple, Theatre-street, which took place at eleven a.m.; then followed the installation of the Right Hon. Lord Skelmersdale as D. Prov. G.M. of the western division of the county, which ceremony was performed in a most impressive manner by Bro. Sir Thomas G. Fermor-Hesketh, *Bart.*, M.P., the R.W. Prov. G.M. for West Lancashire, assisted by other brethren of eminence in the Craft. The entrance of the Grand Officers was received with the customary honours, under the direction of Bro. N. H. Beazley, Prov. G. Dir. of Cers.

The R.W.D. Prov. G.M. designate, Bro. the Right Hon. Lord Skelmersdale, was duly presented, and the presiding officers then asked for the patent of appointment from the Grand Master, which was produced and read by Bro. Allpass, Prov. G. Sec., also the summary of the ancient charges. The remainder of the ceremony was then proceeded with, and his lordship was placed on the throne, according to ancient custom, and at this point of the ceremony was duly invested with the collar and jewel of his office.

After the ceremonies above named had been gone through, the brethren, with two banners and insignia, in imposing numbers and splendour, formed in procession, and moved with difficulty through the vast assemblage which crowded the streets to the parish church.

The procession, which was very numerous, being representatives from about fifty lodges, was headed by the celebrated band of the Preston Volunteer Artillery, under the direction of Bro. Norwood, bandmaster, numbering thirty performers, and which discoursed some most excellent music. On arriving at the church gates, the band moved out of the line of march, and the procession, on reaching the porch halted, the brethren opened

to the right and left, facing inwards, whilst the Prov. G.M. passed up the centre, preceded by his Standard and Sword Bearers. The Prov. G. officers and brethren followed in succession, and took the space allotted to them in the nave, whilst the other portions of the church were thronged by the public. After all had obtained seats, the morning service was proceeded with, Bro. R. Daniel, Hon. Organist, presiding at the organ.

Prayers were said by the Chaplain of the Lodge of Furness, Bro. the Rev. L. R. Ayre, M.A., the first lesson by Bro. the Rev. G. Procter, M.A., who was also the epistoler, the second lesson by Bro. the Rev. R. Hart, vicar of Colton, P.G. Chap., being gospeller, who also said the precommunion service, offertory sentences, prayer for Church militant and benediction. The canticles, hymns, psalms for the day, anthem, "Behold how good and joyful a thing it is for brethren to dwell together in unity," were sung, and assisted in giving heartiness and solemnity to the proceedings.

A most excellent, effective, and appropriate sermon was preached by Bro. the Rev. O'Neil, the Prov. G. Chap. of West Lancashire, from Roman xiii., 10, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." The discourse, admirably delivered, was a very suitable one for the occasion, and the preacher, whilst he made several allusions to the characteristics of the Order, remarked that though the moral precepts taught in connection with it might be aids to religion—they were not religion itself, and he enjoined the brethren to look beyond "Masonry" itself to the Great Architect of the Universe, and to His Son, through whom man's salvation alone could be obtained. Towards the close of his address he earnestly inculcated the virtue and practice of charity, and mentioned as one means by which it could be worthily exercised—the Church school now in the course of erection in Rattarow, and for which, after the sermon, a collection was made, amounting to the handsome sum of £20 17s. 1d.

At the conclusion of the service, the procession was re-formed in reverse order, and proceeded to the Masonic Temple, in Theatre-street, which was fitted up for this occasion in a most magnificent manner by Bro. Braithwaite, under the superintendence of the Decorative Committee, Bros. Barber, Grundy, and Mackereth. On reaching the temple the procession was broken up. Most of the brethren then proceeded to the Victoria Concert Hall, which had been prepared expressly for the day.

The collation, which was prepared by Mr. and Mrs. Clayton, was of the most *recherché* description, and included all the delicacies of the season, beautifully laid out, and the tables were beautifully ornamented with a number of bouquets, and many exotics, and other rare flowers and ferns.

A photograph of the banqueting-hall before dinner was taken by Mr. S. S. Crewdson, of Ulverston.

Bro. Sir. T. G. Fermor-Hesketh presided, and among the guests were the following:—Bros. the Right Hon. Lord Skelmersdale, V.W.D. Prov. G.M.; Lieut.-Col. Birchall, Prov. G.S.W.; Wylie, Prov. G. Reg.; Captain Mott, *E.N.*, Prov. G. Purst.; Alpas, Prov. G. Sec.; N. H. Beazley, Prov. G. Dir. of Cers.; Baunister, Prov. G.S.B. of England; Cook, Prov. D. Chap. of Cumberland; Ramsden, J.D.; Moore, Prov. G. Standard Bearer; Boulton, Prov. G.D.; Captain Braithwaite, Prov. G.S.D.; Crowther Morton, Prov. G.S.W.; John Bowes, Prov. G. Reg.; H. Fisher, P. Prov. G.S.D.; Henry Davis, Prov. G.S.B.; G. G. Boulton, Prov. G. Purst.; Schneider, P.M.; Remington, W.M.; Case, P.M.; Barber, P.M.; Baldwin, J.D.; Quale, P.M.; T. A. Smith, W.M.; J. Pritt, S.W.; J. Porter, J.W.; R. Kirby, S.D.; J. Banning, J.D.; J. Dewhurst, W. Poole, T. Rimmer, &c. Unanimity: Lieut.Col. Birchall, P.M.; Dr. Altham, P.M.; Barnes. Royal Preston: Barlow, W.M.; and Don, J.W.

The following is the list of toasts:—

"The Queen."

"The Prince and Princess of Wales, and the other members of the Royal Family."

"The Army, Navy, Militia, and Volunteers."

"The Earl of Zetland, M.W.G.M."

"The Earl de Grey and Ripon, M.W.D.G.M., and the other Officers of the Grand Lodge."

"Lieut.-Col. Sir Thomas George Fermor-Hesketh, *Bart.*, M.P., W. Prov. G.M. of West Lancashire."

"Lord Skelmersdale, W.D. Prov. G.M., and the P.G. Wardens."

"H. W. Schneider, P.W.M."

"Stephen Blair, R.W. Prov. G.M., East Lancashire; Lord de Tabley, R.W. Prov. G.M., Cheshire; Lord Kenlis, R.W. Prov. G.M., Cumberland and Westmoreland."

"The Provincial Grand Officers, Past and Present."

"George Remington, W.M."

"The West Lancashire Institution for the education and advancement in life of children of distressed Masons."

"The Worshipful Masters of the Lodges of the Province."

"The Visiting Brethren."

"The Provincial Grand Stewards."

"All Poor and Distressed Masons."

Ladies were admitted by ticket to the gathering, and gave a zest to the proceedings, which, although in consequence of their presence were considerably modified, were, nevertheless, of such an enthusiastic and hearty character, that the fair spectators could not but feel charmed at the unusual and particular mode of receiving the toasts and sentiments of the day.

SCOTLAND.

GLASGOW.

PRESENTATION TO BRO. WM. TAYLOR, P.M. OF THE LODGE OF GLASGOW (No. 441).

On Tuesday evening, the 31st ult., the brethren of the lodge of Glasgow (No. 441), mustered in full strength in their commodious hall, Antiqua-place, for the purpose of doing honour to their Past Master, Bro. Wm. Taylor, to whom, for his arduous and zealous labours in promoting the best interests of No. 441, that lodge is so much indebted for her present flourishing and prosperous condition, though the youngest but one of the Glasgow lodges.

The chair was ably filled by the present respected R.W.M., Bro. Jno. Reid, supported right and left by Bros. J. Moir Cousin, P.M. (and first R.W.M. of No. 441); Taylor, I.P.M. No. 441; Wallace, G.S., and Prov. G.J.D.; James Stevenson, FREEMASONS' MAGAZINE, London and Glasgow; Boyle, Tress, 441; M'Robert, R.W.M. 73, &c.

The duties of croupier were efficiently performed by the S.W., Bro. Macfarlane, supported by the Secretary, Bro. A. G. Wilson, and other office bearers. Supper was served in excellent style by Bro. Cullen, and on the removal of the cloth, the chairman in the course of a few appropriate opening remarks, congratulated the lodge on turning out so handsomely to honour such a worthy Mason as their Immediate Past Master, Bro. William Taylor, the very fact of the brethren of 441 showing they could thus appreciate real Masonic worth as exemplified in Bro. Taylor, was a good proof to those who thought hard of them, that they had in their midst the proper material to advance and elevate the Order.

The usual loyal and Masonic toasts having been given from the chair, and duly honoured and responded to, the especial business of the evening was proceeded with, Bro. Cousin, by permission of the chair, addressed the meeting in the following terms:—

As I have been called upon to do honour to the guest of the evening at this, the fourth annual festival of the Lodge Glasgow, 441, I may here state it is only four years since seven of us met to arrange matters and apply for a charter for this lodge when I was called to the responsible position of R.W.M. Since our formation we have found great difficulty in finding a suitable place of meeting, convenient of access to the great number of brethren residing at the east end of the city; in spite, however, of this and the other drawbacks, our numbers have gone on steadily increasing, and there are now some 125 members on the roll; the lodge funds being also in a very healthy condition, this happy state of matters, brethren, has been brought about to a very great extent, by the energy and perseverance displayed by our esteemed Immediate Past Master, Bro. Taylor. It affords me great pleasure indeed to have the honour to-night of presenting Bro. Taylor, on behalf of the members of this lodge, with a substantial token of the respect and esteem in which he is held, for the good and faithful services rendered by him during his period of office. Bro. Cousin, then addressing Bro. Taylor, said—I feel assured you possess the full confidence and approbation of the brethren whose affairs you have so well managed, and I hope to-night's presentation will serve as a stimulant to the office-bearers of this young and prosperous

lodge to follow in your footsteps, as by so doing, with such an excellent example before them, there was little doubt but that the Lodge of Glasgow, 441, would continue to go on and flourish. Bro. Cousin then, amidst the applause of the brethren, presented Bro. Taylor, on their behalf, with a handsome Past Master's jewel and a purse of sovereigns, as a slight token of the respect and esteem in which he is held by his brother office-bearers and the brethren generally of 441 for his past services.

Bro. Taylor made a very feeling reply in acknowledgment of the honour done him by the brethren—and the meeting was brought to a timely conclusion, the pleasures of the evening being materially enhanced by the excellent fraternal feeling, good humour, and vocal ability of the brethren. The usual toasts were given and responded to in appropriate terms during the evening.

KNIGHTS TEMPLAR.

CORNWALL.

TYWARDREATH.—An Emergent Provincial Grand Conclave of Masonic Knights Templar, convened by general circular, was held at Tywardreath on the 16th inst. The P.G.C., Lord Eliot, M.P., accompanied by Sir Knight Shuttleworth, G. Vice Chancellor, having taken the chair, the conclave was opened in due form, according to ancient rite, by Sir Knt. Rev. G. Ross, D. Prov. G. Chap. After dispatching the business, it was resolved that three guineas be given out of the balance in the Prov. G. Treasurer's hands to the Freemasons' School for Boys, and three guineas to the School for Girls. The conclave was then closed in due form, and the annual meeting was decided upon to take place in June, at Truro.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Encampment.*—The annual conclave of this religious, military, and Masonic Order of Knights Templar was held in the Masonic Hall, Newgate-street, on Friday, the 17th inst., instead of on Good Friday. There was a large attendance of the Sir Knights. Sir Knt. Jens Jensen, E.C., opened the encampment at three o'clock, p.m. The only business to be transacted was the installation of the E.C. elect, Sir Knt. Robert J. Banning, M.D., 30°, which was most ably performed by his predecessor in office. Prior to the ceremony, the Prov. G. Commander for Northumberland and Berwick-upon-Tweed, Sir Knt. the Rev. E. C. Ogle, was received, attended by Sir Knt. C. J. Banister, 31°, under an arch of steel. The following Sir Knights, amongst others, received appointments in the encampment: Sir Knts. W. Punshow, Prior; C. J. Banister, Sub-prior; H. Hotham, Chancellor; Rev. S. Atkinson, Prelate; W. Foulsham, 1st Captain; J. H. Thompson, 2nd Captain. After the closing of the encampment, the Sir Knights partook of refreshment in the hall, when the usual loyal toasts, as well as those peculiar to this Order, were given and responded to.

LAYING THE FOUNDATION STONE OF A NEW MASONIC HALL AT GATESHEAD.

The foundation stone of what is designed to be a very handsome edifice was recently laid by Bro. Dr. Banning, W.M. Lodge Industry (No. 48).

The hall, erected under the auspices of "The Gateshead Masonic Hall Company, Limited," will be built entirely of stone; the style of architecture being Gothic. The lodge room is to be 40ft. in length by 25ft.; and 23ft. in height to the upper panel of the wagon-headed ceiling, which latter is to be laid out in square panels in coffered plaster work. It is proposed that hereafter it shall be decorated.

The brethren assembled in the present lodge-room, at the Grey Horse, and about three o'clock walked in procession to the site of the new lodge. Among those who assembled round the stone were the following, namely, Bro. Dr. Banning, W.M. 48, and chairman of the Gateshead Masonic Hall Company; Bros. S. Atkinson, Eighton Banks, Dr. R. F. Cook, Dr. Douglass, Ald. Miller, T. Oliver (F.R.I.B.A.), A. Moody, John Dobson, J. H. Brown, H.

Hugill, A. Clapham, S. Dunn, R. Dunn, J. Messenger, H. J. B. Carmon, J. Lucas, N. S. Lotinga, W. W. Smith, W. Garbutt, J. H. Thompson, R. S. Bagnall, jun., W. Morrell, H. Oddam, G. Lawson, W. Burroughs, H. Hctham, W. Murray, W. G. Murray, Harkness, J. Trotter, T. Harbutt, Kennedy, Jans Jansen, N. L. McKenzie, C. J. Bannister, B. Frazer, D. Powell, W. Hunter, W. Wilson, Lamb, &c.

Bro. N. S. Lotinga opened the proceedings with a suitable address. After narrating the circumstances under which the Gateshead Masonic Hall Company was formed, and addressing Bro. Banning, Bro. Lotinga said: I have great pleasure in presenting you this trowel, accompanied with the good wishes of both lodges for your future prosperity, and I trust that it may be handed down as an heirloom to your children, and that they may never look upon it but with love and reverence to the name that is hereon inscribed, and high and noble aspirations to emulate the worthy character of their sire; and now I have to request you, as a good W.M., to lay the foundation-stone of the Gateshead Masonic Hall.

Bro. Lotinga then handed the trowel to Bro. Banning, who, on receiving it, said: I have much pleasure in accepting this trowel, and it will give me much pleasure to lay the foundation-stone of the Gateshead Masonic Hall.

Bro. Banning having satisfied himself, declared that the foundation-stone was "well and truly laid."

Bro. the Rev. S. Atkinson asked the blessing of the Great Architect of the Universe upon the work, and expressed the hope that the work, instituted and promoted by the brotherhood, might be continued and ended successfully, to the glory and honour of His holy name, and in the promotion of virtue, religion, and charity.

Bro. Dr. Banning afterwards, standing upon the stone, thus addressed the brethren: I am sure we shall all consider that this day will prove a very interesting epoch in the history of Freemasonry—especially in the history of Freemasonry in this borough. For many years past the two lodges and the Royal Arch Chapter in this district have suffered under very great disadvantages from not possessing a proper hall, dedicated solely and permanently to the uses of Masonry. Upon this day we commence the erection of a building which, we trust, will obviate this disadvantage, and we hope that from this time forward the Masonic Order in Gateshead will take a new spring forward and upward. Freemasonry is no new thing in this part of England; though in Gateshead itself Masonic lodges have not existed for very many years. Still, in our immediate neighbourhood, more than 130 years have elapsed since the lodge in which I have for the present the honour of filling a very high and important office—an office which I shall hold for about three-quarters of an hour longer—commenced its existence, which it did at no more recent a date than something like 130 years back. The other lodge in Gateshead, though not quite so old, is still a lodge of considerable pretensions to antiquity, and is supported by very influential gentlemen in Masonry, many of whom I have the pleasure and happiness to see assembled around this stone to-day. I am not going to detain you with any further lengthy remarks, as we have yet a considerable amount of business to perform, more especially connected with Freemasonry. I will only say that I, and all who, like me, love our ancient Craft, feel there is something more in Freemasonry than what appears. We feel and know it to be a religious institution, free from the narrow limits and domination of particular creeds; a benevolent institution, from which no member expects or hopes to receive any pecuniary aid; and we also feel it to be a great social institution—free from the trammels of political or other parties. All who thus know it, will unite, I am sure, with me in wishing prosperity to the company who have come forward to build this hall, and also success to Freemasonry in this district and in the town of Gateshead.

The proceedings then terminated.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 2ND, 1868.

MONDAY, April 27th.—Geographical Society, at 8.30. Papers to be read:—1. Despatches and Letters from Dr. Livingstone; 2. Journey on the Yukon River, Northern Alaska. By F. Whympier, Esq.

TUESDAY, 28th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 29th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 2ND, 1868.

MONDAY, April 27th.—Lodges:—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms, St. James's. Old King's Arms, 28, Freemasons' Hall. Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 900, Angel Hotel, Great Ilford. Chapter:—Joppa, 188, Albion Tavern, Aldersgate-street.

TUESDAY, April 28th.—Lodges:—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Prince of Wales, 259, Willis's Rooms, St. James's. Southern Star, 1, 158, Montpelier Tavern, Walworth. Urban, 1, 196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Chapter:—St. Alban's, 29, Albion Tavern, Aldersgate-street.

WEDNESDAY, April 29th.—Grand Festival.

THURSDAY, April 30th.—Gen. Committee Female School, Freemasons' Hall, at 4.

FRIDAY, May 1st.—Lodge:—Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Chapters: Fidelity, 3, London Tavern, Bishopsgate-street. British, 8, Freemasons' Hall. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham.

SATURDAY, May 2nd.—Gen Com. Boys' School, Freemasons' Hall, at 4. Lodges:—St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars. Leigh, 957 Freemasons' Hall.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

SPHINX.—You will observe by our last that your question was already asked from another source, and in the present number the writer of the article acknowledges to some extent his error.

J. DICKSON.—The ring you wish to exchange is too large for Miles, 13.

V. B.—Your report, R. J., will appear in our next issue.

SEVERAL lodge reports and other matters are standing over until the next issue.

J. C. (Athlone).—We shall be glad to receive the names of the subscribers promised.

R. Y.—A letter sent to this office will be forwarded to the correspondent you mention.

J. A. H.—The verses spoken of will not be overlooked; we are rather pressed at the present time for space, but we hope in a short time to be able to rub off some of our accumulating stock.

LONDON, SATURDAY, MAY 2, 1868.

THE ORDER OF ST. CONSTANTINE.

INSTITUTED A.C. 313.

As the subject of the Order of Constantine has been for some time past prominently before the readers of the *Freemasons' Magazine*, the following extract from the history of the Imperial Order of St. Constantine will prove of interest. It has been taken from an "Accurate Historical Account of all the Orders of Knighthood at present existing in Europe," which was published about the year 1813, and compiled "by an officer of the Chancery of the Equestrian, Secular, and Chap-teral Order of St. Joachim."

Want of space on the present occasion precludes us from entering into minute detail, or giving other extracts from the same work, which, though relating to other chivalric orders, bear upon the present subject :—

Constantine the Great is by some historians considered as the founder of this Order. The motives which induced the first of the Christian emperors to create an order of chivalry are ascribed to the following causes.

Constantine was requested by the Senate to assist them against the tyrant Maxentius ; and he solemnly engaged to espouse their cause. When encamped in face of the enemy, he was apprehensive of hazarding a general engagement, as the forces which Maxentius had under his command were numerous.

Nevertheless, a celestial meteor appearing in the air, in the form of a luminous cross, on which were displayed the words, "In hoc signo vinces !" he was thereby encouraged to attack the enemy, and a victory equally memorable and glorious crowned the efforts of this Heaven-inspired and adventurous commander.

Providence having thus manifestly declared itself in favour of the Emperor, he, after a success so unhopd for and so miraculous, was pleased to grant to the Christians the free exercise of their religion, and when drawing towards his latter end he was baptised by Eusebius, in 337. It is asserted by some that after the above-mentioned victory the Emperor not only had this cross embroidered in his standards and colours, but that he likewise created a military order in honour thereof A.C. 313.

But as vain and credulous men imagine, when advanced in years, that they will be the more honoured if they can induce others to believe they are older than they really are, so likewise do we find the same principle exist with Orders of Knighthood, each endeavouring to make its origin remount as high as possible, and thinking to acquire precedency by such imaginary antiquity.

Such, in fact, is the true state of the case with respect to the equestrian Order of Constantine, which has at certain periods been denominated the Illustrious Order of the Golden Angel, and at others of St. George.

The Abbé Giustiniani, who intituled himself a Knight and Grand Cross of the Order, asserted at Venice in 1692 that it is the most ancient of all others.

It is, however, a vain attempt to endeavour to discover any traces of modern Knighthood previous to the 12th century ; and the learned Father Papebrock says of the Order of which we are speaking, and the origin of which is ascribed to the Emperor Constantine the Great, that—

"Those who wish to impose upon themselves, or those who study to impose on others by the means of flattery and superficial knowledge, will alone endeavour to discover and ascertain the existence of this Order previous to the twelfth century."

To prove the antiquity of this Order, they produce letters from Pope Leo, in date 456, which were addressed (it is said) to the Emperor Marcian, whereby that Pontiff confirmed the Order under the rule of St. Basil ; and likewise other letters from the Emperor Leo the 1st, of the year 489 are quoted to the same purpose. It is true such letters exist in the archives of the Court of Rome ; but on that account they are not less spurious and supposititious, having been first deposited in the archives in 1533, together with other documents and charters of a nature equally suspicious. The truth is, that these are copies of the identical pieces ; they were made out by order of the Emperor Isaac-Angelus Comnenus in 1190, and were afterwards renewed at Rome.

This Emperor, whom Giustiniani calls the Re-former of the Order, might, on the contrary, have very probably been the founder of it, and have intituled it the Order of Constantine, on account of the Emperor of that name, from whom the Comnenian family considered themselves as lineally

descended. It is not less probable that he might name it after himself, Angelus, or the Angelic; and finally, the Order of St. George, since it was created under the immediate protection of that Saint and Martyr.

Indeed, according to the best authorities, this appears to us to be the most reasonable and just antiquity which can be granted to this Order.

So much for its origin. It is our present intention to give an exact description of the Ensigns and Robes which were worn by the Knights thereof.

The sign of the Order, which the Knights wear likewise on the left side of their mantle, is a Red Cross, somewhat in the form of four Fleurs de Lis, joined at their extremities. It is surrounded with a border of gold; and thereupon are embroidered the four letters, J. H. S. V., the meaning of which is, "In Hoc Signo Vincas!" The name of Jesus Christ, which is expressed by these two letters, X. and P., is in the middle, and these two letters, A. and O. are placed one on each side of the monogram of our Saviour.

The great Collar of the Order, which is worn over the mantle, around the neck, consists of fifteen enamelled shields of gold of an oval form, on each of which the letters X. and P. appear in the form of a cypher or monogram.

The middle shield is somewhat larger than the others. It is surrounded with oak and laurel leaves intertwined, and from the lower part of it is suspended the effigy or image of St. George, in complete armour, on horseback, and in the act of striking the dragon.

The Council of the Order is composed of fifty Senators, who are Grand Crosses; and when the Grand Master assists in state therein, his apparel and robes are as follows:—The vest and small-clothes are of imperial scarlet; the stockings and shoes are the same. Above this vest is worn a vest or cassock of silver, richly embroidered, which has wide sleeves, and descends as low as the knees. This vest is made fast round the body with a girdle lined with scarlet velvet, richly studded with silver; and about the neck with two rich cords of gold and scarlet silk, having large tassels at each end, hanging down quite to the ground. On the left side of the mantle the Cross of the Order is richly embroidered in gold.

The cap worn by the Grand Master is after the Macedonian fashion. It is one span high, and is made of crimson velvet, lined with white satin,

the four sides are turned up, and on each appears the monogram X. P. embroidered in gold. It is likewise adorned with a black ostrich feather.

The Grand Crosses, the number of whom amounts to fifty persons, wear a blue vest and small-clothes, and over the same a white vest, which descends as low as the knees. Their stockings and shoes are also white. The girdle they wear is of red velvet; and their mantle, which is of blue damask, lined with white, is not so long as that of the Grand Master. They are likewise entitled to wear the great collar of the Order, and their cap, which is of blue satin, is turned up on the four sides, and on each side appears the monogram above-mentioned. This cap is adorned with a white ostrich feather.

In times of war, or when they fight for the Faith, the Knights must wear a surcoat over their usual apparel. It is of white stuff, in the form of a scapulary, and in the centre the cross of the Order is embroidered in red.

The Popes had conferred the Grandmastership of this Order on the House of Comnenus for ever; but in 1699 Andrew Angelus Flavius Comnenus, Titular Prince of Macedonia, and Duke of Drivasto, the last of this house who had enjoyed that dignity for many years, resigned the Grand-Mastership to Francis Farnese, the then reigning Duke of Parma, to him and his heirs for ever. This resignation and donation were solemnly approved by the Pope Innocent XII., and confirmed by a brief bearing date October the 29th of the same year.

In 1735 the ducal house of Farnese became extinct in the male line by the death of Anthony, the last Duke. Don Carlos, the eldest son of Philip V., King of Spain, and of Elizabeth Farnese, the sole heiress of that family, then succeeded to the Duchies of Parma and Placentia, and to the Grand-Mastership of this Order. This Prince was afterwards successively Grand Duke of Tuscany and King of Naples.

Upon his quitting Parma he commanded that the archives of this Order should be safely transported to Florence; and upon his accession to the throne of Naples (the same precautions having been taken) he then declared the Order of St. Constantine to be a royal Order, and annexed it to the crown of Naples for ever. Until the creation of the Order of St. Januarius, in 1738, it was the first or "Sovereign Order" of that kingdom.

Since that period it has been considered as the second; at present it is equally numerous and well composed.

Sir William D'Arley, Captain of Marines in the service of his Britannic Majesty, is a Knight of this Order. We are informed he commanded a company of that praiseworthy corps on board the ship which conducted their Sicilian Majesties from Naples to Palermo, and received this as a token of their princely gratitude.

* * * *

Since this Order has been united to the crown of Naples, it is divided into four classes—those of Grand Crosses, Grand Commanders, Commanders, and Knights; and these again into Cavalieri di Justizia, and Cavalieri di Grazia, or Knights received in virtue of their being persons of ancient nobility, or in consequence of the favour of his Majesty. The Grand Crosses wear the Cross of the Order round the neck, pendant from a plain broad sky-blue ribbon. The Grand Commanders and Commanders wear a similar Cross; that worn by the latter is something smaller than the one worn by the former; and so is that of a Grand Commander still less than that of a Grand Cross. Their ribbons are of a proportionate breadth likewise. The Knights wear the small Cross from the button-hole of their coat; it is attached to a narrow plain, sky-blue ribbon.

* * * *

The dignity of Grand Prior is especially attached to the Archiepiscopal See of Nola, a city celebrated in history, since it was there that Augustus Cæsar breathed his last.

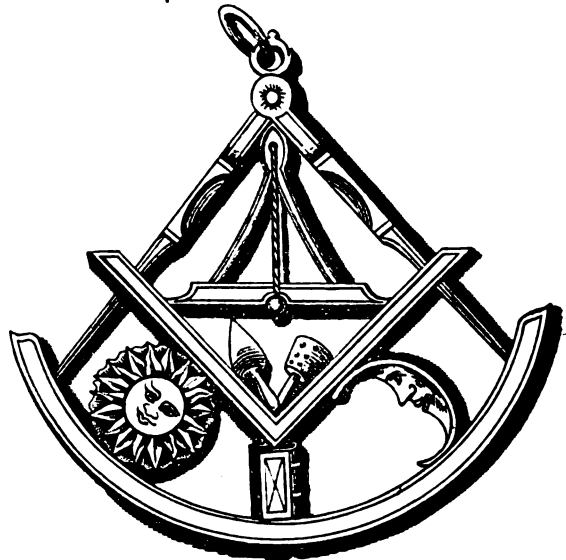
EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipsic; one of the Grand Stewards in the Grand Lodge of Scotland; author of the "History of Mother Kilwinning," &c.

LODGE JEWELS.

While retaining the first acknowledged badge of the Mason Craft, some of the symbolical lodges following the example of the head Masonic courts of Edinburgh and Kilwinning, inaugurated their erection by bedecking their officers with insignia distinctive of their rank and emblematic of the teachings of Masonry under the transformation its

constitution had undergone. In the jewel now shown—that of the Lodge Navigation (No. 86)—



manufactured in 1762-3, are introduced emblems of a purely speculative import, viz., the first in order of the "Greater Lights," flanked on either side by one of the "Lesser Lights," the novelty of the system being further given effect to by the introduction of the trowel and setting maul, the Masonic signification of which is well known to brethren who have attained to the third degree.

The lodge to which this jewel belongs is the second of those in Ayrshire which were originally erected by the Grand Lodge of Scotland. Its charter, at first granted to Irvine, has also been worked in Monkton and Troon, but seems now to have left off its migratory habits and settled down in the latter place. No more prosperous lodge exists in the province of Ayr, and for this position "Navigation, Troon" is mainly indebted to the judicious zeal and energy by which during the past ten years its leading office bearers have been characterised.

In the next illustration, which is taken from the jewel at present worn by the Master of the Troon Lodge, the insignia of Operative Masonry is less elaborately depicted than in the preceding one—the level and its companions having in this design been replaced by the sun in full glory, while the square rests on the letter G, which has for supports the silvery orb and blazing star. In addition to its value as a specimen of lodge jewels of

a former generation, there is attached to the subject of this illustration a degree of interest from



the exact resemblance it bears to the "highest badge" worn by Burns in his occasional occupancy of the orient in the Lodge Tarbolton Kilwinning St. James. We had hoped to be able to have presented an engraving taken from the badge itself, but failed to induce the members of the lodge to part with it for the short period that was necessary to the accomplishment of our purpose. We sympathise with the brethren of Tarbolton in their jealous care of this interesting relic of their former Depute Master, the Bard of Coila, and had we been a draughtsman we should in the present instance have spared them the pain of non-compliance with our request. The scrupulosity with which they administer the office of custodier of the relics connecting Burns with their lodge is very aptly illustrated in what befel our excellent friend Mr. James M'Kie of Kilmarnock Kilwinning St. John, in the performance of a service to Burn's Lodge which, through an unbounded admiration of the poet and praiseworthy zeal for the preservation of those records at Tarbolton which identify the Bard with Freemasonry, he was led to undertake. Bro. M'Kie, who enjoys a well-earned reputation as printer and publisher of a fac-simile of the first edition of Burn's works, in the course of a lecture recently delivered in the Kilmarnock Literary Society, related the following episode in one of his pilgrimages to the scene of the poet's Masonic birth:—"For a series of years I was in the regular habit of visiting Tarbolton every New-

Year's Day morning, to enjoy a family breakfast with my Tarbolton friends, and to past the day. I generally visited some of the haunts of Burn's—to see the Mason lodge where the poet often kept the table in a roar; get a sight of the lodge minute book; see the auld kirk hammer which struck the bell, etc. A friend of mine had told me about getting an inspection of this said Masonic minute book when rustivating for a few days in the Cross Keys Inn—Mr. Brown's—and who is the custodier of the book. Mr. Brown and my friend were sitting up-stairs, and on a knock being made in the shop by a customer, down runs Mr. Brown to attend, and takes the book with him under his arm. The interruption took place several times, and the landlord always in rising took the book with him. My friend latterly suggested that he might leave the book on the table. Na, na, says Mr. Brown, I am under a pledge never to allow the book out of my sight, as by this not having been attended to formerly, leaves with Burn's signature and minutes wrtten in his own hand, had been torn out and purloined. I got a sight of the volume under the same precautions and restrictions, and found it in a most dilapidated condition—all tattered and torn;—a number of the minutes are written out and signed, Robert Burns, R.W.M. I proffered to Mr. Brown to take the shreds and patches with me and bind them up gratis; but nay, if he would not leave it out of his sight, the time he went up and down stairs, far less would he let it go to Kilmarnock, the result was, I took the measure of the book, and next time I was over, I sewed and pasted up the volume, stuck a pair of boards on it I had brought with me, backed it with leather, and finished it off, so that it is now well preserved, and has a pretty respectable appearance."

(To be continued.)

(No. 7).—THE MASONIC TEMPLE, ST. HELIER.

Lancashire and Yorkshire may justly be proud of their foremost rank in every good work, and particularly of their high position in the Masonic world, but neither of those great counties possesses a building devoted to Masonry which approaches in extent, beauty, and adaptability, the splendid Temple at St. Helier, Jersey. Indeed there is no structure in England to be compared with it, excepting of course the new building of

the Grand Lodge. It is therefore much to the credit of Her Majesty's Norman subjects—to quote Father 'Sarchet—that they have succeeded in a task which others under far more favourable circumstances, have feared to attempt. Surely after this Manchester men who, like the Americans are so proud of being able to “whip creation,” will awaken to a knowledge of the fact that if they have built a noble Free Trade Hall, they have not taken the lead in everything.

In alluding to the Jersey Masonic Temple we cannot do better than give the following excellent description of it, which appeared in the *Jersey Express* for May 26th, 1864:—

“The buildings form two sides of a square, the principal front being in Stopford-road, and the other in Oxford-road, to which it is intended to add a third side, so as to provide a large room, 90ft. by 36ft., for general use, distinct from the Masonic portion, to be let out for concerts, balls, lectures, public meetings, &c. The access to the edifice is by two flights of granite steps, one on each side of a handsome portico, supported by Corinthian pillars. On entering the entrance hall, there is a large room on the right, 26ft. by 20ft., intended for the library of the institution. On the left is another apartment, to serve as an ante-room to the Temple, which opens from it by large folding doors, and also by a smaller one beyond them. The Temple is 47ft. long, 25ft. wide, and 30ft. high. At its east or remote end from the door is a semi-circular recess for the chair of the presiding Master, having on each side of it a semi-circular Corinthian pillar against the wall, and there are similar pillars opposite to them at the west end of the room, one on each side of the room, one each side of the entrance. The flatness of the side walls is relieved by pilasters with Corinthian capitals. Light is obtained from a large skylight in the vaulted ceiling, pendant from the centre of which is a handsome gas chandelier with twenty branches. Behind the east end of the Temple is a small room, to be used as a store for furniture, which is entered by a door on each side of the recess. The entrance hall to the building is divided by folding doors, cutting off the back from the front part. Passing through these, and ascending the staircase, on the left over the library is the Royal Arch Chapter room, with a vaulted ceiling, and decorated with a broad cornice and pilasters having Ionic capitals. Opposite the top of the staircase is a small apartment, with a

door leading into the chapter room. Turning to the right, there are two chambers, one beyond the other. Descending the staircase again to the basement, on the right is a door leading into the banqueting room, which is 50ft. in length, 25ft. in width, and 15ft. in height. It is lighted by three handsome gas chandeliers, and at the west end are folding doors leading into an ante-room similar to the one over it. Under the library is the kitchen, with every arrangement requisite for cooking on a large scale, and on the right and left before entering it are a pantry, and a scullery with a copper boiler. The cellar is beneath the portico, and there are little conveniences about the building which it is unnecessary to enumerate. We have thus given a concise description of the accommodation afforded, without any attempt at criticism, and in conclusion we cannot but congratulate the Freemasons on the possession of so commodious a building, and the town on the handsome addition thus made to its public edifices, alike creditable to the society, the architect, and the builders.”

The Temple so far as our experience goes has only one defect, and that is about to be remedied. At present its acoustic properties are bad, but when that fault is put right a nobler edifice for Masonic purposes could not be desired.

The foundation stone was laid on the 17th Dec., 1862, by the Provincial Grand Master, assisted by Bro. His Excellency the Lieut.-Governor Sir R. D. Douglas, Bart. The consecration and opening took place on the 25th May, 1864, when *eclat* was given to the proceedings by a public Masonic procession, and by the presence of a large body of visitors from France, England, and the sister province of Guernsey. Bro. Dr. Hopkins who then resided in the island, was selected to pronounce an Oration on the occasion, and delivered a carefully prepared address which is well worthy of general perusal, being full of sound and eloquent expositions of the principles of the Craft.

It will scarcely be imagined that any human being of ordinary intelligence would be opposed to the building of a Temple dedicated to Masonry, but such is the perversity and selfishness of humanity that the founders of the Jersey Temple had no easy work to accomplish. Previously the lodges had met at public houses, and consequently vested interests were in the way. There were also the usual number of idle-cynical people who pronounce every good work “Utopian” until

it is successful. Nevertheless triumphing over all obstacles, the Temple now stands a monument to persevering industry, and by far the finest public building in the island.

The Temple was erected by means of a limited liability company, registered under the laws of the States of Jersey in shares of £5 each. The management is vested in the signatories to the articles of association; the Provincial Grand Master for the time being; five trustees elected by the shareholders for life; the Masters of lodges holding a share or shares, twelve directors, two secretaries and a treasurer. All shareholders must be Masons, and it is provided that:—

“Whenever any person by inheritance from, or the insolvency of, a shareholder, becomes his legal representative, the shares, if falling in non-Masonic hands, shall be sold to the highest Masonic bidder at the next general meeting of the company, and the amount shall be paid into the hands of the said legal representative, unless within three months the said shares have been transferred to a Mason.”

The brethren who had the honour to be the first to incorporate themselves as “The Jersey Masonic Temple Company, Limited,” were Bros. Edward Dickson, Le Conteur, Philip Bandains, Francis John Le Maistre, George Orange, Philip Le Neveu, Charles James Hocquard, and John Gibaut. Bro. A. Schmitt has from the first acted as Honorary Secretary, and Bro. Henry Luce Manuel as Treasurer. Among the other promoters of the Temple we find Bro. Dr. Le Cronier, Bros. J. T. Du Jardin, John Durell, E. C. M. De Carteret Philip Binet, and others. Bro. Thomas Gallichan was Hon. Architect, and Bro. P. P. Giutron Hon. Solicitor.

The following table shows the number of shares taken by the various lodges and by the members of those lodges individually:—

La Césaire Lodge.

| | |
|-----------------------------|------------|
| Taken by the lodge ... | 43 shares. |
| By members of the lodge ... | 109 „ |
| Total ... | 152 „ |

Yarborough Lodge.

| | |
|-----------------------------|-----|
| Taken by the lodge ... | 0 „ |
| By members of the lodge ... | 4 „ |
| Total ... | 4 „ |

Mechanics' Lodge.

| | |
|-----------------------------|-----------|
| Taken by the lodge ... | 7 shares. |
| By members of the lodge ... | 2 „ |
| Total ... | 9 „ |

Royal Sussex Lodge.

| | |
|-----------------------------|------|
| Taken by the lodge ... | 10 „ |
| By members of the lodge ... | 10 „ |
| Total ... | 20 „ |

Royal Alfred Lodge.

| | |
|-----------------------------|------|
| Taken by the lodge ... | 10 „ |
| By members of the lodge ... | 27 „ |
| Total ... | 37 „ |

Prince of Wales Lodge.

| | |
|-----------------------------|------|
| Taken by the lodge ... | 5 „ |
| By members of the lodge ... | 7 „ |
| Total ... | 12 „ |

It will be seen that in this, as in every other good work, La Césaire Lodge takes the lead; but it is certainly surprising that the Yarborough Lodge, the oldest and one of the largest in the island, should have no interest whatever in the Temple, and that all that the individual members of that lodge should care for the noble building in which they meet should be represented by four paltry shares. The Mechanics' Lodge, which is about the same age as the Yarborough, is the next lowest on the list, an equally unsatisfactory position. One would expect that the members of these lodges would feel proud of their history and position, and would strive to maintain their ancient celebrity; but it seems, from “actions” which “speak louder than words,” that they are not fully alive to the honour of being at the head of the province.

In connection with the Temple Company, there has been established a Widows' and Orphans' Fund, which now amounts to the sum of £435 in the capital stock of the Corporation, and upon which interest at the rate of £3 per cent. per annum is guaranteed. It is to be hoped that as the shareholders of the Temple die they may devise their shares to this fund, so that at some future time the Temple may belong to the widows and orphans. Certainly no more praiseworthy design could be adopted by the Jersey brethren. Bro. His Excellency Sir R. Douglas

Bart., when Governor, was one of the first to support this charity by investing in the capital of the company for it. The fund was also largely increased by the holding of a bazaar in December, 1865, at which the ladies rendered their usual effective assistance.

The Temple contains an organ, which, we are informed, is a very fine instrument, but unhappily it is seldom used. It is what some people would call "a burning shame" to see this organ standing unused at lodge meetings; but we fear that some brethren in the island do not appreciate the advantages they possess in the beauty and conveniences of the Temple. It is characteristic of a certain class of minds to depreciate whatever they obtain easily; but if there are such brethren in Jersey, a few months' experience of the difficulties that many English lodges have to contend with would decidedly alter their ideas.

The wall of the Temple are adorned with portrait paintings of many distinguished brethren, of which we shall have something to say in another article.

The Craft is very fortunate in having a most excellent Curator in charge of the Temple. We allude to Bro. W. H. Long, W.M. of St. Aubin's Lodge, and P. Prov. G.S.B., who resides in the private apartments, and is always ready to accord visiting brethren every courtesy.

We were indebted to Bro. Albert Schmitt, Hon. Sec., for the present of an interesting memento of the Temple and of our Jersey brethren in the shape of a large lithographic sheet, which was issued at the time of the bazaar in December, 1865. Here we find Father Christmas decked out in Masonic costume, and wielding the traditional gridiron and poker, ready to brand and broil candidates for initiation to the Craft. Two persons with assinine characteristics are discussing the secrets of the Order, which they fancy they have discovered in a book; a daughter of Eve, worthy of her descent, is peeping through a key-hole in the hope of emulating the celebrated Miss St. Leger; a Jack Tar and a Red Indian are exchanging the sign recommended in one of Captain Marryatt's novels by placing the thumb at the end of the nose and extending the fingers; a doleful widow and two sad-looking children are appropriately seeking relief; a string of representatives of various nations are either fraternally dancing or singing the "Entered Apprentice's Song," while underneath are portraits of some thirty of

the Jersey brethren, with the Grand Master in the centre. To add to the grotesqueness of the whole one eminent brother is represented as almost overpowered by the weight of an immense trowel which he bears, while another musical brother is exercising his abilities on one of those machines—which Bro. Bass, M.P., has been unable to suppress—a barrel organ.

The position of Grand Master of Jersey, possessing as the province does so noble a Temple, is one of great importance, and whoever may be appointed to the high office ought to be imbued with a becoming sense of the rank he holds. If the Grand Master should prove to be a gentleman of wealth he would do well not only to maintain the Grand Lodge meetings with due splendour, but also to invite the whole of the brethren of the province to an occasional *conversazione* at the Temple so as to bind them closer together.

Many brethren on joining the Order are most anxious for information respecting the history, antiquities, and character of Freemasonry; and if some of the more talented brethren were to prepare popular lectures on those topics for delivery in the Temple, we cannot but believe great good would be done. In fact, there ought to be in Jersey such a "Masonic Archæological Institute" as Bro. Hyde Clarke is projecting for London.

The Masonic Temple Company issues one pound bank notes representing money deposited with the company. Under the laws of the States of Jersey there are none of the restrictions as to banking which exist in England, and consequently any man or body of men may put notes in circulation provided they can get any one to take them. The notes of the Temple Company—of which a specimen was kindly presented to us—are very beautifully executed from designs of Bro. William Adams. On the left hand corner there is an engraving of the Temple, which is the only one which has yet been published.

In the Temple are engraved portraits of the Most Worshipful Grand Master, Lord Zetland, Bro. the late Lord Dalhousie, and others, as well as a statuette of Lord Zetland. There is also a caligraphic portrait of the late Duke of Sussex, and two engraved portraits of Mrs. Aldworth, previously Miss St. Leger, the "female Freemason." One of the portraits of Miss St. Leger is accompanied by a memoir, and they are both interesting, especially as the existence of this lady has been pro-

nounced "mythical" by some misinformed writers. Nor was Miss St. Leger the only one of her sex who penetrated our Order, for in the *Freemasons' Magazine* for Nov. 19th, 1859, there was the following quotation from "A General History of the County of Norfolk," published in 1829:—

"Died in St. John's Maddermarket, Norwich, July, 1802, aged eighty-five, Mrs. Beaton, a native of Wales. She was commonly called the Freemason, from the circumstance of her having contrived to conceal herself one evening in the wainscoting of a lodge room, where she learned the secret, the knowledge of which thousands of her sex have in vain attempted to arrive at. She was in many respects a very singular character, of which one proof adduced is that the secret of the Freemasons died with her."

It would be an act of fraternal grace if some of our brethren in Norfolk could discover a portrait of Mrs. Beaton, and present the same to the Masonic Temple, Jersey, as a companion to the portraits of Mrs. Aldworth.

The good which results to the Craft by the erection of such buildings as the Jersey Masonic Temple cannot be overestimated. They not only remove the stumbling-block of public-house meetings, which in many places are the cause of keeping men of high character and ability from joining us, but they enable the Masonic work to be done with propriety and zeal. Moreover, they speak volumes to outsiders in favour of the ancient Order, which, elucidating the mysteries of King Solomon's Temple, has survived the anathemas of Popes, the assaults of Emperors, and the attacks of malevolent slanderers. To visiting brethren the Masonic Temple, St. Helier, is a standing recommendation to follow in the footsteps of Bro. Schmitt and his fellow-Craftsmen, and "Go and do likewise."—J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 331).

BOOK III.—CHAPTER I.—(contd.)

At a meeting of a chapter general of the Order, held in 1112, Robert de Sablaus,* who was then in England, was elected Grand Master. Mr.

Addison says, "At the period of the arrival of King Richard, the Templars had again lost their Grand Master," referring to the Grand Marshal, Walter. Undoubtedly both Ducange and the Cotton MS. confer upon Walter the title of Master, but, with deference to these authorities, we are of the opinion that he was only Regent during the interregnum, as William de Rupefort was at a later period. The new Grand Master's name is differently spelled by authors, Sable, Sabloil, Sambell, Sabul. He had the character of being an honourable and valiant Knight, as well as a prudent and sagacious leader. He commanded a division of the English fleet on the voyage to the Holy Land, where the English and French monarchs, were anxiously looked for. Hoveden* gives a curious account of this voyage, and relates the difficulties Sablaus had to encounter in maintaining peace between the Crusaders, whose excesses were anything than befitting Christians, and the people of the ports at which the fleet stopped. He likewise relates that the Grand Master was a party to the agreement made at Messina, between Philip and Richard, and of that between the latter, and Tancred, King of Sicily.

After many delays, Philip and Richard, with their armies arrived at Acre. On the voyage, Richard had made war against the King of Cyprus, in revenge for some fancied slight, and reducing the island sold it to the Templars for three hundred thousand ducats of gold. Vertot cannot permit this transaction to pass without showing his *animus*. He writes, "As Cyprus was too remote from England to be annexed to that kingdom, Richard sold it to the Templars for the sum of three hundred thousand livres. These military monks took possession, and, to secure their authority, threw a numerous body of troops into it. But the harshness of their government, and the haughty ways of these Templars, alienated the minds of these new subjects. Besides, the Cypriots, who followed the Greek rites, could not conform to the Latin. This was the cause, or at least the pretext for continued war between the great men of that kingdom and the Templars, who were obliged at least to abandon the island, and deliver it back to the King of England, as we shall observe hereafter." *And so shall we.* The Abbe's sycophancy here is at variance in every respect with historical facts. Another passage—while

* Cotton, MS. Nero E. vi. p. 60. Hist. de la maison de Sable, I. VL c 5. L'Art de verif. les dates. Tom. IV. p. 59.

* Hoveden A.D. 1190. (e) Vertot, Hist. des Chev. de S. Jean L. II A.D. 1190.

we have Vertot before us—and the following paragraph to that just quoted is “A great number of young gentlemen, charmed with the extraordinary valour of the Hospitallers, took the cross, on their arrival from the West, preferring at the same time the cross of the Hospitallers to that of the Templars, who seemed more proud and haughty than became the character of a religious society. All the world was for fighting under the banner of St. John; and those who did so, were as so many pupils and candidates, out of whom such were afterwards chosen for the religious profession, as gave the best proofs of their being sincerely called to it, and had distinguished themselves as much by their piety as their valour.”

Let us hear what Jacques de Vitri, Bishop of Acre, author of a history of the times, and an eyewitness of many of the events he relates, has to say for the Templars at this same period. “The name of their reputation, and the fame of their sanctity, like a chamber of perfume sending forth a sweet odour, was diffused throughout the entire world, and all the congregations of the Saints will recount their battles, and glorious triumphs over the enemies of Christ. Knights, indeed, from all parts of the earth, leaders and princes after their example, casting off the shackles of the world, and renouncing the pomps and vanities of this life, and all the lusts of the flesh, for Christ’s sake, hastened to join them, and to participate in their holy profession and religion.”* Assuredly one who was a contemporary, and of such high standing in the Church is to be believed before one writing centuries after, and in praise of a rival Order.

The arrival of Philip and Richard at Acre, roused the waning courage of the Christians, while it alarmed Saladin for the safety of the city. The monarchs were received with every demonstration of respect and joy, ardour was infused into the hearts of the desponding, and all clamoured to be led without delay, against the enemy. In the battles which ensued, the Templars performed feats of valour, which, while filling the foolhardy Christians with amazement, carried terror into the ranks of the Musselmen. Saladin, who knew of old, the courage and resolution of the Templars, ground his teeth in rage and vexation, as his best

troops turned and fled before the lances of the Order, and he swore to spare no one of the Knights who should fall alive into his hands.

The arrival of the armaments of England and France, was not the only piece of good fortune which befel the Christians, for Saladin, at this time, was labouring under severe sickness, which finally caused his death. It incapacitated him from mounting his horse, or taking that complete direction of affairs, which the crisis demanded. He began, moreover, to despair of being able to save Acre, and of compelling the Christians to raise the siege, which they were prosecuting with the greatest vigour. By Bohadin, he despatched urgent letters to the Chief Imaun and others, desiring them to summon all the faithful to his aid. The illness of the Sultan however proved of little advantage to the Christians, among whom dissensions broke out, and enabled Saladin to make such preparations, as delayed the fall of Acre. Could the Christians have steadily prosecuted the siege, and in the meanwhile waived their differences to a more suitable time, Acre would have fallen, and the Holy Land, in a manner, would have lain open to them. But there were too many masters, too many petty jealousies, to permit of this, and the military Orders, saw with chagrin, the golden opportunity slip past unimproved. Had there even existed a military council, whose laws were binding on all, presided over by the Grand Masters of the two Orders, the result of the third crusade would have been different. Not one of the European leaders appears to have had the slightest common sense, and however gallant a soldier Richard might have proved in the field, his pride and jealousy rendered him contemptible in the council. Richard may be called the hero of the Third Crusade, but to our thinking he was only the foremost of that band of crowned fools who ruined it.

But even the quarrels of the Potentates were not the only drawbacks, against which the religious Orders had to contend for treachery in high quarters, was at work. Anser of Mont Royal revealed a conspiracy, which he in conjunction with the Bishop of Beauvais, Count Robert his brother, Guy of Duinperc, the Landgrave, and the Count of Gueldres, had entered into with Saladin, and for which they had received from that Prince thirty thousand bezants, and a hundred marks of gold, besides a bribe of four camels, two leopards, and four falcons, given to the Landgrave, for which and for other gifts, they had agreed to put off the

* Jac. de Vitri. Gesta Dei. Cap. 65. Vertot appears to have adopted this language, substituting for the Templars, the Hospitallers.

attack on Acre, and had allowed their battering forts to be burned.*

The Templars, in the disputes, appear always as the peace makers, and it was by their means that the quarrel, which arose between Richard and the Duke of Austria, on the occasion of the former throwing the latter's standard, into a ditch, was for the time soldered up.†

(To be continued.)

MASONIC NOTES AND QUERIES

RELIGION OF OUR FREEMASONRY TWO YEARS BEFORE THE REUNION.

A brother who signs his letter "A. B. C." will find the communication respecting which he enquires, *Freemasons' Magazine*, No. 218, September 5th, 1863. The movement there mentioned amongst the Oxford undergraduates for the establishment of a Freemasons' lodge took place in the month of December, just two years before the reunion of our Grand Lodges under the Duke of Sussex. Christianity was represented to us as the religion of Freemasonry, with toleration of Theism. This toleration was, as my brother conjectures, extremely distasteful to those whom he calls "The Dons." My correspondent's letter contains some questions, a satisfactory solution of which would demand the sacrifice of much more time than is just now at my disposal.—CHARLES P. COOPER.

THE DECOROUS IN THE LODGE.

In some Worshipful Masters there is much neglect and indifference in this respect. Comportment, diction, elocution, are alike unsuited to the solemnity of the place where they are, and the dignity of the office they hold. Aspirants to the chair would do well to read either in the original, or a translation, some chapters of the first book of Cicero, "De Officiis."—From one of Bro. Purton Cooper's Masonic Note-books.

THE "RANA ESCULENTA" AND AN INQUISITIVE BROTHER.

See the communication of an "Inquisitive Brother" page 227 of the present volume. "Rana Esculenta" is the scientific name of a famous species of the interesting dwellers on land and in water, the subject of that notable dispute. This name, it will be perceived, itself affords sufficient answer to an "Inquisitive Brother's" question. However, it may be mentioned that at a banquet given by some Russian, Austrian, and Prussian officers at Versailles, April, 1814, not many days after the battle of Paris, a superb "fricassée" of those parts of the "rana esculenta" which the French consider edible was the most attractive "entrée;" and that two Englishmen, the late John Hambrough, Esq., of Ventnor Castle, Isle of Wight, and the Past Provincial Grand Master for Kent, guests on that occasion, found the aforesaid "fricassée" surpassingly delicate.—CHARLES P. COOPER.

* Chron. Otto. a S. Blazio.

† Rad. Coggle. Col. 557. Vinsauf L. I. cap. 45.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.
2. M. M. wishes to exchange a jewel of No. 29.
3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.
4. T. B. would exchange copies of seals.
5. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.
6. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.
7. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.
8. D. C. L. has a set of miniature furniture and officers' collars and jewels, &c., for a Lodge of Instruction, the pedestals fold; he will be glad to exchange them for a complete set of "Masonic Quarterly, Monthly, and Weekly Magazine and Mirror."
9. R. S. T. has a 30° jewel, about three inches diameter, together with a silver embroidered sash as good as new; will exchange it for a 31° jewel and collar of the regulation pattern.
10. X. offers a perfect set of the quarto series of the *Freemasons' Magazine* for a collar and jewel of the English 31°, and a set of Provincial Grand Officers' clothing.
11. R. R. S. will exchange a K. H. silver gilt 30° jewel, set with French brilliants, and a sash, nearly new, for a complete set of Dr. Oliver's Masonic works.
12. J. L. wants an Irish Past Master's apron, collar, and jewel, and will give in exchange those of an English P.M.
13. Miles wishes to exchange a large handsome Bible, suitable for presentation to an English lodge, for a K.T. signet gold ring.
14. V. B. will be glad to purchase either new or second-hand Rosettes, distinguishable of the Arch Papal Church; also wanted an old York Ritual.
15. J. M. wishes to purchase B.A. medal as worn by the Companions of a Chapter.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine* office, Salisbury-street, W.C., London.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE LODGE OF GLASGOW.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see on page 339 of the *Magazine* a report of a meeting of "The Lodge of Glasgow (No. 441)," which should have been called the "Lodge Glasgow, No. 441," there being no lodge entitled to the name of "the Lodge of Glasgow" but the descendants of "the Lodge of Glasgow," which signed the Rosling Charter in 1628, 236 years before the Lodge Glasgow, 441, was in existence.

The representatives of the "Lodge of Glasgow" joined the Grand Lodge of Scotland eighteen years ago, and which is now known as "The Lodge of Glasgow St. John, No. 3 bis," that being the old name (minus the number), which lodge can give an authentic chronological list of its Masters for about three hundred years back.

I consider that some negligence has taken place either on the part of Grand Lodge or of the Lodge of Glasgow No. 3 bis, or both, when a new lodge such as the above, was allowed to take a name so much approximating to that which its sister lodge had held and been known by for centuries previously, as to lead to confusion, there being plenty of other good names to be had without encroaching upon ours.

Yours fraternally,

A MEMBER OF THE REAL "LUDGE OF GLASGOW."

THE ANCIENT EGYPTIANS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As anything tending to show the learning of the ancient Egyptians, with whose usages and customs the annals of Freemasonry show a familiarity, I offer no excuse for forwarding you the enclosed paragraph, culled from the *Glasgow Daily Herald*, which I think will prove of interest to your readers:—

"ASTRONOMICAL FACTS REPRESENTED IN THE GREAT PYRAMID.—The favourite theory of what are called 'advanced thinkers' in the present day is, that mankind were originally a race of miserable savages, akin to the brutes, who have raised themselves to civilisation and science by slow and painful efforts. It is true that secular history finds them in such a state; but sacred history gives us the true original condition of man—after the Flood, a state of culture and civilisation sinking into the idolatry and barbarism of early historians by rapid degrees. Now the abovenamed philosophers quietly ignore these sacred records; or, at the utmost, treat their details as myths and allegories. But there is a silent and hitherto little known witness to such truth—a 'sign and wonder in the land of Egypt unto this day.' The latest researches into the proportions of the Great Pyramid, by Piazzi Smyth, William Petrie, and other mathematicians, have shown that in that unique structure are found the model proportions of the earth's size, weight, and time of rotation round the sun; and, more wonderful still, the true distance of

the sun from the earth, that greatest difficulty of astronomical science not yet settled by observation, but in various computations by various *savants* (from Herodotus, who reports it to be about ten miles off, and Anaxagoras, who thought it about the size of the Peloponnesus, and 18,000 miles away, to the latest modern computation, a few months back, by Professor Simon Newcombe, of America, 92,380,000 miles), always coming closer to the distance represented by the Great Pyramid, 92,093,000 miles. Thus the wisdom of men, from the boasted classical commencement of science, has continually drawn nearer to the primeval truth built up in the Egyptian wonder, before secular history commences her annals. In truth, she begins when man had sunk from one of two conditions, either a pitch of physical science to which all our modern learning has not yet restored us, or to a state of communion with the Divine Architect of the Universe when he inspired cultivated men to write and construct things with which they could not otherwise have been acquainted. The details of these discoveries will soon be laid before the public; meanwhile we must leave the advocates of ape-development and primeval ignorance to choose between these horns of a dilemma presented to them by the Great Pyramid of Egypt."

Yours fraternally,

✠ Æ 30°.

THE TENDENCY OF SOME LATE CORRESPONDENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Some weeks ago I wrote you on the above subject, and expressed my conviction that it was calculated to produce scepticism. I was pitted for my simplicity, and inferentially regarded as "a young man from the country." How will your correspondents characterise the Oxford Fellow-Craft's "pitiable perplexity?" Our venerable Bro. C. P. Cooper tells us that he (the Oxford F. C.) "greatly distinguished himself in the schools," and that, moreover, he possesses "intelligence" as well as learning. If the correspondence I have alluded to was "perplexity" to such an one, what must it be to "the million?" "A bon entendeur il ne faut que demie parole."

Yours fraternally,

A LOVER OF THE CRAFT.

MASONIC LIFEBOAT FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am very sorry to see that our little efforts are not strong enough to cause the Masonic world to contribute their mite towards the Masonic Lifeboat. I must and do think that there are many professing, and only a few workers. Now if Bro. C. P. Cooper, or Bros. W. J. Hughan, or A. O. Hays, had taken the good cause in hand, I have not the least doubt that the fund would prosper.

Yours fraternally,

A. WOODHOUSE.

Carlisle, April 27, 1868.

THE MASONIC MIRROR.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

A LODGE of Mark Masters will be held on Tuesday, the 5th of May, at the Freemasons' Hall, Carlisle, for the purpose of installing Bro. T. Blacklock, W.M.; also investing the officers for the ensuing year. All Mark Masters that feel disposed to attend the meeting of the Cumberland Lodge (No. 60), will be made welcome.

THE Quarterly Communication of the Grand Lodge of Scotland takes place on Monday, the 4th inst. The meeting is looked forward to with interest, it being the first time that the Grand Lodge has been opened at its quarterly meeting by the M.W. Grand Master, the Earl of Dalhousie. A numerous muster of brethren is expected.

BANGOR.—*St. Davids Lodge* (No. 384), and *Welshpool Lodge* (No. 998).—We had purposed giving the reports of the meetings of these lodges, which took place on the 3rd and 8th ult., respectively, owing to an unusual press of matter, we are obliged to defer for the present.

We have the pleasure to call the attention of our readers to a very deserving candidate for the annuity—Mrs. Ann Green, widow of Bro. R. Green, of the Royal Union Lodge (No. 382) Uxbridge—and to state that votes, either male or female branch, for the ensuing election will be thankfully received by Bros. H. G. Buss, 127, Offord-road, N.; and R. W. Little, 7, Gilbert-road Kennington, S.

SUPREME Grand Chapter will hold a quarterly convocation at Freemasons' Hall, on Wednesday next, the 6th inst., at eight o'clock.

A GRAND CONCLAVE will be holden at three o'clock, on Friday, May 8th, at 14, Bedford-row, Holborn.

GRAND LODGE.

INSTALLATION OF THE GRAND MASTER.

The installation of the M.W. the Grand Master, Right Hon. e Earl of Zetland, K.T., took place on Wednesday last, in the Great Masonic Temple, Great Queen-street.

Grand Lodge was opened punctually at five o'clock, the procession having been formed according to usage by the G. Dir. of Cera. The M.W. the Grand Master upon ascending the throne was supported by the D.G. Master the Right Hon. Earl de Grey and Ripon, G. Senior and Junior Wardens, a large assemblage of present and past Grand Officers, Grand Stewards, and a large number of metropolitan and Provincial brethren. The Temple was crowded with brethren desirous of exhibiting their loyalty to the G. Master and doing honour to the occasion, upon his installation for the 25th time.

Grand Lodge having been opened in due form and with solemn prayer by the Grand Chap., Bro. R. J. Simpson, and the minutes read, the G. Dir. of Cera., Bro. Albert W. Woods, proclaimed the Right Hon. the Earl of Zetland, K.T., as G. Master for the present year; when the brethren having saluted in the usual manner on such occasions, the M.W. the G. Master appointed the Right Hon. the Earl de Grey and Ripon as the D.G. Master for the present year. The D.G. Master was saluted in the usual manner.

The M.W. the G. Master then made the following appointments for the ensuing year:—

| | |
|--------------------------------|--------------------------|
| Bro. Earl Vane | S.G. Warden. |
| " Le Gendre N. Starkie | J.G. Warden. |
| " Rev. E. J. Simpson | } G. Chaps.. |
| " Rev. T. F. T. Ravenshaw..... | |
| " Samuel Tomkins | G. Treas. |
| " Aeneas J. M'Intyre | G. Reg. |
| " W. Gray Clarke..... | G. Sec. |
| " Henry Grissell | } S.G. Deacons. |
| " Bentley Shaw | |
| " George W. Latham | } J.G. Deacons. |
| " Henry Browne | |
| " F. P. Cockerell | G. Supt. of Works. |
| " Albert W. Woods | G. Dir. of Cera. |
| " Thomas Fenn | Assist. G. Dir. of Cera. |
| " Edward Roberts..... | G. Sword Bearer. |
| " James Coward | G. Organist. |
| " Thomas Lewis | G. Purst. |
| " W. Ough | Assist. G. Purst. |
| " Charles B. Payne | G. Tyler. |

Each of the brethren who had been honoured by appointment to office (with the exception of Bro. Henry Grissell, who was unavoidably prevented from being present), were received and invested by the M.W. the G. Master, and congratulated by the brethren.

We are unable, from want of space, to give the proceedings more in detail (which we must reserve for our next number) except to state that on the proposition by the M.W. the Grand Master, and seconded by the M.W. the D. G. Master, a vote of condolence was directed to be prepared and presented on behalf of the Grand Lodge of England, to Her Most Gracious Majesty the Queen, expressive of their indignation at the dastardly attempt to assassinate H.R.H. the Duke of Edinburgh, which was carried unanimously.

After various business had been transacted, the Grand Lodge was closed in due form with solemn prayer.

The G. Master, the D.G. Master, the General Officers, and brethren adjourned to the new banqueting hall adjoining the Temple.

The brethren having assembled at six o'clock, a procession was formed at the entrances to the G. Master's apartments, and proceeded along the corridor to the door of the banqueting hall, where, under the direction of the G. Dir. of Cera., Bro. Albert W. Woods, the M.W. G. Master and Grand officers were received by the brethren present, and after having perambulated the room, the M.W. G. Master assumed the president's chair. Grace was said by the G. Chaplain.

The arrangement of the banquet was under the Board of G. Stewards for the year, composed of the following members:

Bros. J. Tepper, 14, President; J. S. Banning, 4, Treas.; C. J. Hogg, 58, Hon. Sec.; G. Bennet, 1; W. F. Rae, 2; E. M. Perkins, 5; G. Claridge, 6; F. Hockley, 8; J. Pointing, 21; E. J. Page, 23; G. F. Lambert, 28; W. H. Allender, 29; T. Dyer, 46; H. T. Kent, 60; A. G. Lapworth, 91; E. March, 99; C. E. Hollingworth, 197; S. Jones, 259.

After cloth had been removed and grace, "Deum laudate," sung, the following toasts were given and duly responded to:—"The Queen," "The Prince of Wales, the Princess of Wales, and the other members of the Royal Family," "The Right Honourable the Earl of Zetland, the M.W. the Grand Master of England," "The Grand Lodges of Scotland and Ireland," "The Right Honourable the Earl de Grey and Ripon, the R.W. the Deputy Grand Master of England, and the R.W. the Grand

Wardens and other Grand Officers of the year," "The R.W. the Provincial Grand Masters," "The Masonic Charities," "The Grand Stewards of the Year," "The Ladies who have honoured us with their presence."

The musical arrangements were under the direction of the G. Organist, Bro. J. Coward, P.M. 905, &c., and the pianoforte was presided over by Bros. Coward and W. F. Taylor. The vocalists on this occasion were Madlle. Liebhardt, Madame Patey Whytock, Miss Poole, and Bros. R. Barnby, W. Dawson, Carter, Montem Smith, and R. Farquharson. The selections of the music during dinner and in the glee room after the banquet were excellent, and consisted of the following:—

Glee, "Mark'd you her Eye" (Spofforth).

Song, "The Lover and the Bird" (Guglielmo).—Madlle. Liebhart.

Song, "The vale of Avoca" (Moore).—Madame Patey Whytock.

Song, "Tapping at the Garden Gate" (S. W. New).—Miss Poole.

Pianoforte Duet, Selection from "Faust" (Gounod).—Bros. James Coward and W. F. Taylor.

Song, "Oh! ruddier than the Cherry" (Handel).—Bro. R. Farquharson.

Song, "The Cuckoo" (Abt).—Mdlle Liebhart.

Song, "The Ship-boy's Letter" (V. Gabriel).—Madame Patey Whytock.

Serenade, "Blest be the Home" (Benedict).

Glee, "Oh! the sweet Contentment" (Horsley).

Valse, "Il Bacio" (Arditi).—Mdlle Liebhart.

Song, "Never mind the Rest" (H. Faso).—Bro. Montem Smith.

Song, "The Spirit of Good" (A. Lee).—Miss Poole.

Song, "Nina" (Hobbs).—Bro. F. Carter.

Duet, "The Sailor sighs" (Balfe).—Miss Poole and Bro. Montem Smith.

Chorus, "The Tiger crouches" (Bishop).

We shall give fuller particulars next week.

METROPOLITAN.

ROYAL YORK LODGE OF PERSEVERANCE (No. 7).—At the Meeting of this Lodge at the Freemasons' Hall, on Wednesday, the 15th ult., two very handsome presentations, viz., a French drawing-room clock, by Bro. Baab, of the value of twenty guineas, and a gold Treasurer's jewel with gold keys and padlock, by Bro. G. Lambert, were made to Bro. F. Adlard, the Treas. of the Lodge. The W.M. Bro. John Hervey, P.G.D., in rising to propose the health of Bro. Adlard, and presenting him with the testimonials in question, expressed the sincere gratification that he experienced in being the exponent of the unanimous feelings of the Lodge in thus evincing their sentiments to the worthy brother to whom he (the W.M.) was deputed to present these tokens of their regard and esteem. In alluding to Bro. Adlard's Masonic career, the W.M. observed that Bro. Adlard had been a member of the Royal York for thirty-four years, for seventeen of which he had ably filled the position of Dir. of Cers., and while filling that office had had presented to him by the Lodge (in the year 1854) a testimonial written on vellum, expressive of the exalted estimation in which he was held by the brethren as a man and a Mason, and of their high appreciation of the manner in which he had performed the duties of that office. He was now, and for nine years past, had been their Treasurer, and the clock and jewel now presented to Bro. Adlard must be taken as indications of the value they justly attached to his long and faithful services in that capacity. In 1853 he had filled the Masonic chair in that lodge, and nineteen years prior had been W.M. of 194, he had served as Steward to all the Charities (to the Boys School and Benevolent Institution twice), he had been several years a member of the Board of General Purposes, the Colonial Board, and the Grand Chapter Com-

mittee, he was one of the twelve P.M.'s elected by Grand Lodge to the Board of Benevolence, he was one of the Committee of the Benevolent Institution, was a member of the General Committee as a Life Governor of both the Boys and the Girls' Schools, and was a Past Grand Officer for the county of Essex. The W.M. jocosely suggested that it might be supposed from the slight sketch he had given of Bro. Adlard's accomplishments and performances that he was verging towards the sear and yellow leaf, or at any rate that he was a middle-aged man; nothing of the sort, he had scarcely arrived at the age of adolescence; long might he preserve his juvenility, and long might he continue to be as useful a member of the lodge, and as sedulous in the interests of the Charities, and long might he continue to deserve and receive that appreciation from the fraternity of the Royal York which he assured Bro. Adlard it afforded them as much gratification to exhibit, as he hoped it gave him gratification to receive, at their hands.

F ill your glasses, fill, fill them to the brim,

R ound the table let the bottle pass;

E very man a bumper, drink to him;

D rink, and drinking, empty every glass.

A ll fair things bloom upon thy face, O Earth!

D eep in thy breast are gifts that may be ours;

L abour is man's vocation from his birth,

A nd industry is blest with golden showers.

R aise not thy scythe, Old Time, till years are past,

D are not an honoured friend's career o'ercast.

The toast was drunk with unwonted enthusiasm.—Bro. Adlard returned thanks in a modest and appropriate speech. He was evidently much affected. He tendered his warmest thanks to the W.M. and the brethren for their handsome presents; for the genial and hearty way in which his health had been proposed and responded to; and said he was deeply gratified; that the present was one of the sunniest of all his sunny hours, that his services had been overrated; but to the best of his ability he had performed and would continue to perform them, while they did him the honour to continue him as their Treasurer; that he felt the eulogistic terms in which the W.M. had been pleased to mention him were much beyond his poor merits; but the remembrance of that evening, and of the kindness of the W.M., the visitors, and brethren would live in his heart for ever. The visitors present were:—Bros. E. Phillips, P.G.D.; Hyde Clarke, D.D.G.M. Turkey; H. J. Knapp, D.G.C. Turkey; J. Pearson May, P.M. 15; R. P. Atkins, W.M. 1107; H. Gillied I.G. 534; Baker, 957; Carrington.

MOUNT LEBANON LODGE (No. 73).—This lodge met at the Bridge House Hotel, Wellington-street, Southwark, on Tuesday, the 21st ult., and was opened by Bro. F. Walters, P.M. Bros. Keeble, Judge, and Prognatzky were raised. Bro. T. J. Sabine, W.M., arrived and passed Bro. Gomme; initiated Messrs. Innocent and Phillips. Twenty guineas were unanimously voted from the lodge funds to the Girls' School. There were present also, Bros. F. H. Ebsworth, S.W.; D. Rose, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; M. A. Loewenstark, S.D.; G. Free, J.D.; R. Ord, I.G.; E. N. Levy, P.M.; H. Moore, P.M.; J. Trickett, C.E.; T. Knott, &c. Visitors: Bros. C. Wren, S.W. 315; G. Ransom, 1,178; F. Golding, 147, &c. The meeting was concluded.

ROYAL OAK LODGE (No. 871).—This lodge met on Wednesday, 22nd ult., at the Royal Oak Tavern, High-street, Deptford. The work done was two raisings and three passings, by Bro. W. Andrews, P.M. One initiation by Bro. J. Hawke, W.M. All the work was well rendered. Ten guineas were voted to the Boys' School from the lodge funds; one guinea from the Charity Fund to the widow of a Mason, once a member of this lodge. The lodge was closed. During the evening there were present Bros. J. Truelove, J.W.; H. A. Collington, P.M., Treas.; F. Walters, P.M., Sec.; Barrett, J.D.; S. G. Cook, I.G.; Killner, Dir. of Cers.; Billington, Dalziel, and others. Visitors: Bros. J. Trickett, C.E., 73, J.W. 1,194; T. N. Moore, 73; H. Keeble, 73; F. W. Ward, P.M. 79; J. Fitzgerald, 79; J. Patte, W.M. 147; J. Cavell, P.M. 147; J. Mott, 247; J. Carver, 147, and others.

VICTORIA LODGE, (No. 1,056).—The installation of this young and flourishing lodge was held at the George Hotel, Aldermanbury, on Thursday, the 23rd ult. The lodge was duly opened by Bro. Pendlebury, I.P.M. (the W.M., Bro. Turner, having died recently), assisted by Bros. Snow, S.W.; G. Roberts, J.W.; Williams, S.D.; F. Y. Latreille, J.D.; Brown,

I.J.; W. Wrenn, P.M. and Treas.; U. Latreille, Moore, Murray, Alter, Tyson, Morris, Robbins, Foskett, Morton, Marsh, &c. After the confirmation of the minutes, the acting W.M. raised Bros. Magga, Ashby, and Roddis to the third degree, and passed Bro. J. S. Brown. The W.M. elect, Bro. Snow, S.W., was then presented for installation by Bro. Scurr, P.M. 933, and after the usual formalities was duly installed in the chair of the Victoria Lodge for the ensuing twelve months. The ceremony of installation was admirably performed by Bro. Pendlebury, P.M. The W.M. then appointed his officers as follows:—Bros. F. Y. Latreille, S.W.; G. Roberts, J.W.; Wrenn, P.M., Treas. (elected); Robbins, S.D.; Murray, J.D.; Brown, I.G. We may note that the Board of Installed Masters numbered eighteen members, many of whom will be found amongst the subjoined list of visitors:—Bro. W. Farnfield, P. Assist. G. Sec.; Barfoot, P.M. 55; Gilruth, W.M. 55; Edinger, P.M. 95; Wescombe, P.M. 905; Parkins, W.M. 1,107; Lee, W.M. 860; S. May, W.M. 101; Levey, P.M. 228; Stevens, W.M. 554; De Grey, J.W. 829; Wiltson, 55; Sharp, 49; &c. After lodge the brethren adjourned to the banquet hall, and a most pleasant evening was spent, chequered only by the remembrance that since the last meeting Bro. Turner, late W.M., had been removed from his sphere of usefulness in Freemasonry by the unrelenting hand of death; and in the course of the evening his "memory" was drunk in the solemn silence of unaffected regret by all the brethren present.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this flourishing lodge was held on Monday evening, the 27th ult., at the Montpelier Tavern, Walworth. Bro. Henry Thompson, W.M., presided; Bros. Pulsford, S.W.; Margerison, J.W.; Charles E. Thompson, Sec.; Robert Clarke, S.D., &c. Amongst the visitors were Bro. John Thomas, P.M. 507, 720, 857, &c., and a brother from America. The lodge was opened in due form and with solemn prayer. The first business of the evening was to pass Bros. Wright and Prince to the second degree. After this ceremony had been disposed of, it was announced that Bros. Limeburne, Towers, Page, Harris, and Friend were candidates for the highest degree. They were accordingly questioned as to their proficiency in the science, and on no occasion—admitted to by old Masons—were their answers more satisfactory, speaking well for the attention they had paid to their instructors in preparing them to become proper candidates for the sublime degree. Having been prepared, they were reintroduced, and in a very solemn and impressive manner raised by the W.M. to the degree of M.M., that important rite being rendered in his usual careful manner. After some other business had been gone through, the lodge was closed in due form, and the brethren partook of refreshments. Afterwards a few formal toasts had been disposed of, Bro. Thomas proposed "The health of the W.M., and in very complimentary terms alluded to the excellent working he had witnessed in the lodge, and remarked that he had known their W.M. for some years Masonically, during which time he had found him a frequent attendant at lodges of instruction, which was the only way Masons could obtain that knowledge necessary for the duties they may hereafter be called upon to perform. The toast was very cordially received. Bro. Thompson, W.M., in returning thanks said that his esteemed friend, Bro. Thomas, had greatly overrated any merits he might possess, but it was true he had desired to fit himself for his duties by getting all the information that he could upon them. He had also truly said he had attended lodges of instruction, for some years ago he was initiated on a Monday evening, and on the following Wednesday he became a member of a lodge of instruction, and probably he should have been to one on the Tuesday had he known where it was to be found. On every other evening that he could spare he was at a lodge, where he often met Bro. Thomas, to whom he was greatly indebted for a large amount of the information he had received, not only in lodges but out of them, and he was always ready to give it to him with as much pleasure as he felt in receiving it. He had no doubt that the prestige of the lodge for good working would be kept up by his (the W.M.'s) successor, and he hoped every year it would go on increasing in prosperity. He concluded by thanking the brethren for that renewed mark of their kindness. Some other toasts were given, and a very agreeable evening was passed.

INSTRUCTION.

STABILITY LODGE OF INSTRUCTION.

The fifty-first anniversary meeting of the Stability Lodge of Instruction was celebrated on Tuesday evening, the 24th ult.,

at Radley's Hotel, New Bridge-street, Blackfriars. Bro. Henry Muggeridge, P.M. 192, and Preceptor of the lodge, took the chair, and there were present Bros. Dr. Bowles, P.G.M. for Herefordshire; Llewellyn Evans, President of the Board of General Purposes; Eneas J. M'Intyre, G. Reg.; Head, P.G.D.; Hervey, P.G.D.; Edward Henry Patten, Secretary to the Girls' School; Cox, P.G.D.; and Binckes, Secretary to the Boys' School, and a numerous assemblage of brethren of metropolitan and provincial lodges.

The business of the evening was the working in sections of the lecture of the first degree. The sections were worked by the following brethren: 1st section, Bros. John J. Harris, I.G. 192; 2nd Section, Henry Birdseye, 715; 3rd section, Thomas White, J.D. 22; 4th section, Thomas Cargill, 49; 5th and 6th sections, James H. Townend, S.D., Lodge Board, 715; 7th section, Alfred Bryant, M. 192.

The whole of the sections were worked in a most admirable manner, and the best tribute that could be paid to the working brethren was the deep attention with which these beautiful illustrations of the great principles of Freemasonry were listened to. It would be invidious to particularise their respective merits, but we cannot refrain from offering our meed of praise to Bro. Townend for the able, indeed masterly way, in which he went through the illustrations and explanations of the 5th and 6th sections of the lecture. It was indeed, even to old Masons, a treat rarely offered, and of course the enjoyment of it was in a corresponding degree. On retiring he was greeted with enthusiastic applause, which he modestly acknowledged, however well it was deserved, and there can be no doubt that he must have deeply studied the task he had to perform, and he could deserve no higher reward than the success by which it was accomplished.

At the conclusion of the lecture, Bro. M'Intyre took the chair, and several propositions were made, that twenty guineas should be voted from the funds of the lodge to the Boys' School, ten guineas to the Girls' School, and £10 to the Asylum for the Widows of Freemasons. All these propositions were unanimously carried.

Thanks were then voted to Bro. Muggeridge for presiding, and also to the brethren who had worked the lectures.

About a dozen names were given in as joining members, and the lodge was closed in due form.

THE BANQUET.

The brethren then retired to the large room for refreshment, Bro. Eneas M'Intyre presiding.

On the cloth being withdrawn, grace was sung by the professional brethren:—

"To Thee, O God, the Mighty Lord, most high,
Who dost our wants with lib'ral hand supply,
Our grateful hearts and voices now we raise;
'To heaven's high throne we chant our hymn of praise.
We bless, we praise, we magnify Thy name,
Now and henceforth, for evermore.—Amen."

The chairman said—The toast I am now about to give is the first toast that is always drunk by Englishmen at their assemblies, and by none with more gratitude than Freemasons. It is "The health of the Queen." We have seen with delight how she has again come amongst her people, and that she has cast aside the gloom that has hung over her for some years. She has again come amongst her people and made all joyous in the sunshine of her presence. We will drink her health as the daughter of a Mason—as the niece of a Mason, and I trust before long that we shall be able to drink it as the mother of a Mason.

The National Anthem by the professional singers.

The Chairman—Brethren, the next toast I have to propose is "The health of the Sovereign of our Order, the Most Worshipful the Grand Master." I am sure in this assembly of Freemasons, as I see many present who are in the habit of attending Grand Lodge, that you brethren will be delighted to hear that our Grand Master is greatly improved in health; that he is coming to town to-morrow, and that we shall see him at the Grand Festival next week. He has been a wise governor, and the Craft has prospered under his rule. Brethren, I ask you to drink better health and renewed strength to our Grand Master, and I trust that he may be spared to preside over the Craft for many years to come. Drank with enthusiastic cheering.

Glee by the singers.

The Chairman—The next toast I have to bring under your

notice is "The health of the Deputy Grand Master and the officers of the Grand Lodge, past and present." You all know the very efficient way in which Earl De Grey and Ripon discharges his duties in the Grand Lodge, and how ably he presides over the province of West Yorkshire. You have several members of the Grand Lodge present, and they are a good sample of how they do their duty when they meet by attending lodges of instruction. It is a great pleasure to me to propose the health of the Deputy Grand Master, the Grand Officers, past and present, and coupling with the toast the name of Bro. Evans, President of the Board of General Purposes.

Bro. Llewellyn Evans, President of the Board of General Purposes, said—It is with great pleasure and satisfaction that I find myself, from an accidental position, having the honour of returning thanks for the Grand Officers at this Lodge of Instruction. The presiding W.M. is a very hard working member of the Grand Lodge, and I wish that you had to hear a speech from him rather than from myself, as to the way in which the Deputy Grand Master discharges his duty to the Craft. As Bro. McIntyre has said, we all endeavour to do our duty, and we hope that we shall always receive the support of the Craft. As Grand Officers we are always ready to support our charities and other excellent institutions, and do what we can towards the promotion of the great interests of our Order. I cannot conclude without congratulating the Stability Lodge of Instruction on the satisfactory meeting they have had, and on the admirable manner in which the lodge is worked. Bro. Muggeridge has brought forward his best and ablest workers, and from the specimens we have seen to-night, you know how well they have succeeded. On the part of the Grand officers, I beg to express our best wishes for the continued success of this lodge of instruction.

Song by Bro. Ransford—"My old Friend John."

The Chairman—Brethren, the next toast I shall have to give you will perceive is not on the programme, as we have not had the opportunity formerly of giving such a toast. On this occasion we are honoured by the presence of the Provincial Grand Master for Herefordshire, and when he goes back he will be able to tell the brethren how the old system of working is kept up in this lodge of instruction. Our Rev. brother in his province gives the highest satisfaction, and was of the greatest advantage to the Craft, and when the Provincial Grand Master for Herefordshire goes back to the province he will be able to tell them that the Masons of London can work above in the lodge-room, as well as they can in the banquet-room. We beg to welcome the Provincial Grand Master for Herefordshire, trusting that he will come amongst us again and induce other Provincial Grand Masters to do so also, so that it shall no longer be a strange spectacle to see a Provincial Grand Master amongst us. I ask you to drink the health of Bro. Dr. Bowles, Prov. G.M. for Herefordshire, and with a right good will.

Bro. Dr. Bowles: Bro. President and brethren—I offer you sincerely my most grateful acknowledgments for the thoroughly fraternal warmth with which you have received the toast in far too flattering terms proposed by my Bro. McIntyre, and I take shame to myself for having never been present before at this lodge of instruction. Since I have been here I have learned much, and if I am in town at your future meetings I shall feel it to be my duty to present myself at your door as a humble brother anxious to receive instruction. I am deeply indebted to the working brethren for the information I have received, and although I shall not occupy your time by delving into the dust of antiquity in order to trace the origin of Freemasonry, yet I may say that there is some writer, whose name I forget, but whose words I remember, who said that Freemasonry began when chaos first assumed symmetry and order. I know that in very olden times it did much to neutralise sensual influences; it taught man, who was then governed by no law, to govern himself, and by generous sentiments to meet in intercourse with each other, and it carried truth and justice into the administration of society. Its glorious and crowning characteristics, however, are its noble Charities, in whose administration we know no distinction of creed or country, and through whose sphere of action we are constituted as delegates of divine beneficence. I was pleased with the reference made to-night to your schools, where you awaken the intelligence and morals, and lift up these children from destitution. Then there is your asylum which you have founded for the widows of those of our brethren who have gone before. These are, I think, the noble characteristics of our Order, and I am sure I need not

remind any Mason who, in his progress from the cradle to the grave, has helped to bring up these children in the nurture and admonition of the Lord, that he has won for himself the highest honours as a Mason, for he has assisted in rearing a temple far more precious than that of King Solomon, and far more enduring than that noble cathedral under whose shadow we are now assembled. Brethren, I thank you again for the fraternal kindness with which I have been received. (The rev. brother was frequently applauded during his address, and sat down amidst general cheering).

The Chairman said: Brethren, I have now to call your attention to what is really the toast of the evening, and as you have the programme before you, you know the stage of our proceedings at which we have arrived. I hope you will drink the health of a brother whose name I shall mention with acclamation, as you always do. I now propose "Prosperity to the Stability Lodge of Instruction," coupling with the toast the name of Bro. Muggeridge, its worthy preceptor. The Stability Lodge of Instruction has now existed for more than fifty years. Last year I occupied the chair for the first time, when we celebrated the jubilee of this lodge of instruction. We have now got a year older, and therefore owe an additional debt of gratitude to Bro. Muggeridge, who is determined to carry out the principles of Freemasonry. The night after Bro. Muggeridge became a Mason, he became a member of this lodge of instruction, and from that time he has never ceased to take an active part in its affairs, and his constant desire is to promote its prosperity. He entered under the preceptorship of Bro. Peter Thompson, who was not excelled by any one in carrying out the precepts of Freemasonry. Bro. Muggeridge, from 1839, acted under Bro. Thomson, but since 1851 he has followed in his steps, and was never absent from his duties as president of the lodge. In the length and breadth of England, many who are at present discharging the duties of the chair, in the provinces and in the colonies, can look back with gratitude to the instruction they have received at the hands of Bro. Muggeridge, and the true principles of Freemasonry he has inculcated. Bro. Muggeridge has preserved the true ritual, and any one who has learned it under his teaching, need not be ashamed to stand before any Mason in the world. It was his desire that they should be accurate in the ceremonies they had to perform, that it should not be lip service, but that they should exactly feel what they had to utter. Happy is the lodge who has such a preceptor, and we now welcome him who has for seventeen years presided over you, and I trust that he may continue for seventeen years more, and at their termination renew the term for seventeen years more, for the advantage of those who may come after. Brethren, I give you "Prosperity to the Stability Lodge of Instruction," coupling with it "The health of its esteemed and able preceptor, Bro. Muggeridge."

The toast was most cordially received.

Bro. Muggeridge, on rising, was received with loud and continued cheering. He said: Very many thanks to you, Sir, for the manner in which you have proposed the last toast, and to you brethren for the manner in which you have responded to it. I feel highly delighted at the reception you have given me, but I also feel delighted at the admirable manner in which my pupils have worked in the lodge. I need not be ashamed of them. I am not ashamed of them, and I congratulate you on listening to such working. Your Worshipful Master has told you that I have been connected with the Lodge of Instruction for twenty-nine years, and during that time I have done my utmost to promote its prosperity. I thought I should like to come into Freemasonry, which I did for my own pleasure, and, having obtained information, I afterwards thought that it was my duty to communicate it to others, which I have endeavoured to do; I may say that during the entire term of my masonic career have I ever given more instruction than I do at the present time. This time last year we celebrated the jubilee of this Lodge of Instruction, when you were kind enough to present me with a handsome snuff-box, and with something very substantial inside. It seems to me as only the other day when you presented me with this snuff-box, but we now enter upon another epoch, for having completed one half century, we now enter upon another. Although we are now commencing the second half of the century of the Stability Lodge of Instruction, it seems highly improbable that any brother now present may see the completion of its second jubilee. All I can say is, if this Lodge of Instruction be in existence at the completion of the second jubilee, I hope it will be in as prosperous a condition as it is at the present time, and I also hope that some of

you may then be present and be teachers of Masons now unborn. I am highly pleased with the good working of my pupils, which has elicited the approbation of the grand officers and visitors in general, and I can assure you that nothing shall be wanting, so long as it shall please the G.A.O.T.U. to preserve me in health and strength, to do in the future what I have done in the past, to promote the interest and usefulness of this Lodge of Instruction. I thank you once more for the kind manner in which my health has been proposed, and for the grateful and kind reception you have given me this evening.

Bro. Dr. Bowles said—For the moment I have assumed the emblem of authority, but I should have some hesitation in presenting myself a second time, having the privilege in my own village of being tedious only one day out of seven, if I was not sure that the toast I have to propose would speak for itself, and secure for it an enthusiastic reception. I have known your president for many years, and it comes to me as a matter of surprise that one who has so rapidly risen in his profession should be able to devote so much time to promote the interests of Freemasonry. I know, however, his kindness of heart in his support of all the charities and the promotion of their interests, and when I remember that as Grand Registrar of England by his liberal support of those charities, he had set a mark before the world, I ceased to wonder that Bro. M'Intyre was a zealous Freemason. I propose "The health of Bro. M'Intyre," your president.

The Chairman—Brethren, I cannot permit a moment to elapse after my health has been so proposed by my esteemed friend, Dr. Bowles, without responding to it, although he has done so in a manner I have not deserved. I cannot forget that this chair has been filled for years by one of the most distinguished Masons who ever graced Freemasonry, who has devoted a considerable portion of his time to your interests in rearing a temple to Freemasonry, which will remain as a lasting memorial of the benefits he has conferred upon you, therefore in following him in the chair it is not to my advantage. Bro. Havers ought to have occupied this post instead of me, had his health permitted him to have been present, but for my part I can assure you that zeal shall not be wanting, time shall not be wanting, and if I fail it will be only from the want of ability to carry out what you require. I feel great pleasure in seeing the working, for then I see what a glorious science is Freemasonry, and when I leave, it is with a desire to carry out its precepts. I thank you for the kind manner in which you have drank my health proposed by my Rev. brother, and to assure you that anything I can do to promote the interests of Freemasonry is always at your service.

The Chairman said—The next toast I have to propose is one that I am sure you will receive with very great pleasure. Without a good preceptor we can never have good working, but without good pupils we can never have great precepts carried out. I was not able to see the whole of the working, but from what I heard, it was never surpassed and rarely equalled. Those who worked the sections are growing up very able pupils, and in time they may themselves become instructors in lodges of instruction, and I thank them for the admirable way in which they performed their duties. If they practice the principles of Freemasonry I hope they will in time become equal to their preceptor. Brethren, I give you "The working brethren," Bro. Harris, Birdseye, White, Cargill, Townend, and Bryant."

Bro. Townend returned thanks.

The Chairman next gave "The sister Lodge of Instruction, the Emulation Lodge of Improvement," for which Bro. Hervey, P.G.D., returned thanks.

The Chairman next gave "The Masonic Charities."

Bro. Binckes returned thanks, and said that although the condition of the Boys' School was one of difficulty, he believed it was only evanescent, and would soon be swept away. They had room for twenty-seven boys, but on account of a mortgage of £10,000 upon them, they could not open their doors to them until they had reduced that debt. Looking, however, at the great exertions that were made for the schools and institutions last year, they had a larger degree of prosperity than they ever enjoyed before, notwithstanding the additional claims made on behalf of the Boys' School, showing the great efforts made by Freemasons to support their institutions. He only wished that he could induce a large number of the brethren to support these institutions as the minority had done. Still he had great pleasure in referring to what had been done in the past, with

unmitigated confidence, as to what would be done in the future.

This closed the business of the evening.

Bros. Young, Carter, and Ransford entertained the company with their vocal powers, and a very pleasant evening was passed.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—A lodge of emergency was held on Friday, the 24th ult., the W.M. Bro. S. Slack occupied the chair of K.S., supported by Bros. W. Johnston, S.W.; G. Somerville, J.W.; G. G. Hayward, I.P.M., Prov. G.S.B.; W. Murray, P.M., P. Prov. Assist. G. Sec.; A. Woodhouse, W.M. 412, Prov. G.S., Acting S.D.; G. Murchie, Sec.; W. Court, Treas.; J. Atkinson, I.G.; G. Turnbull, T. Cockburn, W. Nansen, J. Barnes, Tyler. The lodge having been opened, a ballot was taken for Mr. William Jefferson, mariner, which proving unanimous in his favour, he was then admitted in due form, and afterwards initiated by Bro. J. Slack, W.M., ably deaconed by Bro. John Gibson. No other business being before the brethren, the lodge was closed with solemn prayer, and the brethren parted in good fellowship, after spending an hour convivially amid the vocal strains of Bros. Court, Atkinson, and Cockburn.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held at the Masonic rooms, Sankey-street, on Monday evening, the 27th ult. The W.M., Bro. James Hepherd, was supported by Bros. D. W. Finney, S.W.; William Mossop, J.W.; W. Richardson, S.D.; H. B. White, P.M., Prov. G. Dir. of Cers.; Jos. Robinson, I.G.; Horatio Syred, Robt. Richardson, W. S. Hawkins, Thos. Mee, Pattison, Rev. H. P. Stedman, Thos. Morris, W. Savage, Jno. Laithwaite, Jos. Maxfield, P.M.; Rev. J. Nixon Porter, W. Woods. The unavoidable absence of Bro. Bowes, P.M., &c., was named by the J.W. Visitors:—Bros. E. Earle, 1,213; Rev. Dennis Carroll, 941, and Peter Carter, 941; James Johnson, Tyler. The lodge was opened in solemn form, when the minutes of the previous meeting were read and confirmed. Bro. Robert G. Paterson being a candidate for promotion, and having proved his claim, was entrusted. On readmission he was duly passed by Bro. H. B. White, P.M. Bros. Thos. Mee, Patterson, and Rev. Thomas L. Beddoes, now claimed preferment, and sustaining their claim were entrusted and retired. The lodge was opened in the third degree, the two brethren readmitted and raised by Bro. H. B. White. The lodge was closed down to the first degree, when after several items of routine were gone through, a gentleman was proposed as a fit and proper person to be made a Mason, and the lodge was finally closed with the usual solemnities.

NORTH WALES AND SHROPSHIRE.

LLANGFNY.—*Anglesea Lodge* (No. 1,113).

This flourishing lodge held its regular meeting on the 7th ult. In the absence of the esteemed and V.W. Bro. W. Bulkeley Hughes M.P., Prov. G. Reg., and the W.M. of the lodge (who had been summoned to London for important parliamentary business), the duties of the chair were filled by the V.W. Bro. J. Coles Fourdrinier, I.P.M., P. Prov. G.W.

The business, as contained in the summons, consisted of initiations, passings, and raisings, but the candidates were unavoidably absent.

The remaining lodge duties were performed, and several propositions received, after which the lodge was closed, and the brethren partook of refreshment. The V.W. Bro. Fourdrinier presided, and after the banquet proposed the usual loyal and Masonic toasts, all of which were cordially received and duly honoured.

In proposing the health of the W.M., Bro. Fourdrinier said—You may judge that the toast I have to propose to you is "The health of the Worshipful Master, our much respected Bro. W. Bulkeley Hughes." I am sure, from what you have seen of him, and from an intimate acquaintance with his private character, you will be aware that his absence to-day is caused by circumstances not under his control. I have heard him say, and

I know him to be a truthful man, that his wish is at all times to discharge his duty, and we may see, looking upon him as a private gentleman, as the highest official in the country, as a magistrate attending two different boards and public offices, and from the zealous and arduous attention, and the devotion of mind he gives to them all, will lead us to believe that in his voluntary association with the brethren of the mystic tie he would not be absent unless compelled to be. You will, I know, go with me in admitting that he has a proper excuse, and sufficient reason for being absent, but there is no reason why we should not devote our duty to him, and admit his claims, he has given so many proofs to this lodge, and to every member of it, of his kindness, goodness, and devotion to the cause of Masonry, that we should be wanting in our self-respect if we did not remember him, although absent, and I pray you to devote this glass of wine to the health of our esteemed W.M., Bro. W. Bulkeley Hughes.

Chorus—"Prosper the art."

Bro. Goldsbro' proposed "The health of the Acting W.M., the Immediate Past Master and Father of the Anglesea Lodge, Bro. Fourdrinier.

"Prosper the art," "He's a Jolly good Fellow."

Bro. Fourdrinier—Brethren, I have to thank you kindly for the compliment you have paid me. I have had many opportunities of expressing my sense of your kindness to me in this lodge, and I have not new sentiments for each occasion. I have to return thanks—when I feel, and I may hope that I have endeavoured to do my duty, I am repaid by the affectionate remarks on my endeavours to serve. Brethren, I hope that I may be spared (as Bro. Goldsbro' has said) for some years yet to enjoy your company and to carry forward this lodge, and to see my youngest child occupy the place I fill. I can only say what I have said before, that whether it be as Inner Guard or Outer Guard, or in any office in the lodge, it is only for the Master in the chair to tell me what to do. I shall follow in the steps and example of which we have had an instance in our Bro. Goldsbro' this evening, and discharge my duty in the Craft, and bring towards that discharge the same anxiety and sanguine wish which has hitherto characterised my somewhat long Masonic career. I cannot trespass on you longer to express my own feelings except to take the opportunity of proposing the next toast, and I hope that our Bro. Goldsbro' will not consider me trespassing upon him to repeat our acknowledgment to him for the services he has performed on more than one occasion in this lodge, and of his ready acquiescence in my wishes to do so on all occasions to be of use to us—and to prove to the brethren that those who have known the duties and anxieties of the chair are anxious to aid the Masters in the discharge of his duties, our visitors, of course, in ordinary cases would be mentioned according to rotation in the Craft. We know that, although Dr. Goldsbro' is an honorary member, his distance from us precludes his attending every day, and we shall look upon him and ask him to consider himself for this occasion in the light of a visitor.

Bro. Goldsbro' returned thanks for the visitors.

Bro. Captain Rowlands sung a Welsh song, one verse of which we give in the language of the Principality—

Y mae i gariad clwy's yn,
Nevin gwallt i phen
Fel tan au r' daly'n,
I waith hono yn y ganaf
Ydyw pwmpio tattoo,
Ar ol r'y gwydda.

Bro. Fourdrinier said: Brethren, all those of the Craft who have had the honour to fill the duties of the Master's chair, are aware how important it is to them and to the lodge that the officers should also discharge their duties; I feel bound to say that in this respect this lodge is particularly fortunate. Our Bro. William Hughes is the present Senior Warden, and I do sincerely hope to see him fulfil the duties of this chair, because as one of my boys, I have watched his career with anxiety, complete satisfaction and pleasure, and I am sure when the proper time comes for his fulfilling the duties of this chair, that the brethren will feel it not only their duty, but their pleasure to assist him in that important function. Our Junior Warden is very seldom absent, and I challenge for this lodge the way in which he has always discharged his duty. I never but in this lodge had a Chaplain to discharge his duty, and the reverend brother who was Chaplain during my year of office did so. We have also had here our Bro. Phillips, than whom there is not a

better officer in the lodge. I must not forget also our Bro Capt. Roland, who, as an old past officer, did not aspire to the higher offices. I feel it my duty to name this fact, because it might otherwise be supposed that it was from some wish to pass him over, but it was his own wish it should be so. I may challenge for the officers of the lodge their desire to carry on the business of the Craft zealously and earnestly. Our Bro. Dyer is a most efficient and praiseworthy officer, whose long period of discipline, obedience, and duty, entitles him to our respect, and to our feelings of gratitude on all occasions, for his kindness, and for those general good feelings which characterise the worthy member of the Craft. I give you the toast of "The officers of the Anglesea Lodge."

Bro. William Hughes, S.W.:—Worshipful Sir,—Excuse me addressing you as Father Fourdrinier, for I look upon you as my father in Masonry. I shall never forget the day that I was initiated, and the decided and solemn impression made on my mind on that occasion; and one thing is quite certain, that, to the longest day I live, it shall never be erased from my memory and feeling. I feel proud that I ever became a Mason, I feel proud that a lodge has been established in my native county, and especially in the town where I reside. I am very happy to find that ever since the establishment of the lodge it has been going on flourishing, and it is the sincere wish of my heart that it may prosper more and more. I feel thankful that I am an officer of the lodge, and I assure you, from my heart, nothing shall be lacking on my part, in whatever capacity I may be placed, to discharge the duties of my office faithfully and honestly. I am proud of being a Mason on account of the unity and kind feeling which exists among Masons; wherever they are found their friendship is to be seen in its strongest sense. Our brother just now commenced his song with the word "friendship." That brother may not be able to visit us very often, but it is the sincere wish of my heart that he may visit us oftener than ever. Whether present or absent, I can say, as a Mason, from my heart as regards friendship—

Still, still it lives unbroken,
The unlinked and deathless chain,
The imperishable token,
That we shall meet again.

If not here, I hope in the temple above. I may also say with Southey—

'Tis Heaven's best gift,—the affectionate friend.

Bro. Dyer:—The encomium passed upon me by the Worshipful Master, for doing my duty to your satisfaction, gives me the greatest pleasure, inasmuch as it has come from an officer of great experience, and it is a great honour conferred upon me. From the first time that this lodge met, I have found and received kindness and brotherly love, far more than I can express. If the Lord spares me, and I remain with you, I will do everything in my power to serve the lodge. I return you many thanks for the toast, and I hope I may live to see the lodge flourish "as a green bay tree by the river's side."

Bro. Fourdrinier proposed "The Health of the absent Members of the Lodge," and said:—On the present occasion, we know for a fact that many of them have been engaged, some as magistrates, others as clerks of the peace, others as jurors, at the sessions, and though absent from the lodge, I propose and ask you to drink their health.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The usual monthly meeting of this lodge was held on Wednesday, the 22nd March. The members were summoned for 7.30, and shortly after that time the lodge was opened by Bro. Martin, W.M. In addition to the W.M. there were present:—Bros. Hutchinson, P.M. and Treas.; Collenette, P.M.; Strickland, P.M.; Churchouse, P.M.; Guilbert, P.M.; Gardner, S.W.; Glencross, J.W.; Lucas, Muntz, Clarke, Parker, I.G.; Barter, Bartley, Willcocks, P.M.; Stainer Sarchet, Sec.; Rowe, Nicolls, and Garland. Visitors:—Bros. England 168; Hunt, S.W. 168; Nash, 202; Porter, 243; and Churchouse, 288. Payment of dues and the raising to the third degree of Bro. Clarke were the principal features of the business of the

evening. The first having been satisfactorily got through, Bro. Clarke, who had previously given proofs of his efficiency in his answers to the questions addressed to him by the W.M., and who had been afterwards properly prepared, was raised to the sublime degree of a Master Mason, with the usual impressive solemnities which attend this degree. Bro. Churchouse kindly played the harmonium. The lodge in the third degree was closed down to the second, and then to the first degree. Mr. S. D. Lobb, master mariner, was proposed as a candidate for Freemasonry by the W.M., and seconded by Bro. Gardner, S.W. Bro. Sneath, late I.D., having resigned that office, the W.M. appointed Bro. Parker, late I.G., to fill the vacant post, and Bro. Muntz to the office of I.G. The lodge was closed in due form at nine o'clock, and the brethren, as is their wonted custom, repaired to the banqueting room for refreshment, where they remained for a short time only. In addition to the usual loyal and Masonic toasts, the health of Bro. Gallienne, P.D. Prov. G.M., was proposed by Bro. Glencross, J.W., who in feeling language expressed the sympathy which he—and he was sure every brother present—felt towards their absent brother in his present great trouble, and their united sorrow at the cause of his absence, and trusted that notwithstanding this the second severe domestic affliction with which he had in so short a time been visited, the welcome face of their late ruler would soon be again seen amongst them. The health was drank in a most cordial and hearty manner.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—An emergency meeting of this lodge was held on the evening of Friday, the 27th March. There were present; Bros. Martin, W.M. in the chair; Guilbert, I.P.M.; Hutchinson, P.M. and Treas.; Churchouse, P.M.; Wilcocks, P.M.; Collenette, P.M., P. Prov. G. Sec.; Gardner, S.W.; Glencross, J.W.; Millington, S.D.; Turton, Clarke, Bougourd, Lucas, Cohen, Muntz, Parker, I.G.; Smithard, P.M.; Sarchet, Sec.; and Mauger, Tyler. Visitors:—Thomas Churchouse 288, and Wakley, W.M. 243. The cause of the emergency was the expected early departure from the Channel Islands of the 66th Regiment, now stationed there, and the business of the evening was to pass Bros. Brown and Carroll, both officers of that regiment, to the second degree. Since then, however, different arrangements have been made by the authorities in England, and it is now hoped that the regiment may remain here long enough to enable Bros. Brown and Carroll to be raised to the third degree in the lodge. There is nothing to record in the evening's work beyond the simple fact that the two candidates for the Fellow Craft degree were questioned, entrusted, dismissed for preparation, re-admitted and duly passed to the degree of Fellow Craft in the usual way. The lodge was closed in solemn form shortly before nine o'clock, when the brethren retired to the refreshment room, where the accustomed good cheer awaited them. A pleasant hour or two was spent, Bro. Muntz favouring those present with two Masonic songs of his own composition, and which he sung with his usual good taste and feeling, much to the satisfaction of his audience, to each of whom he presented printed copies of his two impromptus.

SCOTLAND.

GLASGOW.

PROVINCIAL GRAND LODGE.

Visitation and Inspection of Private Lodges.

PARTICK.—*Lodge St. Mary (No. 117).*—The rapidly increasing importance of the fashionable western suburb, of Partick, and the great number of its highly respectable and influential residents have tended well during the past few years to add to the prosperity of St. Mary's Lodge (No. 117), which, both in numerical strength, and in the *status* of her members, will bear comparison favourably with any of her sister lodges in the province. Indeed such a demand has there been for suitable accommodation for the brethren, that to meet the requirements of the lodge, it has been found necessary to substitute for the old Masonic hall—itsself a commodious building—a new and more capacious structure, more suitable in every way for lodge meetings and masonic festive gatherings. This new hall was, on the 9th ult., inspected by a deputation from the Provincial Grand Lodge, consisting of Bros. Jas. Wallace, G.S., Prov. G.J.D.; Jas. Thomson, Treas., Prov. G. Committee; and Jas. Gillies, Prov. G.S.B. The deputation was received in a very hearty

manner, and expressed themselves highly pleased at the satisfactory state in which they found the lodge books and accounts; the excellent way in which the efficient staff of office bearers discharged their several duties, and congratulated the R.W.M., Bro. R. Waddell, the officers and members generally, upon their having succeeded in erecting such a handsome and commodious hall, in every way so admirably adapted to meet their requirements.

LODGE STAR (No. 219).—This lodge, holding its meetings on the first and third Monday of every month, at the Masonic Hall, 19, Croy-place, was visited on the 6th ult. by a deputation from the Provincial Grand Lodge, headed by Bro. F. A. Barrow, Substitute Prov. G.M., where the affairs of the lodge were found to be in a sound and satisfactory state; the several office bearers proving themselves well posted up in their duties, which they performed most creditably. Bro. R. Livingston is the R.W.M., and, as a mark of the esteem in which he is held by the brethren of 219, we may mention that he has been called upon by them to fill, for three years in succession, the chair in the orient of the lodge, with which his name has become so especially and deservedly identified.

LODGE CALDONIAN RAILWAY (No. 354).—This hard-working and prosperous lodge was visited on the 15th ult. by a deputation from the Prov. G. Lodge, consisting of Bros. W. Smith, Prov. G. Sec.; McTaggart, M.A., Convener of Prov. G. Committee; Walker, Prov. G. Treas.; Anderson, Prov. G.S.D.; Wallace, G.S., Prov. G.J.D.; Gillies, Prov. G. Sword Bearer, &c. There was an unusually strong muster of the members in honour of the visit of the Provincial Grand Lodge Deputation; several visiting brethren were also present, including amongst the latter our representative, Bro. James Stevenson. After an inspection of the lodge books and accounts, which were found to be carefully kept, and in a very satisfactory state, the deputation entered the lodge, presided over by the present esteemed R.W.M. Bro. J. E. Wilson, and were received with the customary honours. We have so very recently had to refer to the excellent working and prosperous state of this lodge, that it will only be necessary to say here that in connection with the remarks made by different members of the deputation on this occasion, they all tended to confirm in a marked manner our own observations as to the rapidly increasing importance of No. 354, and the perfect harmony existing amongst the officers and members, all of whom zealously work to keep up the status of their lodge.

GOVAN.—*Lodge Govandale (No. 437).*—This flourishing lodge, which, for the last two years, has been ruled most successfully by the present highly respected R.W.M., Bro. David Kinghorn (Manager of the London and Glasgow Engineering and Iron Shipbuilding Company), was visited on the 7th ult. by a deputation from the Provincial Grand Lodge, headed by Bro. A. McTaggart, M.A., Convener of Provincial Grand Committee. The result of the inspection was most gratifying, showing that the affairs of the lodge was in a thoroughly healthy, and highly prosperous state.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—An emergency meeting of this chapter was held on Monday, the 27th ult., at the Bridge House Hotel, Wellington-street, Southwark. Bros. F. Walters, P.Z., S.E., as M.E.Z.; J. W. Halsey, M.E.Z. 507, as H.; and A. D. Loewenstark, S.N., M.E.Z. 185, as J., opened the chapter. Bros. H. W. Pilcher and J. McKiernan were exalted into Royal Arch Freemasonry, and the chapter was closed. There were present: Comps. A. P. Leonard, P.S.; M. A. Loewenstark, W.S.; H. Massey, as S.N., and others. Visitors, Comps. W. A. Barrett, 340; M. Pilcher, and others.

MARK MASONRY.

LEICESTERSHIRE.

LEICESTERSHIRE.—*Fowke Lodge (No. 19).*—An emergency meeting of this lodge to advance another instalment of the numerous candidates waiting for the degree, took place at the Freemasons' Hall, on Tuesday the 7th ult., when there were pre-

sent, Bro. W. Kelly, Prov. G.M.M. and W.M. in the chair; Brewin, S.W.; W. B. Smith, J.W.; A. M. Duff, M.O.; Charles Johnson, S.O. and Dir. of Cers.; Thomas Herbert, J.O.; C. Stretton, Treas. and Reg. of Marks; G. H. Hodges, Sec.; W. Wear, S.D.; J. E. Clarke, J.O.; Manning, J.G.; Benbridge, Tyler. The lodge having been opened in due form, a ballot was taken for Bro. W. Carrick Crofts, W.M. of Lodge No. 779; Ashley-de-la-Zouche; John Hunt, of No. 523, Leicester; and J. J. Fairfax Scott, of No. 1007, Loughborough, as candidate for the Mark, who was duly elected. The following brethren were then advanced, viz.:—Leonard A. Clarke, P.M. of Lodge No. 279; Thomas Hardy Buzzard and William Sculthorpe, of No. 523; William Rowbotham, of No. 1007; and Levi Lincoln Attwood, of Garden City Lodge, Chicago, Illinois, United States. Bro. Charles Johnson presided at the instrument, and the ceremony was concluded by the delivery of the lecture of the degree. Another lodge of emergency was fixed to take place on Tuesday the 21st ult. for the advancement of a further number of the candidates, and, three more brethren having been proposed, the lodge was closed in due form, and the brethren adjourned to refreshment.

YORKSHIRE (NORTH AND EAST).

HULL.

The first monthly meeting of the Grand Lodge of Mark Masters was held in the Minerva Mark Lodge (No. 12), on Thursday, the 16th ult. Bro. W. W. P. Bach, G.M., presided, assisted by the following brethren:—Bros. P. Jacobs, P.M., Prov. G.M.O., as S.G.W.; J. W. Woodall, P.M., as J.G.W.; W. F. Rooke, P.M., as G.M.O.; C. Copeland, as S.G.O.; R. A. Marrillier, as J.G.O.; Fred. Binckes, G. Sec.; G. Hardy, as S.G.D.; J. C. Armitage, as J.G.D.; W. Reynolds, Assist. G. Dir. of Cers.; R. J. Chaffer, as G. Purst.; and T. Sanderson, as G. Tyler.

Previous to Grand Lodge entering, the Minerva Lodge was opened by Bro. J. F. Holden, W.M., assisted by Bros. J. N. Scherling, S.W.; J. Walker, J.W.; J. Thompson, M.O.; H. Haigh, S.O.; R. T. Vivian, J.O.; W. H. North, S.D.; J. H. Ems, J.D.; G. Hardy, Dir. of Cers.; M. C. Peck, P.M., as Org.; W. Tesseymann, I.G.; W. Johnson, Tyler; W. E. Dixon, P. E. Weekes, S. Allen, F. Watson, H. Vise, C. J. Todd, W. E. Woolf, C. Pool, W. B. Louth, and J. Norton. Visitors:—Bro. Peacock, Star in the East Lodge, Scarbro'; and Bro. H. L. Grove.

The Grand Lodge on entering was received with the customary honours. The G.M. having opened Grand Lodge in ample form, and with solemn prayer, called upon the Grand Secretary to read the minutes of the meeting of Grand Lodge in December last, which was accordingly done. The G.M. then invited discussion thereon; no discussion, however, ensuing the G.M. called on the W.M. and officers of the Minerva Lodge to resume their chairs, and work the ceremony of advancement. Accordingly, Bro. J. Hadfield, a candidate for this degree, being in attendance, was then admitted and regularly advanced to this honourable degree by the W.M., in his well-known excellent style, assisted by his officers, Bro. M. C. Peck, P.M., giving the charge in the centre, and Bro. Hardy, Dir. of Cers., the explanation of the working tools, and concluding charge. Grand Lodge was then resumed, when Bro. Holden, W.M., proposed a vote of thanks to the G.M., for honouring this lodge by holding the first moveable Grand Lodge in it, which was carried by acclamation. The G.M., in responding, expressed himself pleased with the reception that he had met with, and said that he had strongly advocated in Grand Lodge the holding of moveable Grand Lodges in the provinces, and that he considered the Order would be greatly benefited thereby. Grand Lodge was then closed in ample form and with solemn prayer, and the G.M. retired with his officers. After which the Minerva Lodge was closed in due and ancient form.

A banquet was held in the evening at the George Hotel, when between thirty and forty brethren sat down to an excellent repast, provided by Bro. Bellamy in his usual excellent style. The G.M. presided, supported by the W.M. of the Minerva Lodge on his right, and the Grand Secretary on his left. The usual Masonic and patriotic toast were proposed and responded to. The G.M. in responding to the toast of his health, after having expressed himself exceedingly pleased with the reception he had met with, gave a slight sketch of the manner in which Grand Lodge was established, and the progress the Order had made since that time. He said he had been an advocate for

holding moveable Grand Lodges in the provinces, and he thought that such meetings would infuse energy into the country lodges, thereby benefiting the Order generally. Several brethren spoke to the same effect, and gave statistics of the progress the Order had made of late years in their town. The Minerva Lodge came under Grand Lodge in 1862, since which time about 150 brethren had been admitted into the Order. From various causes several of these had not continued subscribers to the lodge, notwithstanding which there were still on the books of the lodge about 120 members; and that at the present moment there were some twelve or fourteen brethren accepted for the degree, who would be advanced, on an early occasion. Throughout the evening the greatest peace and harmony prevailed, and the brethren separated about eleven o'clock, one and all well pleased with the manner in which the meeting had been conducted.

KNIGHTS TEMPLAR.

DEVONSHIRE.

DEVONPORT.—*Royal Sussex Encampment*—An assembly of the Knights of this encampment, formerly stationed at Tiverton, took place on Wednesday, the 14th ult., at its present station, the Saint Aubyn Masonic Rooms, at Morice Town, Devonport. The business of the Knights being to install as their eminent commander, the very High and Eminent Sir Knight Lord Eliot, M.P. for Devonport, Sub-Prior of the Grand Conclave of England and Wales, and Provincial Grand Commander of the Province of Cornwall. His Lordship, having been duly elected at a previous meeting, was presented by Past Eminent Commander of the Sussex Encampment, Sir Knight Samuel Chapple, to the very eminent Sir Knight Shuttleworth, Grand Vice Chancellor of England, on the throne, for the benefit of installation. The peculiar rights and ceremonies proper to the occasion were duly observed, and, with the assistance of Sir Knight Dowse, Provincial Grand Chancellor for Devon, and Sir Knt. Rodda, Past Grand Almoner, rendered very impressive. His lordship, being placed on the throne, proceeded to appoint and induct his officers for the year ensuing; Prelate the Rev. Thomas Jones, M.A.; Sir Knts. J. R. H. Spry, 1st Cap. Commanding Columns; W. J. J. Spry, 2nd Cap. Commanding Columns; Vincent Bird, Treas. and Chancellor; James Hawton, Reg.; Philip B. Clemence, Expert; William Foxwell, Capt. of Lines; John Brown, Marshal and Dir. of Cers.; John Blackler, Almoner; William H. Roberts, Herald; James Rashbrook, Equerry. No other business presenting itself, congratulations were exchanged, and the encampment closed in due form. Immediately thereon, Sir Knt. Shuttleworth ascended the throne as Past Eminent Prior of the Order of Malta, and, with the assistance of Sir Knts. Lord Eliot, Rodda, Chapple, Bird, and J. R. H. Spry, who had previously entered the Order, proceeded to open a Priory of the Order of St. John. Fifteen Sir Knights of the Temple were then balloted and accepted, and on being admitted to the priory, were severally obligated and put in possession of the secrets of the Mediterranean pass, and subsequently receiving the accolade were created Knights of St. John, Palestine, Rhodes, and Malta. Sir Knt. Lord Eliot was unanimously elected Eminent Prior, but in the absence of a number of Past Eminent Priors to form a board, his lordship's installation could not be proceeded with. This interesting ceremony will be held in London in May next. Sir Knt. Bird was unanimously elected Treasurer, and it is mainly owing to the zeal, perseverance, and liberality of this indefatigable Mason, that all the legitimate and recognized Orders of Masonry have been brought within the walls of, and found a home in, this truly unique Masonic Temple, erected especially for, and strictly reserved to, Masonic purposes. This last Order, like all the others planted in the congenial soil of St. Aubyn, from the admirable arrangements made for working, and the Masonic spirit of its members bids fair to have a bright and successful future. The labours of the day being over, the Knights adjourned to the refectory at the Crown Hotel, where the viands, choice in quality and abundant in quantity, were served up in Sir Knt. Hawton's best style. After ample justice had been done, and the usual toasts given, his lordship removed the restrictions of etiquette, and the meeting adjourned, a social character which was particularly enlivened by more than one of the Knights reciting some humorous tales in the quaint Cornish dialect, which, together

with several short speeches, rendered [the meeting one of a most pleasant character; with many good wishes for the success of the Order, the Knights separated at an early hour in peace and harmony.

NORTHUMBERLAND AND BERWICK UPON TWEED.

PROVINCIAL GRAND CONCLAVE.

A Provincial Grand Conclave was held at the Masonic Hall, Newgate-street, Newcastle-upon-Tyne, on Friday, the 17th ult. The Provincial Grand Commander, the Rev. E. C. Ogle, presided, and the conclave was numerously attended, including the following Sir Knts.: W. Punshon, Deputy G.C.; Henry Hotham, Ed. Sholton (Mayor of Tynemouth), Jens Jensen, Robt. J. Banning, M.D., H. G. Ludwig, C. J. Banister, Rev. S. Atkinson, Anthony Clapham, M. L. Cockcroft, J. C. Challoner, W. H. Marwood, W. Brignall jun., R. F. Cook, M.D., W. Garbutt.

The following were the appointments of Prov. G. Officers for the ensuing year:—

| | |
|------------------------|----------------------------|
| Rev. E. C. Ogle..... | V.E. Prov. G. Commander. |
| Wm. Punshon | Deputy Prov. G. Commander. |
| Henry Hotham..... | Prov. G. Seneschal. |
| C. J. Banister..... | " Prior. |
| H. G. Ludwig | " Sub. Prior. |
| Rev. S. Atkinson | " Prelate. |
| Jens Jensen | " 1st Capt. |
| Robt. J. Banning | " 2nd Capt. |
| Wm. Folsham | " Chancellor. |
| Henry Hotham..... | " Treas. |
| J. H. Thompson..... | " Chamberlain. |
| Anthony Clapham..... | " Hospitaller. |
| Emra Holmes | " Almoner. |
| Wm. G. Laws..... | " Expert. |
| W. H. Marwood | " Standard Bearer. |
| J. F. Frolich | " Capt. of Lines. |
| Wm. Brignall jun. ... | " 1st Herald. |
| J. C. Challoner..... | " 2nd Herald. |
| M. L. Cockcroft..... | " Sword Bearer. |
| Robt. F. Cook | " Banner Bearer. |
| J. S. Trotter..... | " Equerry. |

The Provincial Grand Conclave was closed in solemn form.

Poetry.

THE MASONIC TEMPLE, ST. HELIER, JERSEY.

Inspired to grasp a grand idea,
The Masons of Old Cæsarea
Have been exemplars truly bright
To all the priests of Hiram's rite;
And other Craftsmen oft shall aim
To equal Jersey's peerless fame.

Britannia in Imperial pride
Has not the like of it beside,
And search this world we scarce shall see
A nobler shrine of Masonry:
Long may its pillars, reaching high,
Immortalise "The mystic tie."

To worthy SCHMITT and his compeers,
Who undismayed by doubts and fears,
Went bravely on till they had won
What weaker souls had ne'er begun;
Be honour and increasing praise,
While Star of East her light displays.

J. A. H.

LET us not covet many things greedily, nor snatch at high things ambitiously, nor despise our neighbour proudly, nor bear our crosses peevishly, nor our prosperity impotently nor passionately, but, keeping a constant account of our actions, remember that, as every night we make our bed, the memorial of our grave, our evening thoughts should be an image of the judgment of Him who judges all. By doing this, peace will pillow our slumbers, and we will arise therefrom refreshed by visions of happiness and love.

MASONIC LIFEBOAT FUND.

W. Bro. Frederick Walters, P.M., has contributed ten shillings to the fund, and has further obtained a vote of five guineas from one of the lodges to which he belongs the Mount Lebanon, No. 73, meeting at the Bridge House Hotel.

The Britannic Lodge, at its last meeting, voted £5 5s., and the Invicta Chapter, Woolwich, £2 2s.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 9TH, 1868.

TUESDAY, 5th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 6th.—Society of Arts, at 8. Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 9TH, 1868.

MONDAY, May 4th. — Lodges:—Royal Alpha, 16, St. James's Hotel, Piccadilly. Robert Burns, 25, Freemasons' Hall. Royal Jubilee, 72, Anderton's Hotel, Fleet-street, St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. Amity, 71, Albion Tavern, Aldersgate-street. Joppa, 188, Albion Tavern, Aldersgate-street. Unions, 256, Freemasons' Hall.

TUESDAY, May 5th.—Colonial Board at 3. Lodges:—Albion, 9, Freemasons' Hall. Old Dundee, 18, London Tavern, Bishopsgate-street. St. John's, 167, Holly Bush Tavern, Hampstead. La Tolerance, 538, Freemasons' Hall. Chapters:—Temperance, 169, White Swan Tavern, Deptford. United Pilgrims, 507, Horns Tavern, Kennington.

WEDNESDAY, May 6th.—Grand Chapter at 8. Lodges:—Westminster and Keystone, 10, Freemasons' Hall. Stability, 217, George Hotel, Aldermanbury. New Wandsworth, 1,044, Freemasons' Hotel, New Wandsworth.

THURSDAY, May 7th.—Lodges:—Egyptian, 17, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Ionic, 227, Ship and Turtle Tavern, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters:—Sincerity, 174, Cheshire Cheese Tavern, Crutched-friars. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, May 8th.—Lodges:—Britannic, 33, Freemasons' Hall. Caledonian, 134, Ship and Turtle Tavern, Leadenhall-street. Bedford, 157, Freemasons' Hall. Chapter:—Friendship, 6, Willis's Rooms, King street, St. James's.

SATURDAY, May 9th.—Lodges:—London, 108, Freemasons' Hall. Phoenix, 173, Freemasons' Hall. Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

COMMUNICATIONS received, which, from pressure of matter, have been crowded out this week: * * R + ; J. A. H.; C. J. C. (Dublin); Bro. Findel (Leipzig); S. H. (Hertzfeld); S. M. C. (Glasgow); W. K. (Leicester); J. S. (Gateshead); P.M. 164; "Aproned"; J. F. S. (Scarborough); E. Du C. (Jersey); D.L.—IX.; Reports of Lodges 907, 991, 1,208, 1,219; and Chapter 240.

LONDON, SATURDAY, MAY 9, 1868.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

By Bro. WILLIAM JAMES HUGHAN, W.M., 131, Truro, Cornwall.

(Continued from page 263.)

MODERN FREEMASONRY.

We feel wholly unable to trace the variations made in the lectures or authorised working from the revival until now, with the accuracy and precision to be desired. Many of the materials requisite for such a sketch, are buried in the great forgotten past, and much that exists now is so distributed over the four quarters of the globe as almost to defy arrangement and order, neither can we spare the necessary time for so lengthy an investigation. Hence we merely intend glancing at the subject, in the hope that some one better qualified than the writer will endeavour to collect the scattered elements of Masonic history and unite them, so as to form a building full of symmetry and consistency for the benefit of the Craft universal.

We are informed by the late Bro. the Rev. Dr. Oliver that, "there were no prescribed lectures before A.D. 1717, but every Master of a lodge exhorted his brethren to the practice of moral virtues in short and extemporaneous addresses, according to the capacity, and adapted to the comprehension of the brethren and state of the lodge." He also mentions that there are cogent reasons for believing that primitive Freemasonry had but one O.B. for all the three degrees. (Vide Symbol of Glory.) We are inclined to accept this theory as correct, as it accords with the following statements which have been gleaned from authentic sources, and still more induces us to reject the theory that the Masters degree existed before the eighteenth century, for it was not until A.D. 1720 that Bro. Dr. Desaguliers and Dr. Anderson first arranged the lectures in a catechetical form.

The arrangement however was found to be so incomplete that they were revised by Bro. Martin Clare, M.A. and F.R.S., A.D. 1732. This brother was subsequently made a Grand Warden, then Deputy Grand Master A.D. 1740, and seems to have had considerable influence over the Craft as a learned lecturer and accomplished Mason. The lectures were again revised and extended by Bro.

Thomas Dunkerley, the most eminent Mason of his age. This able brother has the credit (?) of "disarranging the landmarks by transferring the Master's word to a subsidiary degree," as the seceding Masons had done before, the success of which innovation was remarkable. From an unrecognised Royal Arch degree up to A.D. 1813, it was then and afterwards accepted as "Pure and Ancient Freemasonry," although unadopted, and virtually unknown and unrecognised by the Grand Lodge for nearly a century before. As Dr. Oliver says, "Time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch degree is now considered the perfection of Masonry." (Revelations of a Square Page 135.) The lectures have always been "elementary," and thus were never intended to be considered a thorough and complete system of science and morals.

They however "certainly breathe the fresh air of the early ages, and contain the essence (though much diluted) of those pure principles which cemented our ancient brethren, and gave them the influence they undoubtedly possessed over the uncultivated spirits of the age in which they lived."

Each successive period of Freemasonry found the rituals deficient in modern illustration and effect, hence their revision was founded on a philosophical basis and according to the necessary laws of process; although whilst admitting the desirability of a revision, we do not thereby agree with the revision made, for undoubtedly in more than one instance, what was considered an improvement was at the expense of departing from an ancient landmark, and consequently of neglecting the ancient customs of the Craft for modern innovations.

Masonry can no more be at a standstill than science generally, and it were folly indeed to refuse the advantages obtainable from the continuous and earnest investigations of learned Masons of the present day, on the plea that Masonry knows no change, yet too much care cannot be exercised in such a work, and those who are the votaries of Masonic conservatism [should receive due attention, as well as those who are solicitous for reform. Let full credit for sincerity be given to each party, and before accepting any explanation, theory, or fact, let no pains be spared to verify them.

Something more than a mere verbal knowledge of our ceremonies is requisite to constitute a bright

and expert Mason. Without a serious deportment, cautious examination, patient research, and moral character, our sections and lectures—which are the marrow of science—will be but a dead letter, a stumbling block, a snare, and the three Grand Principles, and four Cardinal Virtues of Freemasonry will be found in questionable companionship with prejudice, ignorance, and vain glory.

These facts were early recognised by the Masons of the last century, but unfortunately were not fully carried into practice. If there had been many of the stamp of William Hutchinson, and William Preston, the ancient landmarks would soon have been restored, and the Craft degrees acknowledged to be the acmé of Freemasonry, but they were powerless of themselves to repair the havoc and losses occasioned by neglect of the ancient ceremonials; and so in process of time, the third degree was allowed to be actually divested of its chief distinction and grand design. Bro. Hutchinson made some additions to the lecture about A.D. 1763, and Bro. William Preston, the Historian of the Craft, likewise enlarged and improved them as to style, matter, and arrangement. Soon after the union of 1813, the finishing stroke is supposed to have been given them (under the supervision of the “Lodge of Reconciliation”), by Bros. Samuel Hemmings, and William Williams, (the compiler of the “Book of Constitutions,” 2nd part, 1835, and 1827), of which system the late Bros. Peth, Gilkes, Stephen Barton, Wilson, and other Masonic worthies (now, alas! no more) were able and willing instructors.

The leading minds of the Grand Lodge, however, by degrees obscured ancient, and elevated modern Freemasonry, hence our ceremonials partake mostly of the latter part of the eventful eighteenth century.

In concluding the 1st chapter of “Modern Freemasonry” we feel compelled to again refer to the sublime nature of the Master Mason’s degree, which even now, although divested of part of its ritual under the English rite, is still the monarch of degrees, and unequalled for grandeur and importance in the Masonic edifice, when veined in connection with its history.

The revered Dr. Crucefix well said that “The Master Mason can learn nothing beyond the third degree.” There was in fact nothing higher than Master Mason in the last century, for it possessed

the three essential qualifications of sublimity, universality and natural religion; it contained Christianity veiled, and fidelity as its corner stone, and was emphatically Freemasonry. No other degree in its forms and nomenclature was so homely simple and adapted to the popular comprehension, yet withal so majestic in nature, and imposing and instructive in dramatic and moral effect, although under the York Rite, the whole grandeur of the third degree is not witnessed until exaltation to the Royal Arch, full Masonic light is obtainable in other rites and Grand Lodges, wherein the Royal Arch is unknown and unrecognized, under which authority the Master Mason really attains the summit of Masonry, and is raised according to the ceremonials of the Craft anterior to the introduction of the Royal Arch; so that Royal Arch Masons under the York Rite, would be no farther advanced than Master Masons belonging to the Grand Lodge of Bayreuth, Royal York, Berlin, and others, who still continue to impart to the brethren of the third degree the ancient word, which according to the distinguished Mason, the Rev. Dr. George Oliver, corresponds in meaning with the well-known name of the bountiful provider of our wants, and the author of all good, viz: “The Great Architect of the Universe.”

(No. 8.)—THE PROVINCE OF JERSEY.

Freemasonry appears to have existed in Jersey for at least six centuries, a fact which may well be regarded with pride by modern Craftsmen, for it is doubtful whether any other society of equal antiquity exists in the island. In the *Freemasons' Magazine* for October 5th, 1861, Bro. William Kelly, Deputy-Grand Master for the Province of Leicester, remarked that:—“At the church of St. Lawrence, Jersey, there is a Masonic grave-stone of the 13th century, which is engraved in Cutt’s work, on monumental slabs. It has incised upon it a double triangle within a circle, the whole enclosed within a square.”

In company with Bro. Dr. Kitchener, P.M. and P.G.D. of Jersey, and Bro. P. L. M. Nicolle, of Doyle’s Lodge of Fellowship, Guernsey, we visited St. Lawrence, in the hope of identifying this Masonic tombstone; but our search for it proved unavailing. The rector had never heard of it, and we fear it has become obliterated. We saw, however, a tombstone head with Royal Arch

symbols in memory of Bro. C. Hocquard, who died in 1815.

There are in Jersey eight lodges under the Grand Lodge of England, and one under the Grand Lodge of Ireland. There is also an English Mark Lodge, and an Irish Mark Lodge, and three English and one Irish Royal Arch Chapters. The English Lodges and Chapters all meet at the Temple, while the Irish Masons have rooms of their own in Museum-street, St. Helier. There is also a French Lodge, under the warrant of the *Suprême Conseil du Rite Ecossais, Ancien et Accepté*, which is designated *Les Amis de l'Avenir*, or "Friends of the Future," which meets in Seal-street, St. Helier. The English lodges are on terms of friendship with their Irish brethren; but they are forbidden to recognise the French Lodge in any way.

The following is a list of the English lodges at the date of our visit:—

1. Yarborough Lodge—Bro. J. Iggleden, W.M.
2. Mechanics' Lodge—Bro. E. M. Lott, W.M.
3. Royal Sussex Lodge—Bro. J. O. Le Sueur, W.M.
4. Samarès Lodge—Bro. J. G. Hammond, nominally W.M.
5. La Césarée Lodge—Bro. John Durell, W.M.
6. Royal Alfred Lodge—Bro. M. Gallichan, W.M.
7. St. Aubin's Lodge—Bro. W. H. Long, W.M.
8. Prince of Wales Lodge—Bro. G. J. Renouf, W.M.

Bro. P. W. Benham was W.M. of the Cæsarean Lodge of English Mark Masters, and M.E. Comps. W. Adams, M. Gallichan, and C. Le Sueur were First Principals of the English Royal Arch Chapters.

According to Bro. Dr. Hopkins's "Masonic Calendar of the Channel Islands," Freemasonry, as now existing, was introduced into Jersey in nearly the same year as into Guernsey, the Yarborough and Mechanics' Lodges of Jersey, and the Mariners' Lodge, of Guernsey, having been all founded in 1780 or thereabouts. But on referring to the Charters of Yarborough and Mechanics' Lodges we found them dated 1812 and 1813 respectively.

We have made reference to the peculiar character of the Césarée Lodge, which is conducted in

the French language. This lodge was principally founded by Bro. J. T. Du Jardin, of whose Masonic labours it will be the best monument. In this lodge the W.M. is styled *Le Venerable*, and all the French titles are used. There is also an *Orateur*, the only officer of that name at present existing under the English jurisdiction. The title of *Orator* is, however, not new to English Masonry, for in the *Freemasons' Magazine* for Sept. 15th, 1860, there was an allusion to Bro. Matthew Garland, who in 1799 was "P.G.O. for Kent," and the editor remarked "this means Provincial Grand Orator, not Organist, the latter officer having only been created in 1813." In connection with the Red Cross Knights of Constantine there is a Grand Orator and Local Orators. The rules, or the *Règlement Particulier de la Loge la Césarée* are all printed in French, and at the end a French version of the "Entered Apprentice's Song" is given. The following is a translation of the preamble or declaration of principles of the lodge:—

1. "The Lodge La Césarée, established at St. Heliers, in the island of Jersey, is consecrated to unity and benevolence."
2. "It professes the greatest reverence for the Divine Creator, and the most absolute obedience to the Government of the realm."
3. "It occupies a unique position, but will conduct its labours under the statutes and regulations of the Grand Lodge of England."

This lodge has numbered many distinguished Frenchmen among its members, of whom we may mention a few. Bro. the Count Henri de Sesmaisons was initiated here. Bro. Pierre Leroux was long an active member, and held office as *Orateur*. Bro. Leroux has rendered valuable services to literature, and among the rest he has translated the Book of Job from the original text; and he showed his regard for the Craft by dedicating that work to a French lodge and to Freemasons generally. Bro. Dr. J. Barbier, now Court and Royal Physician at Lisbon; Bro. G. Ratier, President of the Society of Advocates of the Imperial Court at L'Orient; Bro. Bianchi, journalist, of Lille; Bro. Rondeau, a prefect under the Republic of 1848; and Bro. E. Jaboneau, a French author of distinction, who also served as *Orateur*, form a highly honourable list of worthies. Many of these brethren were exiles from France after the *coup d'état*, but most of them have since accepted the Imperial

régime, so far as to return to France. It may be as well to explain that the name of La Césarée Lodge is derived from Cæsarea, the ancient Roman name of Jersey. The appellation which the Romans bestowed on Guernsey was Sarnia; but the modern Sarnians have chosen other names for their lodges. English visitors who attend La Césarée Lodge hear the Earl of Zetland toasted as "Le Comte de Zetland."

While referring to La Césarée Lodge, it may be worth mentioning that in the *Freemasons' Review* for 1845, page 33, extracts are given from the minute-book of a similar lodge entitled "L'Immortalité de L'Ordre," which was worked in the French language in London, under charter from Lord Blayney, who was Grand Master of the Grand Lodge of England from 1764 to 1767. The *Review* for 1847 also refers to the establishment of another lodge of the same character, entitled "La Loge Française de la Tolerance," and which is, we believe, still extant in London. There is, or was, also a lodge worked under charter from Lord Zetland in the German language.

The St. Aubin's Lodge was founded mainly through the exertions of our esteemed Bro. Dr. Hopkins, who was its first W.M. This lodge has a regulation which we do not remember to have previously met with. It is provided by Article 30 of the by-laws that:—

"At the termination of each year of office a photographic portrait of the retiring Worshipful Master shall be taken at the expense, and to be the property, of the lodge, which shall be framed and hung up in the room of meeting, uniformity being maintained in the size and character of such portraits."

It would be a very good thing if this idea were generally carried out, as one has often to indulge an ungratified wish for a look at the lineaments of departed Masonic worthies. The plan of the St. Aubin's Lodge is excellent in design and inexpensive in execution.

The La Césarée Lodge has in many ways manifested an originality of design and an energy of purpose which will ensure it a lasting fame; and among other excellent works which it has undertaken is the erection of a mausoleum in the General Cemetery, St. Heliers, for the reception of departed members of the Craft. Here are commemorated the brethren, Dr. Cuquemelle, P. Le Cras, and John Asplet, who will head a list destined

in years to come to be, perhaps, almost indefinitely lengthened. This mausoleum gave rise to a sad exhibition of bigotry on the part of the Roman Catholics. The lodge inadvertently purchased a piece of ground in the Catholic part of the cemetery, and Bro. Dr. Cuquemelle, being a Romanist, no objection was made to his burial there; but when Bro. John Asplet died his corpse was refused admittance, and consequently a new piece of ground had to be secured, and Bro. Cuquemelle's remains were exhumed and re-interred therein. Thus even death cannot always destroy sectarian animosities.

The Royal Sussex Lodge was established at the latter end of 1843, and the *Freemasons' Review* for 1844 remarks:—"The consecration is described as having been very imposing, and it was attended very numerously by the foreigners resident in the island." Of the founders of this lodge Bro. W. Adams is the only survivor.

It is, perhaps, worth noting that the Mechanics' Lodge in Jersey used to confer a degree called the "Ark, Mark, and Link," which has been described to us as very interesting by those who have taken it. To show how soon matters become forgotten, we may state that although this degree has been conferred in a great many instances, the present members of the Mechanics' Lodge were so much in ignorance of the fact that one of the Past Masters assured us it was all a mistake. It is, however, undoubtedly true that this lodge conferred the degree, and Bro. J. T. Du Jardin and Bro. C. J. Hocquard were among those who received it. The ritual of the degree is, we are told, still in existence. We presume this degree was somewhat similar to one alluded to by Bro. G. Markham Tweddell, in the *Magazine* for Jan. 5th, 1861, under the title of the "Ark, Mark, Truth, and Wessle," which that brother received in the Faith Lodge, Ratcliff.

The library at the Masonic Temple possesses an interesting relic of Freemasonry in the Midland Counties, in the shape of a copy of the "Book of Constitutions and History of the Craft," originally published by James Anderson, D.D. This volume is of the edition of 1784, under the editorship of John Noorthouck, and from an inscription on the back it appears to have been presented in 1786 to the St. Alban's Lodge, Birmingham, by Dr. S. Freeman, P.G.S., London. The St. Alban's Lodge seems to be now extinct, and its records are doubtless scattered. This volume was given

to the Jersey Library by Bro. Dr. Hopkins, into whose possession it probably came when he resided in Warwickshire. In a list of Provincial Grand Masters at the end of the work we find that in 1784 the Provinces of Guernsey and Jersey were ruled by T. Dobree, Esq. This will be news to many of the Jersey brethren, as we have been repeatedly assured that previous to Bro. Hammond's appointment to the Grand Mastership there never had been a G.M. of Jersey. The family of Dobree being still connected with the Channel Islands, it is possible that inquiries might result in the obtaining of valuable information as to the position of the Craft in the eighteenth century.

As a curious illustration of the excellent appearance of Jersey Masons, we may mention that on one occasion when we were visiting a lodge elsewhere, it happened that the newly-elected W.M. did not know all the members of his lodge, and being short of brethren to fill up the various offices, he glanced across the room to a young brother who was sitting quietly to himself, and addressing said, "I do not know that brother's name but he looks to me as if he would make a very good Deacon." The W.M. was at fault in supposing that the young man belonged to the lodge, for the latter immediately replied, "I am only a visitor and belong to a lodge in Jersey." Unquestionably it speaks well for Jersey brethren, when in other provinces Worshipful Masters can see at a glance that if put into office they will be "the right men in the right places."—J. A. H.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 350).

BOOK III.—CHAPTER I.—(contd.)

But a more serious affair happened about this time, for Sybilla, the wife of Guy de Lusignan, through whom, he ascended the throne of Jerusalem, worn out by the fatiguing trials and anxiety of mind, which she had undergone, died, without leaving any family.* Isabella, the wife of Humphrey de Thoron, and the sister of the late Queen, thus became of right, heiress to the throne. Her

husband, however, was of an easy unambitious character, and laid no claim to it. Observing this, the unscrupulous and ambitious, Conrad de Montferrat, resolved to play a desperate game for the crown of Jerusalem. Isabella, a woman of a vain and fickle character, he, surpassing Sinon in devices, Ulysses in eloquence, and Mithridates in variety of tongues,* easily persuaded to be divorced from Humphrey, and by flattering her with the prospect of being Queen of Jerusalem, won her consent to become his wife. The divorce was pronounced by his intimate friend, the treacherous Bishop of Beauvais, and immediately after Conrad married her. No sooner was the nuptial ceremony performed, than he repaired to the camp, and insisted upon being recognised as King of Jerusalem. This demand took everyone by surprise. Guy stood up manfully for his rights, and maintained that since he had once been King, King he would remain till his death. Upon this question, two parties were formed, Richard and the Hospitallers supporting Guy, Philip and the Templars, Conrad. No one seems to have taken any thought of Humphrey, who complained bitterly of the robbery of his wife.

Friendship for Philip, and contempt for Guy, seem to have influenced the Templars in supporting Conrad. Vertot says "as there was always a secret emulation existing between the two military Orders, the Hospitallers declaring themselves in favour of the King of Jerusalem was a sufficient reason to engage the Templars to quit his party, and embrace that of the Prince of Tyre."* We are rather inclined to think that the Templars acted in Conrad's favour, in the expectation of obtaining a bold and dexterous sovereign for Jerusalem, and one who could cope with Saladin. We do not think in this question either Order acted out of jealousy to the other, whatever feelings might have animated Philip and Richard.

There ensued the usual broil and squabbling, and precious time was lost in argument over the matter, till it was finally adjusted at the interposition of neutral parties who showed the absurdity of disputing about a crown, which was one only in name there being no kingdom, and that in the meantime they had better fight the infidel and recapture Jerusalem, than setting about cutting each other's throats, rendering themselves laughing stocks to the world by casting for the lion's skin,

* Vinsauf. L.I. cap. 64.

† Hist. des Chev. de S. Jean, A.D. 1191

while the lion was still at large. It was accordingly agreed that Guy should retain the sovereignty during his lifetime, and after his death, the crown was to revert to Conrad and Isabella.

While these discussions went on, bringing the siege to a complete standstill, the inhabitants of Acre repaired the breaches in the walls, and Saladin seizing a favourable opportunity, threw a large reinforcement of troops into the town with a plentiful supply of provisions. Thus, when the Christians renewed the siege, they found all the fruits of their former exertions lost. The conflicts between the followers of the Cross and Crescent became incessant and bloody. Never was greater courage displayed, never were more brilliant passages at arms exhibited. The Templars dyed their white cloaks crimson in the blood of their enemies, while the Hospitallers deepened the scarlet of their mantles in the same stream. All rivalry was now forgotten; all grounds of complaint thrown aside. Side by side they rode, terrible champions of the Cross, overturning and slaying hosts of the enemy. Single combats between the Christian leaders, and the Moslem chiefs were of daily occurrence. In these the lion heart of England played a conspicuous part. Like a Paladin of romance he fought, and wherever he struck, down went the foe. Had he been as good a leader as he was a man at arms, how changed might have been the fate of Palestine.

In pitched battles the Christians had the advantage, and Scott has well likened the Saracens from their numbers and mode of warfare to a swarm of hornets, easily crushed when got within the grasp, but dangerous and deadly when upon the wing. No sooner was one band annihilated than another sprang up in its place, like the fabled heads of the Hydra. To aid the Saracens and distress the Christians a pestilence broke out in the camp of the Crusaders, which destroyed many of their best and bravest, and converted the trenches dug for defence against the infidel, into graves for the defenders of the faith.

But the days of Acre, as a possession of the Saracens, were numbered, and Saladin shed bitter tears, as the certainty of its loss dawned upon him.* The siege was carried on with so much vigour, that the inhabitants were at last forced to sue for peace. They sent to the Christians to treat for the surrender of the city, and on the 12th of

July, a meeting was held in the tent of the Grand Master of the Templars for that purpose. The Kings of England and France, Robert de Sablaus, the Grand Master of the Hospitallers, and the principal Christian leaders, appeared on behalf of the besiegers. The Turkish Emirs with their green banners, came on the part of the besieged. The city capitulated on the following terms. All the arms, warlike machines, and the ships which were in the port of Acre, were to become the property of the Crusaders. The besieged were to pay, moreover, the sum of two hundred thousand pieces of gold; the True Cross, in the possession of Saladin, was to be restored; two thousand noble, and five hundred inferior Christian captives released. The following day the gates were thrown open and the Crusaders took possession.

The Templars, who had, after the fall of Jerusalem, established their headquarters at Antioch, now transferred them to Acre. They took possession of their former house situated on the seashore, and mounted a large Red Cross banner upon the tower.* They, likewise, seizing upon several places along the coast, strongly fortified their position. Richard took up his abode in the King's palace, but Philip preferred lodging with the Templars,† whose palace Vinsauf states fell to his share of the spoil.‡

Two months were allowed Saladin to fulfil the terms of the treaty, but, when he had collected the ransom money, and was about to hand it over with the prisoners, his Emirs interfered. They represented to him their want of confidence in the honour of the Christians, and recommended him, before complying with the terms of the surrender, to send for the Grand Master of the Templars, in whom, according to the Arabian historian I'bn Alatsyr, who was then present in the camp, they had perfect confidence, "from their (the Templars) regard for their promises, and reverence for the sanctity of an oath." Their representations were listened to by Saladin, who sending for de Sablaus, told him that he was ready on his part to comply with the conditions of the surrender, provided the Grand Master, on behalf of the Christians, would guarantee on their part a like performance. De Sablaus knowing so well the conflicting elements

* Bohadin.

* Bohadin Cap. 112.

† Cont. Hist. apud Martene. Tom 5. Coll. 634.

‡ Vinsauf, Lib III. c. 18.

in the Christian camp, could not give Saladin the assurance he required without doing violence to his conscience.* Saladin in consequence, would not fulfil the terms of the treaty for surrender, and Richard ordered out all his prisoners to the number of two thousand, and caused them to be beheaded on the plain of Acre, in sight of the Sultan's camp.†

Once more the forelock of success was within the grasp of the Crusaders, and once more they allowed it to slip. Dissensions again broke out among the leaders, and the rivalry between Richard and Philip brought matters to a standstill. Philip could never overlook the insult offered by Richard to his sister Alice to whom he had been engaged, and on whose account he had made war against his own father. The pretty face of Berengaria of Navarre however, had taken the Lion Heart's fancy, and Alice was ignominiously abandoned.‡ In disgust, shortly after the fall of Acre, Philip abandoned the Crusade and returned to Europe, leaving a large number of French troops under the command of the Duke of Burgundy. By his departure Richard found himself chief of the Crusaders, and resolved to signalise his leadership by some brilliant and daring feats of arms. He in the first place thoroughly repaired the walls of Acre and put it in a state of complete defence, making at the same time great preparations for attacking the cities held by the Saracens. Although no great friendship existed betwixt him and the Templars, the Knights enrolled themselves under his banner, and led by their valiant Grand Master, accompanied Richard on his march against Cæsarea. The army was divided into three parts. The Templars commanded the van, Richard the main body, and the Hospitallers the rear. The baggage was conveyed between the sea and the right of the army, the fleet keeping pace with the march, and supplied the troops daily with provisions.

(To be continued.)

MASONIC NOTES AND QUERIES

BRO. MARQUESS OF SALISBURY.

The reason assigned in your memoir does not account for the Marquess abandoning Masonry altogether after a life's devotion, for the P.G. Master-ship of Herts could not have drawn heavily on his time.—E.

* Ibn Alat. p. 520.

† Vinsauf. Lib. IV. c. 4. Hoveden, A.D. 1191, Bohadin, Cap 115.

‡ Hist. Bernardi Thesaur. Cap. 174, Hoveden, A.D. 1191.

GRAND MASTER, GRAND LODGE.

Bro. Hughan asserts that in our English Masonry the "terms Grand Master and Grand Lodge" are of the 18th century. A correspondent, who disputes this, must show that in books printed, or manuscripts written, before that time, such terms are used in reference to our institution.—C. P. COOPER.

METAPHYSICAL PASSAGES OF MASONIC WRITERS.

A brother, writing from the reading-room of the British Museum Library, will more easily understand certain metaphysical passages of some Masonic writers, both English and American, if he bears in mind that the moral law is immutable and everlasting.—C. P. COOPER.

CHALLENGE.

Can the M.W.G.M., when a visitor at a lodge, challenge the W.M. of a lodge to take wine with him? Further, can the M.W.G.M., as a member of the Grand Master's Lodge, No. 1, challenge the W.M. to take wine with him? I have always understood that the prerogative of the W.M. is supreme in the right of challenging.—Y.Y.

THE LATE M. PROUDHON.

Bro. "E. G. C.," your incredulity on the subject of the late M. Proudhon does not surprise me. As M. Poitou says (*Les Philosophes Français Contemporains*, page 57):—"Il faut citer; car on ne saurait croire à moins de le lire de ses yeux, que le sophisme en délire ait dicté de pareilles imprecations." I will, however, transcribe two passages only. "De quel droit Dieu me dirait il encore; sois saint, parceque je suis saint? Esprit menteur, lui répondrai je, Dieu imbécile, ton règne est fini; cherche parmi les bêtes d'autres victimes. . . . Père éternel, Jupiter ou Jehovah, nous avons appris à te connaître: tu es, tu fus, tu seras à jamais le jaloux d'Adam, le tyran de Prométhée. . . . Les fautes dont nous te demandons la remise, c'est toi qui nous les fais commettre; les pièges dont nous te conjurons de nous délivrer, c'est toi qui les as tendus; et le Satan qui nous assiège, ce Satan, c'est toi." These passages, and many others of the same kind, may be found in a book of which M. Proudhon is the author, "*Système des Contradictions Economiques, ou Philosophie de la Misère*." This book was published in 1846, and in 1847 the writer of the appalling and disgusting curses contained in it was received into Freemasonry. And this is not all. He died in 1865, and at his funeral we are told "The Craft was represented by a large number of Masons of both rites, amongst whom were four members of the Council, one of whom delivered an address on behalf of the Order of Masons." See *Freemasons' Magazine*, vol. xii., p. 174. Brother, I repeat my words, your incredulity does not surprise me.—C. P. COOPER.

COWAN AND TYLER.

It does not follow, because Bro. Carroll (p. 334) has found out the word *tuilier* in a French dictionary, that *tiler* is formed from *tuilier*, as it may be a natural development from *tile*; and yet *tile* itself may be derived from *tuile*, instead of from *tegula*.

Cowan cannot be etymologically derived from *écoutant*, the thing is simply impossible.—L.D.

HILL, HELE, HEAL, HEALE.

The *Athenæum* has had some correspondence on this. From the number for April 25th, page 600, we extract the following:—"Your correspondent 'R. W.' is mistaken in supposing that 'healing' or 'hilling' is obsolete in England. It is often heard in the midland counties, and is used in the sense of a covering of any sort, clothes for the person, bed-clothes, and such like. An old clergyman, whom I can recollect, and who in addressing a country congregation was wont to use the language they best understood, was one Sunday preaching against early and improvident marriages; one of his sentences was, 'As soon as ye can ill and fill, ye marry;' that is, 'As soon as you have clothes and bread.' 'Ill me up' (Give me more clothing) is common enough in Yorkshire, and doubtless elsewhere in the north of England. 'Clemmed' (hungry) and 'starved' (cold) are also the only words used in these senses by the peasantry of the north of England; they would never understand that a 'starved' person was in want of food, but would at once take him to the fire.—A. H. G."

PECULIAR DISHES.

In answer to "Inquiry," I believe that at the banquets of the Lodge of Hope, No. 433, Brightlingsea, Essex, a "dish of tea" is always served. I had frequently heard of the hospitality of the brethren of that lodge, but had not an opportunity of enjoying it till last summer, when, being at the sea side, I went to the installation of the present W.M., Bro. Riches. A "dish of tea" was introduced after dinner, in accordance with the usual custom. Perhaps some brother of the Lodge of Hope would be pleased to state the origin of the practice.—C. CAENEGIE, P.M. No. 697.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

RED CROSS KNIGHTS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have been waiting in vain to receive a reply from Bro. Hyde Clarke to my second batch of queries anent the abovementioned degree.

Am I to conclude that his silence is to be taken as an admission that this mighty chivalric Order is not recognised by any of the Masonic bodies in England or on the Continent, because it is rightly deemed to be, as he himself suggests, not Masonic? I asked, like Goethe, for "more light" from our distinguished brother, because his name occurred to me as one of the few prominent in the list of officers of this degree (his title, I believe, being that of Very Illustrious Grand High Chancellor), and because in the *Freemasons' Magazine* of the 18th May last there is a notice of "the anniversary assembly of this ancient and distinguished body," under the head of "Red Cross Knights and K. H. S.," in which our talented brother is puffed at great length as the oldest member now living of the Order of the Red ✠.

Yet, Sir, when I ask Bro. Clarke for information about the degree he replies, "I cannot answer the

appeal of your correspondent, ✠, for I know nothing about any of the matters to which he refers, not having been present, nor a participator, nor being responsible for them." He then kindly refers me to any book on the Orders of Knighthood for the history of the Order; but I will defy him or any other brother to show me a book on Knighthood which declares this degree to be Masonic; and that is what I want.

Bro. Clarke makes a very valuable admission when he says that one cause for its being looked upon as a Masonic institution rests upon the fact of its title of Red Cross, which, as we all know, is the name of a degree given in this country and in America in connection with the Knights Templars.

Another admission by the Very Illustrious Grand High Chancellor is worthy of note, that "the Order of the Red Cross of Constantine assumes very great antiquity, like several others, upon very questionable historical grounds."

On the whole, I think the Craft is to be congratulated on this letter of Bro. Hyde Clarke's, which is about as damaging to the cause of the titular Red Cross Knights of Constantine as it must be satisfactory to the members of the real knightly orders. Turning to the letter of your correspondent, "No Cross, no Crown," I find that ambitious aspirant to literary honours complains of my bad taste in finding fault with the Red Cross Herald, for dubbing the Lord Kenlis Right Honourable, inasmuch as it appears that the Secretary to the Girls' School had done the same. To this I can only say that Bro. Patten is not supposed to be an adept in the jargon of Heraldry; but the Grand Herald of the very illustrious, ancient, and most noble Order of Constantine either is, or should be, conversant with what is known by the merest tyro in the art.

Your correspondent says Bro. Little never replied at all to the queries which were put to him in your pages by "K. H." relative to his statements with regard to this degree; but if I remember right the Master General of the Rosicrucian Society did deign to offer to communicate with the brother privately.

"K. H." wrote to your paper on the 4th May, 1867, as follows:—

"Your offer to supply the private address of Bro. Little is very kind, as is also his offer to answer my queries. The statements having been published in the *Magazine*, that is the proper place for the reply."

To that most pointed inquiry, however, Bro. Little made no rejoinder, I believe, and I am, therefore, right in saying, with a dash of that irony of which your correspondent complains, that when addressed upon this subject, Bro. Little was "remarkably reticent and obscure in his replies."

Speaking of this Order of Red Cross Knights of Constantine, I said, and I repeat again, that as an Order of Knighthood, Mackay, in his "Lexicon of Masonry," is silent as to the very existence of the Order.

On the page to which "No Cross, no Crown" refers, the degree alluded to in such very brief terms is not spoken of as a chivalric degree, not, as I conclude, because Bro. Mackay knew nothing of the degree, but because no doubt he looked upon it as spurious.

The real degree of Red Cross Knight, which is referred to in the article preceding the few lines on the degree of Red Cross of Rome and Constantine, was and is still given in Knight Templar Encampments, with which I need hardly tell your readers the Red Cross now under notice has no connection except in name. The brother, who is not likely to get a Crown if he bases his pretensions on the possession of the (Red) Cross, concludes by giving a long list of names of illustrious members of the Order, and I can only express my wonder that he has not added the full-blown titles of the young noblemen who have been tempted into the degree by the display of millinery and high-sounding titles, as well as by the adulation which is bestowed by the gentlemen who are ever ready to do the arch of steel business over a real live lord.

I should not trouble you at such length upon this matter but that I see that the time has come when the constituted authorities should interfere to put down and repudiate these new degrees.

In your issue of June 15th, 1867, a Knight Templar and Knight of the Royal Order of Scotland asked Bro. Little by what authority the degree of Knight of St. John was given in a conclave of Red Cross Knights. To this Bro. Little did not respond, but an editorial note was appended to the letter stating that the degree was not the same with that of Knight of St. John of Malta. And yet, Sir, almost immediately afterwards a series of articles appeared in your valuable *Magazine* on the Order of St. John, which was acknowledged to be the same as the Knights Hospitallers, or Knights of St. John of Jerusalem and Malta.* The writer brings down the history of the Order to the present date, and coolly asserts that Lord Kenlis is the present chief of the Knights of the Holy Sepulchre—which he admits was merged in the Order of St. John—claiming the Duke of Manchester as the Grand Prior of the Order of St. John.

Thus the Grand Conclave and Supreme Grand Council are set aside, and Bro. Little and his friends are masters of the situation.

In the *Magazine* for the 18th May, 1867, I observe that several Sir Knights were made Prince Masons in the original or premier Conclave of England of the Red Cross Knights. Your readers were probably under the impression, as I was myself, that Prince Masons were made under the S. G. C., in chapters of the Rose & X; but it appears we are all mistaken, and the gentlemen who assemble at the George Hotel, are the real disposers of these titles and dignities.

It is time that (unless, as Bro. Harris suggests, we go in for the further propagation of tomfoolery, and institute a Masonic Order of the Garter, referring curious brethren to Ashmole for the history of the Order, when they persist, like Dickens's hero, in "wanting to know") these degrees, which will not bear the light of day, should be put down with a high hand; and I trust that the Supreme Grand Council and the Grand Conclave of Knights Templar will see to the matter, and take action at their next meeting.

Yours fraternally, ✕.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see that Lord Kenlis at his installation was received under an arch of steel. I can make a shrewd guess what this means; but I wish to ask any of your readers who are likely to know whether any other Sovereign, or whatever he might have been called, before Lord Kenlis, was ever received under any other arch of steel than an arch of knives and forks? "No Cross no Crown" may be able to tell us what was done in 1813.

Yours fraternally,

E. E.

RED CROSS KNIGHTS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In one sense very little is known of the Red Cross degree in America, because although it is a side degree long since imported from the old country, it has been worked occasionally only, but it can hardly be said to be little known there, as its ritual is to be found in many American manuals. It is not generally restricted either to Templars, or to P.E.C., but is liberally communicated to Masons when a brother has a fancy for propagating it. Light come, light go; and it is soon forgotten, as so many of these side degrees are.

What would interest us very much is to know whether those eminent brethren who are commemorated in your valuable *Magazine*, page 290, worked the same as any of the American rituals, and whether such is the working of the eminent brethren now assembled under the banner of Bro. R. A. Little and Lord Kenlis. This will go a great way, I think, towards settling the legitimacy and succession of this as a Masonic Order.

Yours fraternally,

AN AMERICAN MASON, H.P., &c.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—“No Cross, no Crown,” can settle a little doubt which has arisen in consequence of his communication, which is rather at variance with what we have learned from Bro. Little. This brother claims to have the jurisdiction over the whole Order of Red Cross, of which he has established many conclaves since the revival by him in 1865. Now, the body described by “No Cross, no Crown,” was only one of the Red Cross fraternities existing at that time, as there are several warrants out. How came this Conclave of Bro. Little to be Supreme? That is one question. Can he claim jurisdiction over the other warrants, or has he any warrant of his own? Another question is this, do any of the existing warrants show signs of having emanated from Bro. Little's original Supreme Conclave? A third is, what is the difference between his Premier and Original Conclave and his Grand Conclave? and on what constitutional ground can either create other conclaves or other warrants?

Yours fraternally,

R. ✕.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A Templar is, I expect, at sea when he seeks to sever the Templar degree and

* See page 42, July 20, 1867, *Freemasons' Magazine*; also page 122, August 17, 1867; also page 230, on the "Union of the Order of the Holy Sepulchre with the Knights of St. John."

the Red Cross. We have it on the high authority of Bro. Little, as represented by "No Cross, no Crown," that the Order in America is only conferred on Past Eminent Commanders of Knights Templars. This shows the connection between the two, and that none but Knights Templars can be Knights of the Red Cross, further illustrated by the presence of the Duke of Sussex, P.E.C., and other known Templars, in the list given in your journal. This was the chief reason why we see H.B.H. as the head of the Order of Red Cross; but it also suggests that the Red Cross can never have exercised a jurisdiction over its parent Order of the Templars, but rather must be dependent on it. Many of the Red Cross members recorded lately in your pages are Templars; but is the M.E.G.M., Bro. Stuart, a member, or G.M. of the Red Cross? or is, as asked by X, the Red Cross at all recognised by the G.M. Stuart, or the Grand Conclave of Knights Templars?

Yours fraternally,

A TEMPLAR, D.

THE GRAND ORIENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your correspondent "R. N." commences his letter by reference to the mixing up of Masonry with politics in France, but coolly ignores the fact that I have already expressed the strongest censure of such practices. I am content to put down this conduct to ignorance rather than want of candour; but if "R. N." has omitted to make himself acquainted with what has recently appeared in your pages, it is scarcely to be expected that his knowledge of more distant matters will be very profound.

The contests in the Grand Orient which have resulted in the establishment of the necessity for belief in God and the immortality of the soul on the part of its members have been noticed by me, and "R. N." has thrown no new light on the subject. But with regard to the infidelity of many members of the *Suprême Conseil*, it is a fact that it has assumed phases unknown among the free-thinking minority of the Grand Orient. I have the best authority for stating that there are men in the *Suprême Conseil* who are not ashamed to express admiration for the nobility and heroism of suicides, eulogising those who have "the courage to break the tyranny of life." This is vouched for by unimpeachable testimony, and has reached me from a source totally unconnected with the Grand Orient, and therefore not open to "R. N.'s" sneer on that head.

Not having the *Bulletin du Grand Orient* to which "R. N." refers before me, I cannot verify his quotations at present, but accepting them as correct for argument's sake, it is then evident that "R. N." has got hold of a subject beyond his grasp, or he would have added that the end of the *Suprême Conseil* is approaching. That this is the case I have learnt from persons who are behind the scenes both in the Grand Orient and the *Suprême Conseil*; and let me reiterate my previous remark that an end to Masonic strife in France is devoutly to be wished by all true Craftsmen.

The unworthy sneers of "R. N." are sufficient proof of his connection with the *Suprême Conseil*;

for in that body such expressions are highly appreciated. The "partisans of the Grand Orient," against whom "R. N." is so exasperated, have, I trust, taught me a more truly Masonic spirit.

Yours fraternally,

THE WRITER OF THE ARTICLES
ON THE G. O.

April 28th, 1868.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Allow me to trouble you with a few lines in corroboration of the statement of "J. A. H." in your issue of the 11th ult. respecting the lodges under the *Suprême Conseil* having become "hot-beds of infidelity—all belief in God being considered as 'retrograde' by many of the eminent 'philosophers' who meet under the *ægis* of the *Conseil*." The only lodge in the place where I reside held under the *Suprême Conseil* is mainly composed of the "philosophers" above spoken of, who make the sacred name of God a subject of filthy jest. And the chief organ of the *Conseil*, *Le Monde Maçonnique*, is a strenuous advocate for "*le morale indépendante*," a system which altogether disconnects morality from religion. I may also mention that another organ of that school, *La Chaîne d'Union*, has, to my certain knowledge, constituted itself the apologist of suicide. The above generalised facts have come under my own personal observation, so that I can vouch for the above statement of your correspondent, all disclaimers notwithstanding.

Yours fraternally,

A MASTER MASON.

April 27, 1868.

NOTES AND QUERIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In No. 457 of your *Magazine* I perceived a letter by "A Mason" relative to "Notes and Queries," and in which the writer states that his object was to induce the brethren who felt so disposed to contribute any information or curious fact concerning Masonry.

Although at the time these occurrences took place I had not the honour conferred on me of being admitted a member of the Craft, still they struck me as being so peculiar that on my initiation I at once recollected them, and was struck by the coincidence. They were as follows:—

Being one of a party of travellers into the interior of Australia in the year 1862, we came across a small tribe of aborigines, who fled on our approach; but being reassured by our leader, and convinced of our peaceable intentions, they drew near and conversed with our guides by well-known signs. Our time being limited, we were unable to inquire further into the matter. Later, however, another occurrence brought the matter more forcibly to my notice. It was on the occasion of the meeting of the rival Peruvian generals, when they advanced and gave the usual signs, the armies then withdrew, and the vanquished general escaped to France. As I had an opportunity of being an eye-witness of these, I can vouch for their correctness.

Yours fraternally,

APPROVED.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.

3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.

4. T. B. would exchange copies of seals.

5. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.

6. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.

7. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.

8. D. C. L. has a set of miniature furniture and officers' collars and jewels, &c., for a Lodge of Instruction, the pedestals fold; he will be glad to exchange them for a complete set of "Masonic Quarterly, Monthly, and Weekly Magazine and Mirror."

10. X. offers a perfect set of the quarto series of the *Freemasons' Magazine* for a collar and jewel of the English 31°, and a set of Provincial Grand Officers' clothing.

12. J. L. wants an Irish Past Master's apron, collar, and jewel, and will give in exchange those of an English P.M.

14. V. B. will be glad to purchase either new or second-hand Rosettes, distinguishable of the Arch Papal Church; also wanted an old York Ritual.

15. J. M. wishes to purchase R.A. medal as worn by the Companions of a Chapter.

NOTE.—Nos. 2, 9, 11, and 13 have been withdrawn.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

FREEMASONRY IN EAST LANCASHIRE UNDER THE RIGHT WORSHIPFUL BRO. STEPHEN BLAIR.

The progress of Freemasonry within the province of East Lancashire has often attracted the attention of the Craft. The number of lodges has doubled within the last ten years. The annual average of subscribing brethren has been enlarged in a still greater ratio. Contemporaneously with this numerical advance, the "jewels of the Order," and chiefly that brightest of all—Charity—have had a like develop-

ment. To those whose lot is cast within the province, it is well known how very much of this prosperity of the Order is due to the admirable administration of the Right Worshipful Provincial Grand Master, Bro. Stephen Blair, whose munificence, kindness, and general urbanity render him so justly popular. An illustration of the conscientiousness with which Bro. Blair desires to discharge the duties of his office, has recently been afforded, and as the incident appears to be wholly without precedent, our readers may not be dissatisfied if we endeavour to furnish them with as full an account of the matter as space will permit.

For some considerable time past the Provincial Grand Master has been endeavouring to carry out a plan of visiting, on a regular lodge night, each of the lodges within his province, in order to testify his sympathy with the working brother, to become personally known to the members, to check and supervise, and counsel and guide, whenever necessary. Experience, however, satisfied our Right Worshipful brother that it was almost impossible to overcome the physical difficulties of carrying out this plan in a province where there existed about twenty-eight different towns, and meeting at fixed periods rarely consecutive, and frequently coincident. As in the old legend, when it was discovered that the mountain could not come to Mahomet, Mahomet must go to the mountain; so Bro. Blair changed his plan, and, finding he could not, within any definite period, accomplish a visit to the brethren of each lodge within the province, he determined to invite representatives from each lodge to visit the Provincial Grand Master. Accordingly invitations to dinner were issued to each Worshipful Master of each lodge. So many guests exceeded the powers of accommodation—elastic as those at times have been found—of his domestic residence, Mill Hill House. Therefore the large banqueting room of the Freemasons' Hall, Manchester, was rendered available, and Saturday, the 13th April, fixed as the day. The invitations were accepted by fifty-six Worshipful Masters out of the total number of seventy-four in the province. To assist him in receiving his guests, the Right Worshipful Provincial Grand Master summoned around him the officers of the Provincial Grand Lodge, and also some of the present and past Provincial officers of this and other provinces.

When it became evident that so great a gathering of the province would come off at the appointed day, the Right Worshipful Provincial Grand Master deemed it well to avail himself of the occasion by introducing to his guests Bro. W. R. Callender, jun., the Deputy Provincial Grand Master elect, as the successor to the lamented Bro. Lawrence Newall. Preparations were accordingly made and the great lodge room and other apartments of Freemasons' Hall were duly arranged for the purpose. About two o'clock, the Provincial Grand Master's guests began to arrive. As each Worshipful Master entered the room his name and lodge were announced by the Assistant Provincial Grand Director of Ceremonies, Bro. Titmus, and he was properly introduced to the Provincial Grand Master by the Provincial Grand Director of Ceremonies, Bro. Austin Shellard. The introduction being finished, subsequently the brethren properly clothed, having entered the lodge room, the Right Worshipful Provincial Grand Master, assisted

by his Provincial Grand Wardens, Bros. J. S. Hine and J. M. Wike, and the rest of the Provincial Grand officers, proceeded to open a Provincial Grand Lodge in form.

The warrant or patent of appointment whereby Bro. William Romaine Callender, jun., was constituted Deputy Provincial Grand Master of the province of East Lancashire, was then, by the order of the Right Worshipful Provincial Grand Master, read by the Provincial Grand Secretary. The constitutions relating to the duties of the office, and the ancient charges having been in like manner repeated, the obligation was duly administered by the Right Worshipful Provincial Grand Master, and the ceremony of installation regularly completed. The Provincial Grand Lodge was then closed in due form.

The guests were conducted to the banqueting room, where covers were laid for one hundred brethren, and an elegant and copious dinner was supplied by Bro. Wright. Plans of the tables were served to each guest, and the whole arrangements reflected the highest credit upon Bro. J. S. Hine, Provincial Grand Warden, and Bro. William Birch, Provincial Grand Senior Deacon, to whom the Provincial Grand Master had intrusted this department.

Among the guests we noticed:—Bros. L. G. Starkie, P. Prov. S.G. Warden, High Sheriff of Lancashire; H. Blair; Benjamin, St. John the Baptist Lodge; George Mellor, P. Prov. S.G.W.; W. H. Wright, P. Prov. J.G.W.; R. Vevers, P. Prov. G. Warden; J. W. Pickup, P. Prov. J.G.W.; J. L. Figgins, P. Prov. G. Chap.; J. E. Woft, P. Prov. G. Reg.; J. H. P. Leresche, P. Prov. G. Reg.; J. S. Hine, Prov. S.G.W.; J. M. Wike, Prov. J.G.W.; John Littler, Prov. G. Chap.; R. McDowell Smith, Prov. G. Treas.; G. Brett, Prov. G. Reg.; John Sunnah, Prov. G. Sec.; John Chadwick, Prov. S. G. Deacon; W. Birch, Prov. J.G. Deacon; Henry Carrig, Prov. G. Supt. of Works; A. Shellard, Prov. G. Dir. of Cers.; S. Titmus, Prov. Assist. G. Dir. of Cers.; H. Maiden, Prov. G. Std. Bearer; N. Nicholls, Prov. P. Purst.

After the cloth had been drawn the Right Worshipful Grand Master rose and was received with repeated applause, and truly Masonic demonstrations of good will. He said he had to thank the brethren for accepting his invitation. He felt it scarcely possible to assure them what great pleasure and satisfaction he experienced in seeing them. He then proceeded to say that as they were all met for enjoyment and pleasure, he did not propose to offer them many toasts. One, however, always popular in every gathering of Englishmen and of Masons, he would bring before them. In some graceful sentences the Provincial Grand Master proposed "The Health of the Queen, the Prince and Princess of Wales, and the rest of the Royal Family," to which due honour was rendered by the company.

The Provincial Grand Chaplain, Bro. the Rev. John Littler, *M.A.*, then spoke as follows: Brethren, I have the privilege of proposing to you a toast in which I am sure you will most heartily join. In proposing that toast I regret that I am unable to do it justice. Our Right Worshipful Provincial Grand Master has now presided over our Order in this province for more than twenty years, and during his presidency Freemasonry has flourished and extended itself in the province more than at any former period within the memory of any of us. I am sure he cannot view the large assembly of Masters of lodges before him, and reflect that each one represents on an average about thirty-six Masons, men like themselves, without feeling

proud of his high position as the head of such a body of men, and I am sure you will agree with me when I say we are proud of him. I will not admit that you will drink his health more heartily on the present occasion, because assembled round his hospitable board, than on former occasions. I will not admit the circumstance of our being bidden guests entertained most sumptuously at his expense. I will not admit that any amount of hospitality he can show us will cause us to think better of him than we have done; at the same time I am sure I express the feeling of you all when I say, that we appreciate his kindness on this occasion at its full value. Brethren, I will not spoil your demonstrations by adding anything on this subject. Our Right Worshipful Master has referred to the occasion of his calling to us together; the appointment of a successor to our late Bro. Newall, whose removal from among us we all so deeply deplore. From the manner in which you received the name of that successor, it is evident that the appointment meets your approbation. It is always pleasing to see appointed to a public office like this, the man whom everybody supposed beforehand would, or ought to be, appointed; towards whom all eyes are turned as the man for the place. Before entering this hall I knew not on whom the choice of our Right Worshipful Master would fall, yet I had my thoughts, so had others, and the event justified my anticipation. Now this is as it ought to be. I will not say that our Right Worshipful Master acted on this principle when he selected me to fill the office of Chaplain, I being "little and unknown," and not having had the honour of a personal acquaintance with him, but I suppose some brother told him that I was an honest clergyman, trying quietly to do my duty, also a Mason good and true; well, I will not attempt to plead not guilty to this charge. I respect your Order, I love your Order, and am persuaded that if it were better known it would be more appreciated and more extended. My parochial duties, however, are too heavy to admit of my mixing much with you. I have great pleasure in proposing "The Health of our Right Worshipful Provincial Grand Master."

The Right Worshipful the Provincial Grand Master, in the course of his reply, observed: I have long thought over the idea of bringing about a meeting such as this, and I am delighted to find that I have been able to realise it at last. I have had two reasons for asking you to meet me here to-day; first, that instead of my visiting the lodges in this province (which, from their number, their local situation, and the days of their regular meetings, is almost impracticable within any reasonable time) the lodges should do me the favour of visiting me. I am delighted that the result has been such as I now see. To-day I have personally made the acquaintance of nearly every Worshipful Master of East Lancashire, and exchanged the Masonic grasp with him. Brethren, I am proud of the acquaintances I have formed. I am proud of the province over which I have been called to preside, seeing of what material it is composed. And this brings me to my second reason. Being proud of East Lancashire, I want her to take the lead in every Masonic good work, and everything which is in accordance with the true spirit of Masonry. Such a gathering as this is, I believe, unexampled, but I hope it will become a good precedent. It is a good thing, I believe, and in all good things let East Lancashire take the lead. I thought this, too, a good opportunity for appointing your new Deputy Provincial Grand Master, and introducing him to all the Worshipful Masters of your province. I hope you all like him.

Bro. J. L. Figgins, *M.A.*, rector of St. James', Manchester, Past Provincial Grand Chaplain, on rising was received with prolonged cheering. When this had subsided, he said: Brethren, I accept with gratitude and pride, the very hearty reception which you have accorded me while I rise to propose the toast with which our Right Worshipful Provincial Grand Master has been

pleased to honour me. But while the fresh breezes of the ocean fill the sails of the noble vessel which floats on its bosom to waft it to its destined harbour, I feel that your kindness "has taken the wind out of my sails," for I cannot hide from myself the conviction, that the duty imposed on me would have been so much better discharged by many who are now sitting at the hospitable board of our respected chief. Again, the difficulty of my position is increased by having to follow the bursting eloquence of our Provincial Grand Chaplain, but I will crave your indulgence, and take refuge behind the oegis which he has held before him, "and do the best I can." Right Worshipful Provincial Grand Master,—Your well-known benevolence, and your unrestricted hospitality, have called around you to-day many "rulers in the Craft" to support you in the appointment of a Deputy Provincial Grand Master to aid you in conducting the business of the province over which you have ruled so well and so long, and in promoting the true interests of our Order, and yet while we hail Bro. Callender with welcome in his high and honourable office there is a cloud which for a moment passes over us, we cannot forget that his appointment is consequent on the removal of one whom we revered so highly, and whose memory we cherish with no ordinary affection. My prayer to the Great Architect of the Universe is, that the mantle of Bro. Newall may descend on his successor, that he may be endowed with the same untiring zeal to further the interests of Masonry, and that he may closely imitate our departed brother in all that was good and true in him, and avoid all that was imperfect in him, all the deficiencies over which he would wish that the mantle of charity should cast its ample folds, and I am sure that if Masonry is something more than an idea, an abstraction of its system (as I know it does) affords the opportunity of practising its highest and noblest lesson—its lesson of Charity. Our brother will have enlarged means of continuing in the course for which he is so eminent, and show to the "outer world" that our Craft has a deep and glorious reality in it. Our Bro. Callender is no stranger in our midst, he bears a name that is as "a household word" in our great city, and I am convinced that our common wish is, that he may add additional lustre to it in the high position to which he has this day attained; the only drawback which I can perceive is, that labours are placed upon him in addition to the many which his high position claims at his hands—may he long be blessed with health and strength to meet all their requirements. Brethren, apologising for so long trespassing on your time, I beg to propose "The Health of Bro. William Romaine Callender, jun., our W. Deputy Provincial Grand Master."

Bro. Callendar expressed the great gratification which he felt at the manner in which his name had been proposed and received, and assured the brethren that he entered upon the office feeling not only its honour but its responsibility. It was a matter of great pride to hold so distinguished a position in a province which numbered seventy-four lodges, and was equalled nowhere out of London. But a grave responsibility was involved, and he felt this the more when he remembered those who had preceded him. He alluded to Bro. Preston, whom he remembered in the decline of life, and whose industry and knowledge were long remembered: of the Right Worshipful Provincial Grand Master, when serving under the lamented Earl of Ellesmere, he need not speak, for his services for nearly thirty years had placed Masonry in its present condition in East Lancashire. Bro. Blair was followed by Bro. Boyds, who, though now living at a distance, was still with them in spirit; and, lastly, by Newall, whose loss would long be deeply felt by the province. Such examples would, he trusted, render him more anxious to discharge to the best of his skill and ability, the duties of the office on which he was about to enter, and he hoped that he might justify the confidence

reposed in him by the Provincial Grand Master, and so kindly endorsed by the brethren present.

Bro. Leresche, P. Prov. G. Reg., proposed in appropriate terms the health of their distinguished guest, Bro. Starkie, and alluded to the respect with which Bro. Starkie was regarded among his brethren, and the important office he had held in Masonry, as Past Prov. Grand Warden of the Province of East Lancashire; but further and beyond the Craft Bro. Starkie had experienced the esteem in which he was held out of as well as in this province, which only included a portion of the county, by the high appointment he had received as Sheriff of Lancashire; and so well had he discharged his public duties, that her Majesty's Judges, when on this circuit, had felt called upon in a special manner to express their satisfaction with the arrangements made by Bro. Starkie for their reception and conduct throughout the county while discharging the important duties of Judges of Assize. Bro. Leresche further alluded to the career of the respected father of Bro. Starkie, the late Provincial Grand Master for the Province of West Lancashire, who in that office had enjoyed the esteem of the brethren for upwards of thirty years as a true and consistent Mason. The toast was drank with enthusiasm.

The High Sheriff, Bro. Le G. W. Starkie, was received with great cordiality on rising to respond. He said: Right Worshipful Sir and Brethren,—For the handsome and enthusiastic manner with which you have received and drank my health, I beg to thank you most sincerely. For the allusion of the worthy brother who proposed the toast to the way I have carried out and fulfilled the public office I have the honour of holding, I beg him to receive my best thanks, and if in so doing I have pleased the county as well as her Majesty's Judges, I simply feel that I have done my duty, and paid that respect which any loyal subject wishes to do. Nevertheless, I had rather receive the hearty feelings of kindness from you all, and I had rather live esteemed and honoured in your hearts as a Mason good and true, than possess any other I know of. When I first took up Masonry I took it up heartily, warmly, and devoutly, and I, like you all, never regret having done so; for Masonry cannot but make a man a better Christian and a better citizen. I thank you for mentioning the name of my father as connected with the other province of this county; but he was not the first of my family belonging to the Craft. I am happy to say that my ancestors have long been high in Masonry. One of them was head of the Knights of Malta, and his grave and tombstone exist there to this day. Brethren, Masonry has lasted longer than most institutions. Kingdoms, Monarchies, and Governments of many kinds have passed away, after flourishing to a great extent; but Masonry, when presided over and watched as it is in this province by our Right Worshipful Master, increases and will increase. Though you may, if you go to Rome and pick up the dust that crumbles from the ancient ruins there, and in that dust there may be the ashes of emperors, consuls and proctors, orators and senators, and though you may go to Seville and see the Alhambra, the finest specimen of the skill of the Moor, these but remind you of the glories of the past, and how destruction comes upon the greatest efforts of nations and individuals. It is not so with Masonry. Masonry, 'tis true, in these ages when science and the arts were confined to the few, discharged its office by keeping alive that knowledge of architecture some of whose noblest examples are still left to us in the cathedrals and buildings of the dark ages, and upon whose stones also we have learned our mystery can still discern where the builders have left their marks. But as times rolled on, and learning spread, Masonry (having done its work in one way) left the material fabric built up, and became speculative instead of operative. She began to raise other and nobler edifices—temples of charity—wherein the indigent and poor, the needy, and

unfortunate, brethren, and their wives, sons, and widows are cared for. Thus, my brethren, in the midst of all our social enjoyments, as on this occasion, we have the satisfaction of knowing that our poorer brethren are not forgotten. These are the buildings good Masons are now engaged in. The foundation stone of them is Charity, and their pillars Benevolence. It is a proud position for East Lancashire to hold to be the second largest province in the kingdom, and we may congratulate our Right Worshipful host on his endeavours. It has been mentioned that I shall shortly receive one of the Wardenships of England. I shall be proud so to do, as I am proud to have any honour in Masonry conferred upon me, but I don't attach any merit to myself in being upon the highway to the honours. What merit there is due, is due to the Right Worshipful Master, who first gave me office in the province over which he presides, and long may he do so. The High Sheriff resumed his seat amid repeated applause.

The Right Worshipful Provincial Grand Master said before they parted, he wished to add one word. They must all be aware that a gathering like the present could not have been brought about and carried through in the manner, which he hoped they would think with him, it had, without some one undergoing a great amount of labour. He had been indebted to the kindness of the Provincial Senior Grand Warden, Bro. Hine (not by any means the first service of his to himself and the province, which he had to recognise), and to Bro. William Birch, the Prov. S.G. Deacon, for the assistance they had furnished in arranging all the details connected with the present assembly. He proposed "The Health of these worthy Brethren," which was enthusiastically received.

Bro. J. L. Hine, Provincial Senior Grand Warden, in responding, said that the wishes of the Provincial Grand Master were to him a command, and on the present occasion that was specially so. He acknowledged the hearty response which had been given to the toast, and expressed his gratification at the success which had followed the endeavours of himself and Bro. Birch to carry out the Provincial Grand Master's wishes. Before he sat down he felt he could not let the present opportunity pass without reminding the Worshipful Masters of lodges (fifty-six of whom were present) how desirable it was for them, in their official capacity, to bring before their respective lodges the claims of the different charitable institutions connected with Freemasonry—more especially the Institution for Boys, which had a debt of £10,000 hanging like a millstone round its neck, and he hoped that the province generally would assist to remove that encumbrance.

Bro. William Birch, Prov. S.G. Deacon, also acknowledged the toast, but he thought his name ought not to have been coupled with that of Bro. Hine, who had really made the arrangements; however, he begged to thank the Provincial Grand Master and the brethren, for the kind manner in which his name had been received.

The proceedings terminated about half-past nine.

COVETOUSNESS hath cut away the large wings of Charity, and plucketh all to herself. She is never satisfied. She hath chested all the old gold of England, and much of the new. She hath made that there was never more idolatry in England than at this day; but the idols are hid; they come not abroad. Alas, noble Prince, the images of your ancestors, graven in gold, and yours also, contrary to your mind, are worshipped as gods, while the poor lively images of Christ perish in the streets through hunger and cold. This cometh when covetousness hath banished from amongst us Christian charity; when, like most unthankful children, we have forgotten Christ's last will, which He so often before His passion did inculcate, Love one another.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

DEPUTATION TO THE EARL OF ZETLAND.—On Wednesday April 30th, just previous to the meeting of the Grand Lodge, an influential deputation waited upon the Right Hon. the Earl of Zetland, in the Grand Master's room, to solicit him to lay the foundation-stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, with Masonic ceremonial. Amongst the members of the Craft present were Bro. Earl de Grey and Ripon, the Marquis of Hartington, Lord Kenlis, Lord Pelham, Sir Thomas G. F. Hesketh, Gilbert Greenall, M.P., Dr. Moore, W. Gray Clarke, John Hawen, Albert Woods, &c. Dr. de Vitri, chairman of the central committee of the Asylum, attended, and presented a memorial from the committee, and Dr. Moore, W.M. 1,051, supported the prayer of the memorial, and presented petitions to his lordship from nearly the whole of the Prov. Grand and D. Prov. Grand Masters of the seven northern counties, and from the W.M.'s and Wardens of nearly 150 Craft lodges in the same district. His lordship was kindly pleased to accede to the request of the deputation, and fixed the 17th of June for the ceremony.

ST. JOHN'S LODGE, GALASHIELS (No. 262), having received the authority of the Grand Lodge of Scotland to open their lodge for Masonic purposes in the town of Melrose, it is intended to do so on Thursday, the 14th inst. It being the first occasion on which a lodge in connection with the Grand Lodge has ever been opened in that ancient and historic town, a numerous muster of the Craft is expected. The R.W. Substitute Grand Master of Scotland will take the chair.

GRAND LODGE.

INSTALLATION OF THE GRAND MASTER.

Through want of space last week we could but briefly refer to the banquet which took place after the installation of Bro. the Right Hon. the Earl of Zetland, K.T., as M.W.G.M. About 130 brethren sat down to an elegant repast served in Bro. Gosden's best style.

The cloth being drawn,

The M.W.G.M. in rising to propose the first toast said; you will anticipate that which I am now about to propose—the first toast that is given in every Masonic meeting in this country; but on this occasion we perhaps have to drink it under circumstances more peculiar and more interesting than usual, because on this day the Grand Lodge has voted an Address to her Majesty, sympathising with her in the sorrow she must have had on learning that in one of her colonies an attempt was made on the life of her illustrious son, the Duke of Edinburgh. And in sympathising with her Majesty we congratulate her on the providential escape which H.R.H. has had. I mention this because there are many in this Hall who were not present in Grand Lodge. I am quite sure that every man who pretends to be a Mason will cordially agree in the Address that was voted by Grand Lodge to her Majesty this evening. Although the atrocious attempt on the life of the Duke of Edinburgh and the Address we have voted to the Queen render this toast more prominent than usual, I am quite sure that no circumstance will make the health of her Majesty more acceptable to the great body of Masons in this country than it always has been. I would, therefore, not add another word, knowing that every

man here is loyal and a good subject, sworn to obey the laws of the land, and protect the life of our Sovereign, which is more dear to us than anything else perhaps. I, therefore, ask you to join with me in drinking most cordially on this occasion, as on all other occasions, "The health of our Sovereign the Queen."

The toast having been drunk,

The M.W.G.M. again rose and said: The next toast I have to propose is one which is only second to that you have just drunk: and it also is more interesting on this occasion than usual, for while the Duke of Edinburgh was performing his duties at the Antipodes, where he was shot by an assassin, H.R.H. the Prince of Wales and the Princess of Wales were winning "golden opinions" in Ireland, doing their duty to their Sovereign and their country, and reconciling in a great degree Ireland to England. We must rejoice that their Royal Highnesses the Prince and Princess of Wales met with no such barbarous and atrocious assassin in Ireland as their brother did in Australia. No doubt they underwent risks, because when at the Antipodes and in America persons are found aiming at the life of a son of our Sovereign, and at the life of a Senator, such a thing might have occurred in Ireland. In saying this I mean no reflection whatever on the loyalty of Ireland; but we must all acknowledge that a wide-spread conspiracy exists, and there is no knowing where the fatal blow may fall. The Prince and Princess of Wales hesitated not to do their duty in the hope of pacification, and reconciling Ireland to England. In my opinion they deserve the highest credit for their patriotism and the admirable manner in which they performed their part in Ireland. It is this which makes the toast I am now about to propose more interesting than usual, and I am sure you will join with me in drinking with heartfelt satisfaction, "The health of the Prince and Princess of Wales, and the other members of the Royal Family."

The toast was enthusiastically drunk.

Br. Alex. Dobie: I have the honour to propose to you the next toast. I regret the absence of the D.G.M., who would, if he had been present, have proposed it. But the duty now falls upon me, and I am sure you will give the toast a hearty welcome. It is, indeed, the toast of the evening, for it "The health of our excellent and esteemed Grand Master." I was present at the noble lord's initiation into Freemasonry, and I have been on terms of intimate friendship with him from that day to this, and have seen his progress throughout. This day he has been installed for the twenty-fifth time. The noble lord has told you in Grand Lodge to-day that years are growing upon him. He and I are not far off, but I think from his looks this day—and I have not seen him for some time—he is as stout and as strong as he was twenty-five years ago. Though years may increase upon him in number, I hope they will not have any effect upon his constitution. He announced to-day his intention of retiring. I hope he will think better of it, and give us an opportunity of electing him for the twenty-sixth time. I will not detain you longer, brethren, but hope you will drink with equal sincerity as you have the other toasts "The health of the Grand Master."

The toast was drunk with three times three.

The M.W.G.M.: Brethren, I thank you most sincerely for the kind manner in which you have received the toast which has just been proposed by my worthy friend, Bro. Dobie, Prov. G.M. for Surrey. I have invariably received that kindness at your hands which I never can forget, for which I shall always be thankful, and which I assure you it will be, as it ever has been, my earnest endeavour to deserve. Bro. Dobie has reminded you of what I said in Grand Lodge, that I thought I was getting too old to be G.M., and that I wished it were in the hands of a

younger and more able man; but at the same time, Brethren, I may add that I have always said that whenever I find myself incapable of performing my duties, I should only be too glad to resign; yet I know that I may require to be reminded of that fact; and a very small hint from the Brethren of the Grand Lodge would make me aware of it, and I should haste to resign that office which you have now for the twenty-fifth time placed in my hands. Brethren, I confess that I feel it a great honour to be at the head of the Craft, and as long as I think myself capable of serving you I shall be too happy to do it; but I always have felt that if I am not able to fulfil those duties effectually I would rather not attempt to do them. I have constantly received kindness at the hands of the Craft, and it has been my highest ambition to deserve your good opinion. I hope I have succeeded. At the same time it would be a much greater sorrow to me to find that the Craft suffered in any way from my presence; and I should esteem it a kindness and a favour from any of my best and oldest friends, if they were to tell me that I was incapable of performing my duties. But I feel that confidence in Grand Lodge assembled that I know they would without hesitation, if they saw that I in any way could not do those duties which I ought to do properly, propose some other Brother as G.M. It is a great honour to be elected for the twenty-fifth time. If I complete this year I shall have completed a quarter of a century as Grand Master. I need not tell you that I should feel very proud at having presided over the Craft for five-and-twenty years, and by the blessing of the Great Architect of the Universe, I hope I may be permitted to accomplish that. I thank you most sincerely for the kindness you have always shown me, and which on this occasion perhaps you have shown me in a more marked manner than before. I thank you most heartily for your kindness and shall ever hold you in my most affectionate remembrance.

Bro. Lord de Tabley proposed "The Sister Grand Lodges of Scotland and Ireland."

The M.W.G.M. then gave "the Deputy G.M., and the rest of the Grand Officers."

Bro. Earl Vane responded.

Miss Poole here sang "Tapping at the garden gate," and, on being encored, gave "Wapping Old Stairs."

The M.W.G.M. proposed "The Provincial Grand Masters," and Bro. A. Dobie responded.

Bro. the Earl of Limerick proposed "The Masonic Charities."

Bro. E. H. Patten returned thanks on behalf of the Charities, and in the course of his speech referred to the anniversary festival of the Girl's School, which is appointed to take place on the 13th inst.

The M.W.G.M. proposed "The Board of Grand Stewards," for which Bro. Jabez Tepper returned thanks. "The Ladies who have honoured us with their presence," for which Bro. Bennoch replied, concluded the toasts.

Bro. Spencer was, as usual, an able toastmaster.

METROPOLITAN.

ROYAL ALBERT LODGE (No. 907).—The brethren of this lodge assembled on Monday, the 4th inst., at the Freemasons' Tavern; more than ordinary interest was attached to the gathering from the fact that it was installation night, and nearly all the brethren, with a large number of visitors, were in attendance, to do honour to Bro. Charles Chard, the W.M. elect, who had been unanimously called by his brethren to occupy the ancient chair of King Solomon. Among the visitors were Bros. W. Farnfield, P.A.G. Sec., Howe, Potter, Hilton,

Marsh, Turner, Reynolds, Child, &c. The retiring W.M., Bro. W. H. Farnfield, having advanced Bro. F. A. Fowler and Baker, of Lodge of Fidelity, 515, to the grade of F.C.'s, and the usual questions having been satisfactorily replied to by Bro. Chard, a board of Installed Masters was formed, and Bro. Chard was regularly installed into office by the retiring W.M. The brethren in their several degrees having duly saluted the new W.M., the address to the Master was most effectively rendered by Bro. J. Smith, P.G. Purst., who was followed by Bro. T. Lewis, G. Purst., who as satisfactorily gave the usual charge to the Wardens, and the retiring W.M., Bro. W. H. Farnfield, was equally successful in the charge to the brethren. Bro. Chard then invested the undermentioned brethren as officers for the year: Bro. H. J. Lewis, S.W.; J. M. Vaughan, J.W. and Chap.; J. Smith, Treas.; A. E. T. Worley, Sec., and J.D.; P. Morton, S.D.; C. Vidler, I.G.; E. H. Pendygrass, Wine Steward, and Dir. of Cers.; and J. Daly, Tyler. The W.M. at once commenced his duties by duly initiating Mr. Samuel M. Stepney into the first degree of Freemasonry, performing the ceremony with great satisfaction to the brethren. The lodge was then closed according to ancient custom, and the brethren adjourned to the banquet table, where a repast was placed before them in keeping with the importance of the occasion. The toast "The Queen and the Craft," was duly honoured as were those always following it; Bro. W. Farnfield, P. Assist. G. Sec., replied to that of the Deputy Grand Masters, and the rest of the Grand Officers. Bro. Farnfield as representing one of the Masonic Charities showed that Freemasonry was something more than a name, detailing what had been done in the past for the cause of Masonic Charity. The retiring W.M., Bro. W. H. Farnfield, rose amid the plaudits of the brethren to propose "The Health of Bro. Chard," who for the first time presided at their banquet table. He said that the fact of Bro. Chard having been unanimously elected showed the esteem in which he was held, and he was certain that at the close of the year of office the brethren would not regret their choice. The toast was drunk with enthusiasm, and the W.M. suitably returned thanks. Bro. J. Smith, P.M., was entrusted with the next toast, "The Health of the Immediate Past Master, Bro. W. H. Farnfield." Bro. Smith referred to the fact that not only had their retiring Master satisfactorily performed the duties of the banquet table, but he had proved himself a thorough working Mason, and had performed all the duties with credit to himself and satisfaction to the lodge. Having requested Bro. Farnfield to stand up Bro. Smith placed on his breast a P.M.'s jewel, which had been voted by the lodge in appreciation of his services, amid the cheers of the brethren. Bro. T. Lewis, P.M., then rose, and after a few introductory remarks, asked Bro. Farnfield's acceptance of a P.M.'s collar, which had been subscribed for among the brethren of the lodge as a mark of their esteem, and to show their satisfaction at the manner in which he had gone through his year of office. Bro. W. H. Farnfield in reply expressed himself as totally unprepared for such kindness. It was true he had endeavoured to do his best for the lodge, but the only reward he ever worked for or expected was the inward conviction of having done his duty. The usual other Masonic toasts followed, and the brethren departed to their homes after an evening of thorough enjoyment.

PROVINCIAL.

NORTH WALES AND SHROPSHIRE.

BANGOR.—*St. David's Lodge* (No. 314.)

In accordance with the unanimous wish of the members of this lodge, the W.M., Bro. E. R. Thomas, convened a special meeting on the 8th ult., for the purpose of testifying, in a tangible form, the high appreciation of the valuable services of two of the P.M.'s viz., Bro. John Coles Fourdrinier, P. Prov. G.W., and Bro. William Swansborough, P. Prov. G.D. A goodly number of members and several visitors having assembled, the lodge was opened in the first degree.

The W.M. addressed the brethren, and observed that the two brethren, in whose honour they had specially assembled, had for a long period and from time to time given practical proofs of their attachment to the best interests of the Craft, by bestowing with hearty good will their invaluable services upon Saint David's Lodge, and on behalf of its members, he begged to express to Bro. Fourdrinier and Swansborough, through the

medium of an address, which he should read to them, the united sincere, and heartfelt thanks of the St. David's Lodge.

The W.M. then read a highly complimentary address, at the conclusion of which he added:—"Very Worshipful Bro. Fourdrinier and Swansborough, I feel exceedingly proud that the duty has devolved upon me as the Master of this lodge, to solicit the acceptance, by each of you, of a Past Master's jewel, as a slight acknowledgment of the valuable services you have rendered to this lodge. Had it not been for your great and laborious exertions this lodge would not have been what it is—the great pains you have taken to instil into the minds of the brethren the genuine principles and tenets of the Craft, and their good results will enable you to look back upon this lodge and upon this day with great gratification to yourselves, and we trust for many years to come. In conclusion, we beg you to accept the assurance of our brotherly love, affection, and gratitude for the numerous favours you have conferred upon this lodge, and when your labours shall have been brought to a close here upon earth, may you receive your reward in the realms above, where the Great Architect of the Universe reigns for ever. Brothers Fourdrinier and Swansborough—on behalf of the Saint David's Lodge, I have great pleasure in placing upon your breasts these Past Master's jewels."

Bro. Fourdrinier replied—"Worshipful Master, Brother Wardens, and Brethren—From what you have known of me before to-day, you would think me a very unfeeling man did I not admit that I am seriously and deeply impressed upon this occasion with the kindness of the brethren, and if I may be allowed to say so, the feeling of pleasure is materially enhanced by the circumstance of my being made a partaker of the honour with my good Bro. Swansborough, because I have had so many opportunities of witnessing the important exertions and services rendered by him to this lodge. I feel, as a very old member of this lodge, somewhat a participator with him of the honour he so well and so worthily deserves. Worshipful sir, I have through many years of my life devoted myself to the Craft. When I first came to Wales, I thought my labour was over; your good feeling, however, on three occasions placed me in the chair of this lodge. I have endeavoured to do my duty, and so long as I am spared shall continue to exert my endeavours in the great and good cause of Masonry. I say nothing of my personal exertions, though I consider that the lodge was once perhaps arrested by me in its downward career, and I have the vanity to believe it was so. I challenge, on behalf of all true Masons, the desire to exert themselves for the benefit of the Craft at large, as well as of this particular lodge. Every good Mason performs his duty with the single view—to the good of the Craft. There is no doubt whatever that such splendid testimony as that which we have received at your hands (and I always feel that these things bring home to the young Mason the example they should follow) is an inducement, and I confess goes far to make men not only willing labourers, but also to point out to others the means by which they may be more useful to the Craft, and as there are here present brethren of other lodges, I may say I am proud and deeply grateful to them for coming here to-day, and assisting in this important ceremony; and I say of all those brethren, I hope it will be an inducement to them to continue in the path. The more a man exerts himself to do his duty, the more pleased he will be with himself—the more he satisfies the brethren, the more he satisfies himself. I confess I shrink from going forward, lest I should reiterate platitudes. I assure you I am obliged, and shall feel grateful, and I may say with truth for the kindness of every individual member. I am not aware that I ever had an unpleasant word with any one member of this lodge.

Bro. Swansborough—Worshipful Master and Brethren—This, I may say, is a moment of great pleasure to me, that you have honoured me by such a mark of your esteem as that which has been placed on my breast to-day by the Worshipful Master, one which truly and sincerely I hardly thought I deserved. I have always been willing and ready, and trust I shall ever be so—whether to do my duty as a brother Mason or as a man. I will also say that, honoured as I have been by my mother lodge, I am not only proud of that honour as a man, but it will spur me forward with greater zest and energy to do my duty as a Mason, and to assist the lodge in every shape and way within my power, but duty is a greater inducement to me than any other. I, like my Bro. Fourdrinier, see only the faces of friends and brethren—an enemy I do not think I have in the lodge; if I have it is more than I am aware of, and my endeavour shall be

never to make one. For the honour you have done me I sincerely return you my thanks.

The W.M. proposed a vote of thanks to the V.W. Bros. William Bulkeley Hughes, *M.P.*, Prov. G. Reg., and Dr. T. W. J. Goldbro', Prov. G.S.W., for having honoured the lodge with their presence, which, being duly seconded, was unanimously agreed to.

Bros. W. Bulkeley Hughes and Goldbro', having respectively replied, the lodge was closed in due and solemn form.

The brethren adjourned to the Castle Hotel, where they partook of a banquet (the excellence of which was exceeded only by its profusion) provided under the direction of Bro. and Mrs. Denman.

Bro. E. R. Thomas, W.M., presided, and was supported by the following brethren:—

V.W. Bros. William Bulkeley Hughes, *M.P.*, Prov. G. Reg., W.M. 1,113, P.M. 755; T. W. J. Goldbro', *M.D.*, Prov. G.S.W., &c.; John Coles Fourdrinier, P. Prov. G.J.W., &c.; William Swansborough, P. Prov. G.S.D., &c.; Nixon, P.M. 384; Hardie, P.M. 384; John Owen, 384; John Pritchard, 384; W. Warren, 755; Taylor, 384; E. Williams, *M.D.*, Owen Thomas, Macmillan, Robert Roberts, T. Hathawage, Watson, Robinson, John Hughes, W. Robert, Michael Dyer, &c.

Grace being said, the W.M. proposed the usual loyal and Masonic toasts, all of which were duly honoured.

In proposing "The health of Sir Watkin Williams Wynn, R.W. Prov. G.M., the W.M. observed that he was an honour to the country, whether as the country gentleman, as a Mason, or as a member of Parliament. As the Provincial Grand Master, he had the welfare of his lodges at heart, and was a thorough Mason himself. That he could say the same of the R.W.D. Prov. G.M., Bro. Dynock, and as to the V.W. Bro. William Bulkeley Hughes, who had done so much for Masonry in North Wales, the W.M. remarked it was perfectly needless for him to say one word more, than to couple with the toast the name of that most excellent and esteemed brother.

Chorus, "Prosper the Art."

V.W. Bro. W. B. Hughes—W. Master, in responding to this toast I am completely out of place, so far as your allusion to me as a Provincial Grand Officer goes. There is present a superior officer in Masonic rank, to whom the responsibility of returning thanks for the Provincial Grand officers should be delegated, viz., the Prov. G. Senior Warden.

Bro. Goldbro' returned thanks for the Prov. G. Officers, and said he accepted the responsibility with great diffidence, for although holding superior Masonic rank in the Provincial Grand Lodge, he felt that the thanks would have been far more eloquently expressed by his very kind Bro. W. B. Hughes, who had but a few hours previously been released from his parliamentary duties, and had, at no slight personal inconvenience and fatigue, undertaken the long journey from London, expressly to be present upon this interesting occasion.

W. Master: I have now to propose the toast of the evening, "The health of Bros. Fourdrinier and Swansborough." We have known Bro. Fourdrinier for many a long year, that he has done everything in his power to assist us, and that we have benefitted in a very large degree by his laborious exertions. This lodge was once at a very low ebb; Bro. Fourdrinier came and rescued it, and we have the greatest pleasure in drinking his health. What I have said of Bro. Fourdrinier will apply to our Bro. Swansborough,—if we are in a difficulty we have only to send to him and he is ever ready and willing. These two brethren have done everything in their power for this lodge.

"Prosper the Art."

Bro. Fourdrinier—Worshipful Master, you are too partial, your kindness has led you astray. I am sure of this—anything we have ever done is so abundantly repaid by the kindness, the brotherly and good feeling evinced towards us that really your expressions go beyond our deserts. I challenge for Bro. Swansborough and myself; we are always ready to do our duty as well as we can, and if the Great Architect of the Universe spares our heads so that we may really know what we are about, if you want an Inner Guard or Deacon or Warden, or it should be that the W.M. in the chair should be unable from illness to discharge his duty, we will do it, and, speaking of that, I may be pardoned for saying our dear friend, Dr. Roden, who is the W.M. of the lodge at Caernarvon, is unable, through illness, to attend there on Thursday, and we have agreed and mean, with the Almighty's blessing, to do the duties of the Saguntum Lodge for him. There will be several initiations, passings, and raisings, and the work shall be done to the satisfaction of the

lodge and of the Master. You have seen me so often in my present capacity that I have not words to express my feelings. The Old Saint David's Lodge was my mother lodge in Wales, and if I had not been placed in an exceedingly peculiar position with respect to the other lodges I should not have given up this. I was Master in the chair of one and the Immediate Past Master in the other—it was impossible for me to do otherwise, I could not belong to the three. I admit that, finding the young blood coming forward, and that the W.M. in the Chair would and could do his duty, I said I am thankful to know that the little we have endeavoured to do has brought the brethren to the scratch, to a position to which all should aspire. I therefore thought the St. David's Lodge could better spare me than tendering my resignation elsewhere. Brethren, from my heart I thank you."

Bro. Swansborough—For myself I can simply repeat what Bro. Fourdrinier has said—he has taken the words out of my mouth, and has reiterated the same expressions I should have used, except in some instances. I was initiated in this lodge—circumstances obliged me to resign; I could not do otherwise, or I should not have left my mother's apron-string. So soon as those circumstances were altered, I flew back to the old tether, and I am again under the wing of the old lady, where I hope, so long as I am in Wales, I shall remain. Even during the time I seceded as a subscribing member (and I can appeal to the Past Masters right and left of me, who have called me here to do the duties of the lodge, which being within the length of my C. T. I did with the greatest pleasure, I assure my brethren, that although I met some brethren with whom I did not feel comfortable) the Master's command was sufficient to make me come, and I did my duty, and I hope it will be found I shall ever do so. Having placed such an honourable testimonial on my breast this evening, I feel inspired to work still more, still further than I have done, and I do assure you, and with the greatest pleasure I express it, any brother wishing for information as to the duties of the lodge or of the Craft, I shall be most happy to render it—in fact I consider it a part of the duty of every Past Master. If I am present when the lodge is deficient of Outer Guard, Inner Guard, Senior or Junior Deacon, or of any other officer, I shall be willing to take the duties, and with the greatest pleasure. Having said this much, I can but return you all my sincere and hearty thanks for the honour you have done me this evening. The jewel you have placed on my breast will be treasured by me as (I can hardly find expressions) but as my life it shall be treasured.

V.W. Bro. W. B. Hughes: W. Master, perhaps it may be a digression from your lists of toasts, but with your permission I would be allowed to make a few observations before proposing the next toast. W. Master, Wardens, and Brethren,—I came here placed somewhat in a peculiar position. I had the honour of an invitation to your board this evening as the Master of a neighbouring lodge. I do not claim to have the honour from any personal pretensions, but from being the Master of the lodge in Anglesey. I feel that I am peculiarly situated in addressing you upon this occasion. I will say, I came here to my mother lodge. I won't say, as a repentant child, because I don't think I have anything to repent of, but emboldened by your invitation to do honour to a man whom I respect, revere, and love. I came here, brethren, with somewhat of peculiarity, inconvenience, and pleasure. I was in great fear that I might not be able to attend this evening. The gratification of being present on this occasion is almost one of the greatest privileges one can be entitled to, because I came to do honour to men whom I know to be associated with us in Masonry and in everything that can tend to the good feeling of mankind to his fellow man. I came also as one who upon all occasions wishes to do honour to the lodge in which he was initiated. Believe me, it was no fault of mine that I was obliged to leave it, it was with pain, and great pain, that I was obliged to do so; but, brethren, we are all subject to the transitions of this sublimity existence, and I considered it my duty to retire from this lodge when I could not meet a brother with that good feeling and unanimity which my obligation required of me. I am here before you as a member and Master of a neighbouring lodge, and Past Master of the Llandudno Lodge. I am an old man, though a young member of the Craft. I regret deeply for the honour of Masonry, and I hope I may say, for the benefit of Masonry, that I had not been earlier initiated. A similar distinction and similar honour, one to which we all aspire, less deserved but not less appreciated, has been conferred upon

myself, and it is one which I shall revere with deep feeling as long as I live. Let me observe of both those brethren, I have been too little associated with, and have known too little of them—for the period I have known them, I have also known how to estimate their good feelings, their good example, and their assistance in the Craft upon all occasions. I have my older brother in knowledge here, who has assisted me materially on more than one occasion. He stood in the gap when I was Master of a neighbouring lodge, came forward to rescue that lodge, and I am sure but for his countenance and co-operation, the Lodge of Saint Tudno would not have been in the position in which it now stands. To my younger brother, your excellent friend and Past Master, Bro. Swansborough, I owe many obligations. I consider this one of the many happy days of my life, and I can tell you I have attained to the allotted years of man, and have spent many happy days. I came here more especially to do honour to our dear Bros. Fourdrinier and Swansborough, but also to do honour to myself and to you. Perhaps these may be considered words of mere import, but, believe me, they are not so; they are words which flow from the heart. During a long life in public and in private, I have not proved myself a dissembler, and I trust that so long as the Great Architect of the Universe blesses me with life, I shall do honour to Him and to the Craft. Pardon me, sir, if I have digressed from that which I intended when I rose. In proposing the next toast, I shall not ask the Master's permission to do so. Brethren, you have all witnessed the very efficient and able way in which the ceremony of the lodge was conducted this evening. Believe me, whenever it may please the members of the St. David's Lodge to invite me to meet them, it will be my utmost pleasure, anxiety, and pride to come among you, and when I see a brother occupying the chair in the way which your Worshipful Master does this evening, the least we can do is to give his very good health. I am one of those desiring to assist a brother Mason in every way, and I name to you the Worshipful Master of the St. David's Lodge. I can only echo the sentiments of welcome on this occasion, giving him credit for the able discharge of his duties this evening, which I am sure we all accord to him. Whenever he calls to his recollection the circumstance of his conferring the honour upon his two dear brethren, he will look back with satisfaction and pride to the 8th of April, 1868. Brother Wardens and brethren, I give you as the toast, "The Health of the Worshipful Master of St. David's Lodge."

The W. Master: Brethren, I thank you right heartily for the honour you have done me in drinking my health. I scarcely think I deserve what has so kindly been said of me. Whatever I have done has been as well as I could; being but a young Mason, if assisted as I have been by the kind Past Master's of this lodge, I feel and hope I shall be able to fulfil the duties of my office. I am especially obliged to the V.W. Bro. Bulkeley Hughes for the kind way in which he has spoken of me and has proposed my health.

The W.M. proposed the health of the Past Masters, Bros. Fourdrinier, Swansborough, Nixon, and Hardie, all of whom (observed the W.M.) had done their utmost for the lodge, took compassion upon and ably assisted the young Masters.

Bro. Swansborough having replied for the Past Masters,

V.W. Bro. B. Hughes said: I know there are certain general toasts which usually precede those of a peculiar nature; but I may, perhaps, be pardoned if I bring one before the others which your Worshipful Master has on your list. Before I make my observations on the toast I am about to propose, permit me to mention that, independently of the high gratification it has afforded me to come here to-day, to do honour to honourable men, there is one circumstance, I would almost say, is nearer to my heart than that of the present evening—one that I hope to be spared to see—to do honour to the brother who has done more for Freemasonry in this locality than any man in our neighbourhood. I have, at a sacrifice of—I won't say comfort—come here to-day to do honour to him, and to Bro. Swansborough. I have come also to ask you, as the Master of a neighbouring lodge, to attend at our next May lodge, at Llangeferni, and I trust that we on that occasion shall show you an ebullition of feeling towards a brother which we sincerely mean, and which we think he deserves. I am proud to say I have been the means of setting it forward, and I trust the occasion will be worthy of the object. I invite you all, brethren, to come and see what we shall do, and whom we shall honour. I invite you not only to do honour to the subject, but to do honour to the Craft; also to do justice to

the man who has abstained from doing justice to himself. I trust you will give me, as the Master of that lodge, the return visit for that which I have paid you this evening. I, however, more especially rose to do honour to the next toast, and it is one that I would, with great diffidence as an humble individual Mason, talk to you about—in that I think we ought not to separate without paying the homage due to the individual, one who has done great service not only in this locality immediately, but also in the province generally and elsewhere. Although he holds a distinguished position in the Provincial Grand Lodge, when he appears amongst us we greet him as a dear friend, and more pleasing still, as a dear brother; he is always amiable, sociable, and amenable in every sense of the word, and we have great cause to rejoice whenever he comes amongst us. It is impossible to convey to you in his presence all his social and good qualities—you heard the friendly and diffident way in which he addressed you in the lodge this evening. I know him well, and feel that he is a sincere Christian, and a true brother. He holds the post of Senior Grand Warden in the Provincial Grand Lodge of North Wales and Shropshire, and we ought, in consideration of that alone, on every occasion as early as possible to drink his health, and I now give you, with all cordiality and friendship, the health of a brother whom I esteem, who is now my guest at my humble abode, and who I hope will not be absent on the grand occasion at the Anglesea Lodge. I invite him publicly at this board, and I give you with all heart, cordiality, friendship, and affection, "The Health of Bro. Goldbro."

"Prosper the Art."

Bro. Goldbro' having returned thanks for the last toast, Bro. Pritchard sang a Welsh song, "Bugail Aberdyfi," (Anglice, "The Shepherd of Aberdovey," which was warmly applauded.

The W. Master proposed "The Health of the Officers of the Lodge," and complimented them upon the manner in which they had assisted him in his duties as Master.

Bro. John Owen, Secretary and Senior Warden, returned thanks for the officers.

The W. Master next proposed "The Health of the Visiting Brethren," for which Bro. Warren of the St. Tudno Lodge (No. 755), returned thanks.

Bro. W. Bulkeley Hughes: I may, I am sure, be excused if I propose the health of a sincere and honourable man who has done good service to his country. Honest in his principles, he has not only served us, as Masons, but the kingdom in general, and, with your permission, we will drink his health with that cordiality of feeling which actuates all Welshmen. We greet him as a man, a Mason, and a friend; he is an honourable, brave, and valiant fellow, whose heart is true. Let me say this wherever Bro. Dyer goes, he will respond to the feelings of kindness, and of gentlemanly consideration, which should ever actuate the human bosom. In whatever society he may associate or may be, he will be respected on all occasions. I greet him as a brother, and shall always respect him wherever he may go or be, and I trust Heaven may bless him with long life.

Bro. Dyer: Worshipful Sir and Brethren of this Lodge,—Having heard that which has fallen from the lips of a Member of Parliament, and a Past Master of two lodges, I cannot find words wherewith to express my thanks. I hope that so long as I live, I may deserve your kind feelings. I have been a Mason from the year 1812, have been a Past Master, P.E.C. and Past First Principal of a Chapter, and I am wishful to do all in my power for the good of Masonry, for my heart is in it. My life has been an eventful one. I was once saved from shipwreck off Holyhead in 1807. In 1808 I was with the army, and served throughout the whole of the Peninsular War, and was at Waterloo. A lodge was attached to the regiment, and I was eligible and became a Mason. My grandfather was a Mason, and had I a dozen children I should wish every one of them to be Masons. Many people run away with strange ideas about Masonry, but if its principles, rules, and constitutions be addressed to and followed, every member of it ought to be a good man, a good husband, a good father, and a good neighbour. I will not trespass upon your valuable time but to say that this is one of the happiest days out of seventy years I have spent among Masons. To my younger brethren I would say always try to succeed to the chair, and I hope that honour may be conferred upon every brother of this lodge. Support the W.M. in the chair by being punctual in your attendance. I feel deeply affected by the honour that has

been done me, but I can hardly express my thanks to you. May Masonry prosper in Wales, in this province, and in this lodge, like "The green Bay tree by the river side."

"All poor and distressed Masons" having been thought of, the brethren separated highly gratified by the proceedings of the day.

SCOTLAND.

GRAND LODGE.

The usual quarterly communication of the Grand Lodge of Scotland was held at the Freemasons' Hall, Edinburgh, on Monday last, the 4th inst. The Right Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, the Most Worshipful the Grand Master Mason of Scotland presiding, supported on his right by the Substitute Grand Master, the R.W. Bro. Henry Inglis, and the various Grand Office Bearers.

After the procession had entered Grand Lodge and the Grand Master ascended the throne, the Grand Lodge was opened in ample form with prayer at six o'clock p.m., precisely. The following being the substance of the agenda paper prepared and issued by the Grand Secretary:—

BUSINESS.

1. Proxy Commissions.
2. Presents to Grand Lodge from Grand Lodges of England, Ireland, Canada, France, Prussia, New York, Kansas, Arkansas, Columbia, Maryland, Illinois, Oregon, Missouri, and Connecticut.
3. Address of Sympathy to Her Majesty the Queen on the attempt to assassinate His Royal Highness the Duke of Edinburgh.
4. Petition for Charters:—
 1. Lodge "Maitland," Kirkliston.
 2. Lodge "Thistle," Westport, New Zealand.
5. Petition to repute Lodge "St. James," Newton-Ayr.
6. Appointment of Provincial Grand Master for Newfoundland.
7. Various Motions.

The Grand Clerk has to remind the members of Grand Lodge that the annual subscription of five shillings, exigible from them individually as a test of membership, and also the subscription of each member towards the Fund of Benevolence, now both due on the 1st of February annually, as well as the arrears for 1867, require to be paid before the opening of Grand Lodge on the 4th proximo, otherwise their names "shall be removed from the Roll of Grand Lodge Members."—Vide Laws, Cap. XVIII., Secs. x. and xiv.

Receipts for these subscriptions lie in the hands of the Grand Clerk, at the offices of the Grand Lodge, Freemason's Hall. The amount may also be paid on the evening of the 4th proximo, previous to the opening of Grand Lodge, at six o'clock, but no settlement can be made in the Hall.

Brethren residing at a distance will please remit their subscriptions in postage stamps. The receipt will be duly acknowledged by

ALEXANDER JAMES STEWART, Grand Clerk.
Freemasons' Hall, Edinburgh, April 29, 1868.

The business brought before Grand Lodge, and the discussions arising out of the motions, occupied some three hours and a half, and under the admirable management and ruling of the M.W. the Grand Master, the whole of the business, much of which involved considerable discussion was finally disposed of.

We regret want of space will prevent our giving a more lengthy notice of the proceedings on this occasion.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

At the convocation of the Supreme Grand Chapter, held at the Freemasons' Hall, on Wednesday, the 6th inst., the pro-

ceedings were of a very uninteresting character. There were present:—

M.E. Comps. the Earl of Zetland, M.E.Z.; F. Pattison, as H.; J. Hervey, as J.; W. G. Clarke, E.; A. W. Woods, N.; G. Cox, as P.S.; W. E. Walmaley, as 1st Assist. Sec.; B. Head, as 2nd Assist. Sec.; W. Young, as Sword Bearer; J. Smith, P.G. Dir. of Cera.; W. Pulteney Scott, P.G.N.; A. J. M'Intyre, G. Reg.; N. Bradford, P.G. Dir. of Cera.

Among other companions present we noticed Comps. Joshua Nunn, P.Z. 820; W. C. Barlow, Z. 174; T. Birchall, Z. 314; V. Bird, H. 954; R. de M. Lawson, Z. 355; W. Ough, Z. 749; A. D. Loewenstark, Z. 185; T. Robinson, P.Z. 753; H. G. Russ, P.Z. 177; R. W. Little, P.Z. 975, H. 177; J. H. Cox, J. 22; R. Watta, P.Z. 185; W. Littaur, 188, &c.

The Committee of General Purposes made the following report:—

"To the Supreme Grand Chapter of Royal Arch Masons of England.

"The Committee of General Purposes beg to report that they have examined the accounts from the 15th January to the 14th April, 1868, both inclusive, which they find to be as follows:—

| | | | |
|--|-------------|-----------|----------|
| To balance 15th January..... | 366 | 2 | 3 |
| To subsequent receipts..... | 264 | 10 | 0 |
| | <u>£630</u> | <u>12</u> | <u>3</u> |
| By disbursements during the quarter | 146 | 0 | 5 |
| By purchase of £200, Three per Cent Consols, at 93 | 186 | 5 | 0 |
| By balance..... | 298 | 6 | 10 |
| | <u>£630</u> | <u>12</u> | <u>3</u> |

which balance is in the hands of Messrs. Willis, Percival, and Co., bankers of the Grand Treasurer.

"The committee have also to report that they have received a petition from Comps. Alfred Avery as Z, Abraham Peter Leonard as H, James William Avery as J, and thirteen others, for a chapter be attached to the Beadon Lodge, No. 619, Dulwich, to be called the Beadon Chapter, to meet at the Greyhound Hotel, Dulwich, in the county of Surrey, on the third Wednesday of every month.

"The petition being in all respects regular, the committee recommend that the prayer thereof be granted.

(This was granted.)

"The committee have also received a petition from the Morning Star Chapter, No. 614, Rangoon, praying for a Charter of Confirmation, the original charter, which was granted 1st Nov., 1865, having been, as it is alleged, stolen

"The foregoing petition is regular in form, and is signed by nine members of the chapter. But the committee cannot recommend that the Charter of Confirmation prayed for be granted. They have had under their consideration a communication from the G. Superintendent of Bengal, under whose jurisdiction the Morning Star Chapter, at Rangoon, is placed, accompanied by a voluminous correspondence relating to the chapter. This correspondence discloses irregularities and personal feelings which the committee hope do not exist in any other chapter in the Order. The Principal Z., Comp. George O'Donnell, complains of the Treasurer, Comp. Benjamin Fox Duncan; and amongst other charges (the charter being as before stated lost) denounces Comp. Duncan as having abstracted it, the word 'theft' being frequently used. He also charges Comp. Duncan with retaining the chapter property and funds in his hands, and with refusing to render any account as Treasurer. For this latter charge the committee are satisfied there are good grounds. Comp. Duncan retaliates by charging Comp. O'Donnell with the abstraction or knowledge of the abstraction of the charter, with systematic lying—the word 'lie' being several times used—and with arrogant, arbitrary, and domineering behaviour, impertinence, self-conceit, &c.

"It further appears to the committee that this and other irregular behaviour on the part of Comp. O'Donnell induced several influential companions to withdraw from the chapter; and Comp. O'Donnell being unable to work the chapter, called a committee of the chapter to arrange what should be done in

consequence of the loss of the charter and of the want of a second and a third Principal. This committee elected two companions to fill the chairs of H. and J., and resolved to petition for a warrant of confirmation, and to send the petition to the Grand Superintendent, with a request that he would forward it with his recommendation that the prayer should be granted by the Supreme Grand Chapter.

"The Grand Superintendent refuses to support the petition with his recommendation, and your committee entirely concur with him in the view he has taken of the matter.

"The loss of the charter and the want of qualified companions to act as Principals practically prevents the working of the Morning Star Chapter, and from the irregular proceedings and the un-Masonic and outrageous behaviour of some of the companions, your committee are of opinion that there is no course open to the Supreme Grand Chapter but to suppress the chapter entirely. And seeing that there is another chapter (the Royal Burmah Chapter, No. 832) under the English Constitution working at Rangoon, this step would not inflict any punishment on those companions of the Morning Star Chapter, No. 614, against whom there is no imputation."

On the motion of E. Comp. M'Intyre, G. Reg., seconded by Comp. G. Cox, this was referred back to the committee with instructions to communicate with the Grand Superintendent on the subject.

The following appointments were made by the M.E.Z.:—M.E. Comps. the Earl de Grey and Ripon, H. (ex-officio); the Rev. J. Huyshe, G. Supt. for Devonshire, J.; E. Comps. W. Gray Clarke, E. (ex-officio); Le Gendre N. Starkie, N.; Rev. Charles R. Davy, P.S.; Henry Grissell, 1st Assist. Soj.; Bentley Shaw, 2nd Assist. Soj.; Samuel Tomkins, Treas. (ex-officio); Æ. J. McIntyre, Reg. (ex-officio); Henry Browse, Sword Bearer; Henry Muggerridge, Standard Bearer; John Thomas, Dir. of Cera.; Comp. Chas. P. Payne, Janitor.

The ceremony of installing the Rev. John Huyshe as 3rd Grand Principal was efficiently performed by Comp. J. Hervey. The M.E.Z. then appointed as members of the Grand Chapter Committee—Comps. W. P. Scott, President, B. Head and E. J. Fraser; and the Grand Chapter elected Comps. J. Savage, P.Z. 7; J. Smith, P.Z. 19; H. Browse, P.Z. 12; J. Brett, P.Z. 177; F. Adlard, P.Z. 214; and F. Walters, P.Z. 73, as the remaining members.

Grand Chapter was then closed.

The Right Hon. the Earl of Zetland on entering and retiring from the hall was much cheered by the Comps.

Obituary.

DEATH OF BRO. CAPT. SAMUEL STANDIDGE WALTON, OF HULL.

This esteemed brother died on Sunday last, at the age of seventy-four. He was a member of the Minerva Lodge, No. 250, of which on three several occasions he was elected Master.

The deceased was a burgess of Hull, and for six years represented East Sculcoates Ward in the Hull Town Council. For forty-five years he held a commission as captain in the East Yorkshire Regiment of Militia, and upon his retirement was, by special permission of the Queen, allowed to retain his rank and wear the uniform of his corps. This was in consequence of his long service, and being the oldest militia captain in England.

MASONIC LIFEBOAT FUND.

The Grey Friars Lodge, No. 1,101, Reading, at its last meeting unanimously voted the sum of £5 5s. to the fund.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 16TH, 1868.

MONDAY, 11th.—Geographical Society, at 8½.

TUESDAY, 12th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 13th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 16TH, 1868.

MONDAY, May 11th.—Lodges:—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle Tavern, Leadenhall-street. St. Alban's, 29, Albion Tavern, Aldersgate-street. Confidence, 193, Anderton's Hotel, Fleet-street. Peckham, 879, Edinboro' Castle, Peckham-rye. Chapter:—Panmure, 720, Loughborough Hotel, Loughborough-park, Brixton.

TUESDAY, May 12th.—Lodges:—Old Union, 46, Radley's Hotel, Bridge-street, Blackfriars. Burlington, 96, Albion Tavern, Aldersgate-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, May 13th.—Festival of the Royal Freemasons' School for Female Children. Com. Royal Mas. Benevolent Inst. at 3. Lodges:—Fidelity, 3, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart Tavern, College-street, Lambeth. Justice, 147, White Swan Tavern, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Merchant Navy, 781, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, May 14th.—Lodges:—Regularity, 91, Freemasons' Hall. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound Hotel, Richmond, Surrey. Capper, 1,076, Marine Hotel, Victoria-dock, West Ham.

FRIDAY, May 15th.—Annual Gen. Meeting of the Royal Masonic Benevolent Institution, at Freemasons' Hall, at 12. Lodges:—Friendship, 6, Willis's Rooms, King-street, St. James's. Middlesex, 143, Albion Tavern, Aldersgate-street. New Concord, 813, Rosemary Branch Tavern, Hoxton. Chapter:—St. George's, 5, Freemasons' Hall.

SATURDAY, May 16th.—Lodge:—Lewis, 1,185, Nightingale Tavern, Wood-green.

TO CORRESPONDENTS.

** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATA.—In Grand Lodge report last week among the list of Stewards for Hollingwork, read Hollingsworth.

SEVERAL lodge meetings and other matters stand over until our next issue, consequent upon the very crowded state of our pages.

Q.—We are not aware of the present address of the brother in question. We heard from him about three months ago, he was then proposing to visit America.

LONDON, SATURDAY, MAY 16, 1863.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

*(Continued from page 367).*BOOK III.—CHAPTER I.—*(contd.)*

Saladin, on his part, prepared to dispute every inch of the march, and posted his troops in the defiles, through which the Crusaders had to pass. He destroyed his superfluous baggage, and retained only what was absolutely necessary for the requirements of his men. His cavalry hovered upon the skirts of the Christian army, harassing them by incessant attacks and slaying every straggler, having resolved not to encumber himself with captives.* Saladin shunned pitched battles, in which the Christians had the advantage, but contented himself with skirmishing, causing the Christians severe loss, and Richard writing to the Abbot of Clairval says, "Saladin dares not engage the christians, but, like a lion in his den, lies secretly in ambush in the heights, for the purpose of slaughtering the friends of the Cross, like sheep destined for the slaughter."†

The march to Joppa was one continuous skirmish. The Templars encamped for a night on the banks of the Kishon, and fording it the next day, cut their way to Caiphas, where they halted till the arrival of the others. On the third day they resumed their march, and halted at Capernaum. At Merla the commands were changed on account of the loss sustained in the rear. The Templars removed thither, Richard led the van, and the Hospitallers commanded the main body. On the 28th the Crusaders prepared to force the defiles of Mount Carmel, then in the possession of the Saracens. For this purpose the commanders were changed. The Templars led the van and cut their way through the dense masses of the enemy, but, on the march to Tortura, they lost so many of their number, that Richard again had to lead the van, and they returned to the rear.

Saladin, on the Christians approaching Cæsarea, ordered that town to be destroyed. The Christians halted beside the ruins during Sunday, and on Monday (2nd September) the Templars with the leading division, crossed the Crocodile river, and advanced upon Joppa, thirty miles distant.

The Templars on the march lost so many horses that they were reduced to despair.* On Saturday (7th November) Richard succeeded in bringing the Saracens to a pitched battle at Assur. The Templars formed the first rank, after them came the hardy Bretons, and the men of Anjou, followed by King Guy, and the men of Poitou. The Normans and English came next, guarding the royal standard, while the Hospitallers brought up the rear. They kept together so closely that, according to Vinsauf, an apple, if thrown, would not have fallen to the ground, without touching a man or a horse.† At nine o'clock the Saracens, with hideous yells, commenced the attack. Among them were a troop of Bedouins, a savage race of men, blacker than soot, who fought on foot, armed with bow, quiver, and round shield.‡ The Hospitallers suffered severely in the battle, and were nearly overcome, when Gurnier de Napes, one of them suddenly exclaimed, "Oh excellent Saint George, wilt thou permit us to be put to confusion? Whereupon the Marshal, without waiting for orders, fiercely attacked the Saracens, when the battle became general. Saladin was defeated, and retired to Ramla, there to defend the passes leading to Jerusalem, while the Templars pushed on to Arsoof and encamped before the town.

Saladin pursuant to a plan which he had laid down, destroyed all the cities in front of the Crusaders, burnt the crops, and drove away the cattle. Ascalon, one of the most beautiful cities of the East, strongly fortified and possessing edifices remarkable for their majestic grandeur, fell among others, but not without causing a pang to strike the Sultan's heart. He declared that he would rather have sacrificed a son, than touched a stone of the city, but what God willed, and the good of Islam required, should be performed at any price. It took an army of thirty thousand men to throw down the fortifications, and at the end of fourteen days, the work of demolition was so incomplete, that Saladin commanded the town to be fired. The tower of the Hospitallers alone withstood the flames, and Saladin would not leave the place till it was destroyed. It stood by the seaside, and was of amazing size and strength. No battering engines could produce any effect, so it was filled with combustibles, and so overthrown. Ascalon has never been rebuilt. Its ruins still

* Bohadin, pp. 187, 188.

† Hoveden A.D. 1191

* Vinsauf, Lib. IV. c. 15.

† Vinsauf Lib. 14 c. 18.

‡ Vinsauf, Lib. IV. C. 17.

encumber the sea shore, verifying the words of Scripture, "Ascalon shall not be inhabited."

The news of the advancing destruction of Ascalon was brought to Richard while lying at Joppa, and he was advised at once to march upon it, to arrest its demolition. This advice was overruled by the French who loved better the pleasures of Joppa than battles with the Saracens; another grave mistake, for possession of Ascalon would have routed the enemy from that part of the country. The Templars were engaged rebuilding plans, when the Saracens attacked them with a thousand cavalry and an innumerable host of foot, but the King coming to their aid easily put them to flight. On another day, while the esquires and men at arms were out foraging guarded by a small body of Templars, four thousand Turkish cavalry suddenly attacked them. Undismayed by this surprise, the Templars dismounted, and standing back to back with their faces to the enemy, defended themselves bravely. Three of them were in an instant slain, and a fierce combat ensued, as the Turks assailed them with the utmost fury and attempted to take them captive. Notice of this attack was conveyed to the camp, and Andrew de Chamgui galloped up to the rescue with fifteen Knights in his train, and, attacking the Turks, liberated the Templars from their dangerous position. King Richard following with some troops, completely routed the enemy.*

Richard about this time, wrote Saladin proposing peace, upon the Christians being put in possession of Jerusalem and the True Cross. These terms, as might have easily been foreseen, were rejected by Saladin, and Richard ordered preparations for the march to be resumed upon Jerusalem, which the Sultan had strongly fortified. In the middle of the night of the Holy Innocents, the Templars left the camp on a foraging expedition, and, in the morning returned with two hundred oxen, which they had driven off from the mountains near Jerusalem.

The Crusaders were impatient to be led against Jerusalem, the preparations for the advance being complete, but the Templars and others experienced in the Saracens strongly deprecated such a course. They pointed out that while besieging Jerusalem, the Saracens gathering upon the mountain heights, would place them between two dangers, and, even

if they did succeed in capturing the Holy City, they would require to place some of their bravest troops in garrison there, which could hardly be done from the eagerness of the people to complete the crusade, and to return home to Europe. For these reasons they advised the siege to be delayed and the army kept together, but this advice was spurned. The Templars, however, succeeded in delaying the march till Ascalon was slightly fortified, so as to hold the Saracens in check. The Duke of Burgundy and the French disgusted, retired to Joppa, forsaking the standard of Richard, and abandoned themselves to pleasures. Other Crusaders joined the rebellious Conrad at Tyre. The Templars, single minded, remained with the King, and aided him powerfully against the Turks.

Conrad having thrown for the crown, with but indifferent success, resolved to be King of Jerusalem at any price, and intrigued with Saladin for the throne, offering to make war upon Richard, to attack Acre, and join his troops to Saladin. Richard to withdraw him from this league, had him named King of Jerusalem, a dignity which he did not enjoy long, for being at Tyre he went to dine with his friend the Bishop of Tyre.* Passing through a narrow street, two assassins having watched their opportunity approached him. The one presented a petition, and while Conrad was perusing it, both plunged their daggers into his breast exclaiming, "Thou shalt neither be King nor marquis!" One of them was instantly cut down by Conrad's attendants, but the other sought refuge in a neighbouring church, whither the wounded marquis was carried. Here the surviving assassin rushed upon him and stabbed him anew. Conrad was carried home and lived long enough to receive the sacrament, and give his last instructions to his wife. These assassins who were both youths had been for some time in Tyre, some say six months, before they had an opportunity of despatching the marquis. They had feigned a conversion to Christianity, and one entered Conrad's service, the other Balian d'Ibelin. Richard has been accused of prompting this murder, but such an accusation could only be made by one ignorant of the King's character. To enter into

* Vinsauf, Lib. IV. c. 30.

* Conrad is the Montserrat, about whom Sir Walter Scott, in his "Talisman" makes so many historical blunders, leaving out of the question his utter ignorance of anything concerning the Templars, as displayed in that novel and in Ivanhoe.

such a silly charge, or to refute it, is to admit that it is really worthy of answer.*

Isabella, Conrad's wife, did not long remain a widow, for six days after his death, she married Henry, Count of Champagne, Richard's nephew. This nobleman was much esteemed by the Christians, who desired to have him crowned King of Jerusalem, whereupon the Templars, anxious to settle for ever the vexed question of the sovereignty, prevailed upon Guy de Lusignan to abdicate in favour of the Count and Isabella, and on his doing so, ceded to him Cyprus, which proved a more substantial kingdom than that of Jerusalem.†

Once more the Crusaders clamoured to be led against Jerusalem, but this Richard would not agree to without first consulting the Templars, in whose experience and sage councils, he had complete confidence. A military council was convened composed of five Templars, five Hospitallers, five Syrians, and five French. On consultation they were unanimous in discountenancing a march upon Jerusalem, and urged an attack upon Babylon.‡ Saladin meanwhile had attacked Joppa, took the town, but before he reduced the castle, Richard hastened thither with the Templars and Hospitallers, and compelled him to raise the siege. Richard, by a winding chair which he had observed in the house of the Templars, was the first to enter the town. The Christians at the same time issuing from the castle, the Turks were caught between the two foes, and were slaughtered.

Saladin and Richard had both become heartily tired of the war, and the Lion Heart was anxious to return to England, where his brother John was aiming at the possession of the throne.§ Negotiations were accordingly entered into between the opponents, one of the proposed conditions of peace being the marriage of Adel the brother of Saladin with the sister of Richard, the widowed Queen of Navarre. The Bishops however interfered, and would not hear of the marriage unless Adel became a Christian. Pending these deliberations, peace was concluded between the parties, and the Christians and Musselmans spent the time together in harmony. The officers and soldiers of both creeds went daily from camp

to camp, and in turns entertained each other. They passed the time in various kinds of sport, running at the ring, slashing at the head, and with combats in the lists, which were followed by merry-makings and splendid entertainments. Saladin and Richard from the mutual respect and esteem which they entertained for each other, when a peace could not be concluded on the terms proposed on account of the opposition of the bishops, concluded a truce by which all the coast from Joppa to Tyre was to belong to the Christians, and the Sultan was to have all the rest of Palestine except Ascalon, which at the end of the war was to become the property of the strongest. The Christians were likewise to have permission to go to Jerusalem, freely there to perform their devotions, provided they went in small companies unarmed; and the truce was to last three years, three months, and three days. To ratify the terms of the truce, the Christian princes and the chief officers of Saladin took a solemn oath, but a clash of the hand was considered enough for the good faith of Richard and Saladin.

We have already said that although esteeming the Templars as brave and gallant soldiers, Richard had little love towards them. This might have arisen from their friendship to John, who was a great patron of the Order, and likewise from the support they had given the King of France. He never lost an opportunity of creating a laugh at their expence.

The celebrated Fulk de Neuilly while engaged preaching the fifth crusade came to him one day said, "I warn thee, O King, on behalf of Almighty God, to marry as soon as possible the three most shameless daughters whom thou hast, lest something worse befall thee. Oh place thy fingers on thy lips, for He will prove an accuser who has told the truth. No man is born without faults; blessed is he who is burthened with the fewest, and elsewhere are we informed that there is no man living free from sin." To this Richard is said to have answered, "Hypocrite, to thy face thou hast lied, inasmuch as I have no daughter whatever." On which Fulk coolly answered, "Beyond a doubt I do not lie, because as I said, thou hast three most shameless daughters, of whom one is pride, the second avarice, and the third sensuality." The King thereupon called around him the nobles who were present and said, "Listen, all of you, to the warning of this hypocrite, who says that I have three most shameless

* Wendover A.D. 1193. Vinsauf Lib. V. c. 24, 25, 26, 27, Michand, Hist. des Crois. Liv. VIII.

† Vinsauf, Lib. V. c. 28, Paris A.D. 1191. Hoveden A.D. 1192.

‡ Hoveden A.D. 1192. Vinsauf, Lib. VI. c. 1 and 2.

§ Vinsauf, Lib. v. c. 42.

daughters, namely Pride, Avarice, and Sensuality, and recommends me to get them married. Therefore that they may get fitting spouses, I give my daughter Pride to the Templars, my daughter Avarice to the Benedictines, and my daughter Sensuality to the prelates of my churches." The King laughed loudly as Fulk slung away crest-fallen at this rebuff.

However so highly did he esteem the honourable character of the Templars that when he was preparing for his return to England he sent for Robert de Sablaus, and said to him, that he knew by many he was not loved, and that he ran great risk of his life on his way to his kingdom; he therefore besought the Grand Master to permit him to assume the dress of the Templars, and also to send with him two of the brethren. Robert readily granted his request, and the King went on board ship in the garb of a Knight of the Order, receiving a blessing from the Templars and Hospitallers.* His subsequent capture and imprisonment by the Duke of Austria are well known.

So ended the third Crusade, a brilliant series of passages-at-arms, in which thousands were slain, without any benefit being derived by the Christians. The character of the Templars shines out gradually through the blaze of these battles. Noble, self-denying, they sacrificed themselves without a murmur for their fellow Christians. Ever in the midst of danger, an undaunted few, they defied armies, and put to flight thousands, ready, as Gibbon says, if not to live for Christ, to die for him.

(To be continued.)

(No. 9.)—THE PROVINCE OF JERSEY.

PART II.

(Continued from page 365.)

The lodge now designated the "Yarborough" was formerly styled the "Farmer's" Lodge, but when Bro. the late Earl of Yarborough, Deputy Grand Master of England, visited Jersey some years ago, he became so popular among the brethren that they obtained permission to alter the name of their lodge in his honour. When Bro. Lord Yarborough arrived in Jersey, Bro. Albert Schmitt, Prov. G. Sec., in the absence of the

Prov. G.M., addressed the following letter to his Lordship:—

"Province of Jersey,

"September 11, 1856.

"My Lord and Brother,—In the temporary absence of the R.W. Prov. G.M., J. J. Hammond, and his D. Prov. G.M. Bro. Crosse, I have taken the liberty of addressing the present to your Lordship. I feel confident that, had those brethren enjoyed the opportunity of so doing, they would have felt, as in duty bound, to make some Masonic demonstration in honour of the visit to Jersey of so distinguished a member of the Craft as your Lordship.

"There are, however, my Lord, many Masonic hearts that would beat warmly at the idea of enjoying the presence and countenance of the Deputy Grand Master of England.

"I beg respectfully to inform your Lordship that the regular meeting of the Royal Sussex Lodge (No. 722) will take place this evening, at seven o'clock; and that, should your Lordship honour the said lodge with a visit, the brethren would highly appreciate the honour thus conferred upon them.

"I remain, my Lord and Brother,

"Yours fraternally,

"ALBERT SCHMITT, P.M., Provincial

"Grand Secretary.

"To Bro. the Right Hon.

the Earl of Yarborough,

"Deputy Grand Master of England."

The reply of his Lordship was eminently fraternal and characteristic, and was as follows:—

"R.Y.S. schooner Zoe,

"September 11, 1856.

"Dear Sir and Brother,—Your very fraternal note has just reached me. I am going out for a drive this afternoon; but, if you will have the goodness to send me here a note to say when the brethren of the Royal Sussex Lodge meet, I will return from my drive in time to have the pleasure of forming the acquaintance of the brethren who may this evening attend the lodge.

"My health has prevented my attending any lodges for more than a twelvemonth; heated rooms being forbidden by my medical man. I must, therefore, request you to ask the W.M. of the lodge to retain his seat, and allow me to be

* Vinsauf, Lib. VI. c. 14.

spared the trouble of in any way working the lodge.

"I remain, dear Sir and Brother,
"Yours fraternally,
"YARBOROUGH.

"P.S. It was my intention, in my drive to-day, to have called on Bro. Hammond; but, as I now learn of his absence, I will not do so."

There was also once a lodge of "Fidelity" in Jersey, but it is said to have ceased to exist more than sixty years ago, and consequently all traces of it are lost. The Lodge of Fortitude, now extinct used to meet at St. Clement's, but subsequently was held at an inn called the "Old Kent House," and now known as the "Caledonian Hotel," St. Helier. This lodge was at one time very influential, and numbered among its members the late Bailiff of Jersey, Sir Thomas Le Breton, and the late Attorney General Mr. Du Pré. There are still one or two brethren surviving who were connected with this lodge including "Father" Le Geyt (the oldest Mason in the island), and, we are informed, Mr. Judge Le Quesne, and Mr. Judge Le Gallais.

At one time there was a Union Lodge, but its existence is not remembered by even the oldest brethren. The only relic of this lodge which we have heard of or seen, consists of a printed copy of the "Entered Apprentice's Song" pasted on card board, and which Bro. W. Adams was kind enough to present to us. It is headed "Union Lodge No. 197," and the printing is in the old style of type. At first we thought it might not have been used in a Jersey Lodge at all, but having carefully separated the song from the card-board, we found that the printer whoever he may have been—peace to his ashes!—was an economical man, and had availed himself of some unused legal document of the Royal Court of Jersey. This version of the song differs somewhat from that now printed with the "Book of Constitutions." Thus in the first verse, instead of

"Let's drink, laugh, and sing,
Our wine has a spring;
Here's a health to an Accepted Mason."

This copy has it:—

"To drink, laugh, and sing,
Be he beggar or king;
Here's a health to an Accepted Mason."

We fancy we know some Temperance brethren in whose opinion the latter version would be the

best of the two, provided water was the beverage used to celebrate the health.

In the second verse, instead of

"Till they're shown the light,
They'll ne'er know the right
Of a Free and Accepted Mason."

It ends:—

"They ne'er can divine
The word or the sign
Of a Free and Accepted Mason."

In the fifth verse, instead of

"It maketh men just in their station."

It reads:—

"To keep up our old reputation."

This version is, we believe, from "Preston's Illustrations, while that given in the "Book of Constitutions" is copied from Anderson.

There was a lodge denominated "Charity," which held its meetings at the house of the late Bro. Deal—father of Bro. James W. Deal, at present Centenier of St. Helier—in Mulcaster-street. We are assured that Mr. Deputy Hugh Godfray is the only remaining member of this lodge, which has been dead for forty years. The Very Rev. Mr. Du Pré, formerly Dean of Jersey, was connected with it.

Another lodge, named "Harmony," used to meet in Queen-street, St. Helier, at the house of a Mr. Clark, confectioner. This lodge died about thirty years ago.

Under the Irish Constitution there was a lodge called "Leinster" some thirty years ago, which met at St. Peter's, and of which Bro. Asplet, "The Quaker Mason," is believed to have served as W.M. The Rev. Mr. Dumaresq, a former rector of St. Mary's, was another W.M. of this lodge. It is said that in addition to the Leinster, there were over two Irish military lodges in the island meeting at Bree's Hotel, in Hill-street, but we have been unable to ascertain the names of these lodges.

The Irish Knight Templars had also an encampment at St. Helier, in connection with the Lodge Justice, still existing. The present Mr. Judge Le Quesne, the late Sir Thomas Le Breton, and the late Mr. Du Pré, Attorney-General, are stated to have been Sir Knights. At different times there have been a Mechanics' Royal Arch Chapter, now united with the Royal Sussex Chapter, and a Prince of Wales Chapter, which became merged in the Harmony Chapter. From the "Channel Islands Masonic Calendar,"

brought out by Bro. Dr. Hopkins, in 1865, it appears that at that time there was a Military Lodge, named "Unity, Peace, and Concord," held at the Barracks, Fort Regent.

The Samerès Lodge, which now only exists in name, was established as a superior lodge, somewhat similar to that of the Grand Steward's Lodge in London. It was intended for Past Masters and Past Grand Officers, and, with a view to keeping out new members, the fee for initiation was fixed at 20 guineas.

It is very desirable that, ere it is too late, the facts connected with the defunct lodges should be rescued from oblivion. No doubt valuable information could be obtained from Masonic documents in London and elsewhere, but much might still be learnt in the province. In a few years, however, as the older brethren die off, the task will be more difficult than at present. If we may be permitted to make a suggestion, the Masonic Temple ought to be an Archæological Museum for the Craft. Diligent search should be made for the old charters of the lodges which have ceased to exist, and it would be well to preserve the certificates of deceased brethren who were initiated in extinct lodges—if the same could be discovered. Documents of this nature may appear to some people to be worthless, but they are invaluable to the historian and archæologist.

It would be well when the Grand Lodge is re-organised to appoint some literary brother to the office of Grand Historiographer, with the special duty of preparing a History of Freemasonry in Jersey up to the present time, and of writing a new chapter at the end of each year on the events of the past twelve months. In this way very valuable information would be preserved, and a work of great interest to the public, as well as to Masons would be the result. Some day we hope to see every province possessing its own Grand Historiographer.

The Jersey brethren have not only the advantage of a noble temple to carry out their ritual when living, but at death they are buried with such a display of Masonic pomp and ceremonial as probably cannot be witnessed in any other part of the world. On the death of a brother the temple is draped in black, and the body is lying in state there for several days, during which the public are admitted by ticket and march round, during which the solemn strains of funeral music proceed from the organ. The corpse is accompanied to the

grave by a procession of brethren in full regalia, while a band of music giving impressiveness to the scene by playing the "Dead March in Saul." We are assured by brethren and also by non-Masons, that the effect of these funeral ceremonies is singularly and indescritably awe-inspiring, and we need scarcely add that in our opinion they are a beautiful exemplification of Masonic principles, showing the outside world that all Masons are brethren, and that the loss of one brother is mourned by all.

The *Freemasons' Review* for 1846 gives an account of the loyal reception given by the Freemasons of Jersey to her Majesty and the Prince Consort when they visited the island. It is stated that "Her Majesty and Royal Consort were graciously pleased to acknowledge with courtesy the endeavours of the Fraternity to do honour to the Royal visit." The following brethren appear to have been most active in carrying out the arrangements Bros. Judge Le Gallais, Rd. Spurring, John Baker, P.M., Thomas Dunell W.M. of Lodge then 302, Beck, W.M. of Lodge then 306, and Bro. John Andrews, P.M.

Among our brethren in Jersey are several Jews including the Rabbi Hanau, who is librarian of La Césarée Lodge. In some instances Jews who have been admitted have been allowed to take the Masonic oaths on the Old Testament, printed in Hebrew. Our Jewish brethren informed us that on the continent and elsewhere there are lodges the members of which all profess the Hebrew faith.

For more than twenty years and until the last few months Bro. J. J. Hammond, now W.M. of Samerès Lodge was Grand Master of the province. With regard to the varying phases of popularity and unpopularity which marked Bro. Hammond's term of office we have nothing to do, but we may be permitted to hope that whoever the next Grand Master may be he may succeed in conciliating all parties. Above all he should be of high character and prepared to rule the province with dignity and firmness. Few Provincial Grand Masters have duties to perform which are at once so easy and so difficult as in Jersey. This may appear paradoxical but it is true. The Temple with its splendid appointments not less than the great number of experienced brethren in the island make the ceremonials of the Order grand, impressive, and at the same time easy. But on the other hand, with so many lodges in a limited territory, there

naturally ensue peculiar evils, as for instance a tendency to cliquism, and perhaps a want of care as to the character of persons admitted to membership. Nevertheless we believe it would be quite possible to find a Grand Master who would command the respect and obedience of the brethren.

In Guernsey there is a great desire to have Bro. Gallienne appointed Grand Master for that province, thus entirely separating Jersey and Guernsey. This would, we believe, be the best possible arrangement, and, as far as we can learn, it would be generally approved in Jersey. In Bro. Gallienne the Guernsey brethren would have a Grand Master, not only admirably qualified in other respects, but also fully competent to do the work, which unfortunately is not the case with all similar officers. In these matters the wishes of the brethren are doubtless considered by Lord Zetland; and seeing that the whole province is anxious for Bro. Gallienne's appointment, we sincerely hope that the M.W.G.M. may deem it wise to accede to their wishes. The only objectors are one or two individuals who are probably afraid of being called to account for sundry irregularities, and who indeed deserve severe censure for the discredit they have brought on the Craft. That such persons should dread Bro. Gallienne's appointment is a most valuable testimony in his favour, and a proof that he would be likely to discharge the duties with right and justice. Having received from a brother of high standing in the province, an account of the reasons which induced him to leave the lodge in which these persons meet—the same in which Bro. Dr. Hopkins was so rudely treated some time ago—we can only regret that they have so long been unpunished for a course of conduct which has been equally un-Masonic and ungentlemanly. It is due to the other brethren in Guernsey to say that they have been unanimous in condemning the goings-on of the small clique referred to.

There may be persons disposed to think that Guernsey and Jersey would do very well without either Grand Lodges or Grand Masters; but such individuals take only a very superficial view of the state of affairs. A province without a Grand Master is like a nation without a ruler, and the brethren have a right to complain if they are debarred the purple. In Guernsey a Grand Master is the more necessary, because Alderney is remote from every other place. It is, therefore, to be hoped that in any case a Grand Master for

Guernsey may be appointed, and especially that Bro. Gallienne may be the man.

The advantages of Grand Lodges to the Guernsey and Jersey brethren are very great, inasmuch as Grand Lodge meetings are easily accessible. In England, on the contrary, members of Provincial Grand Lodges have often to travel forty to fifty miles to attend meetings.

The brethren in Jersey appear to be unanimous in expecting that their next Grand Master will be Bro. Colonel E. C. Malet de Carteret, Lord of St. Owen's. Bro. Malet de Carteret has served as W.M. of St. Aubin's Lodge, in succession to Bro. Dr. Hopkins, and has occupied the office of Grand Warden of the province. Bro. Malet de Carteret also took a great interest in the erection of the Temple, and is a considerable shareholder. Belonging to the "upper ten" of the island, and possessing large estates, Bro. De Carteret is qualified no less by birth and position than by Masonic zeal for the high honour of Grand Master; and there is reason to believe that his appointment would put an end to matters of variance which during past years have arisen, from the peculiar condition of this province.—J. A. H.

MASONIC NOTES AND QUERIES.

ON MASONIC OATHS.

Subjoined is a transcript* of a portion of the entries on this subject contained in my letter and memorandum books (June to December, 1866). See page 127 of the present volume. Copies of most of them are already in the hands of learned brothers; but hitherto none of them have been printed.

The matter is one the practical importance of which in parts of Queen Victoria's dominions where the English lodge is established, should what I have heard be true, it will not be easy to exaggerate.

Some of the correspondents, to whose inquiries my letters were the answers, were aware of a circumstance the statement of which in this place will probably not be thought altogether irrelevant.

In the year 1832, soon after the late Lord Campbell became Solicitor-General, there were sundry consultations with him, at which I was one of the counsel present, respecting the validity of Chancery depositions taken upon commissions executed at Calcutta, Canton, and the Cape of Good Hope. All sorts of questions arose in consequence of the way in which witnesses had been "obligated." There were Hindoos, some of whom were Mystical Pantheists, and some Atheistical Pantheists; Chinese, some of whom were Laotzists, some Confuzists, and some Buddhists; and Africans, who were Fetichists. The

* The "transcript" mentioned above will appear in future numbers.

conclusions arrived at on that occasion enabled me to overcome with ease all the difficulties of the kind which presented themselves in a subsequent practice, extending to more than a quarter of a century, during which time, the five first years excepted, a silk gown gave me increased professional occupations.—C. P. COOPER.

TRANSUBSTANTIATION.

All religions necessarily require a belief in some incomprehensible thing. But the religion that requires a belief in incomprehensible things, not required by Natural Theology, which is the religion of Freemasonry as a Universal Institution, or by pure Christianity, which is the religion of English Freemasonry as a particular Freemasonry, for instance, a belief in transubstantiation in the Eucharist, must in the end lead to scepticism.—From one of Bro. Purton Cooper's Masonic Note-books.

WORK BY BRO. A. O. HAYE.

To the first inquiry of a correspondent who writes from Paris, my answer is, that it appears from a Bibliographical circular in my possession that there was published at Edinburgh, in 1865, a work by our learned brother, Anthony Oneal Haye, entitled, "Persecution of the *Knights Templars*," and not "Persecution of the *Freemasons*," as my correspondent seems to have been told. To my correspondent's second inquiry I am not able to give any useful answer.—C. P. COOPER.

MARTINEZ PASQUALIS.

See my communication, "Martin Paschalis," page 205 of the present volume. It is there said, "The name of Martin Paschalis has no place in the 'Bibliographie Universelle, 1823.'" Look, however, for the name "Martinez Pasqualis," which is the true name.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The annual meeting of the Provincial Grand Lodge of West Yorkshire was held on Wednesday, the 15th of April, in the Masonic Hall, Huddersfield; the R.W. the Hon. Earl de Grey and Ripon, D.G.M., presiding.

The lodge was opened in due form, and a most satisfactory meeting was held, after which about ninety brethren sat down to an excellent dinner. The usual loyal toasts were given, and heartily responded to; but yet every one appeared to be disappointed that such a noble gathering should totally lack any kind of music whatsoever, if we except an apology for "God save the Queen," and a second attempt at a "ditty," which signally failed.

Now, sir, it is to draw attention to the neglect of musical ceremonial in many of our Yorkshire lodges that I write at present. As a lover of music at all reasonable times and in all places, I am very anxious

to conserve and improve, if possible, the *harmonious* element in all our lodge ceremonies, and especially so whenever the brethren are gathered together in the meetings of the Provincial Grand Lodge.

There cannot be any substantial reason why musical honours should wane amongst the craft. The noblemen of our country generally are fond of music, and all our noble brethren who constitute the Grand Officers of our glorious craft are especially so. Therefore, it is the more unpardonable that any of our brethren who have the management and carrying out of the arrangements of such meetings of the craft should neglect to provide at all times suitable musical performances; for such things amongst our brethren are, comparatively speaking, easy to accomplish, for we may venture to say that every lodge—at least in Yorkshire—possesses abundantly the means of offering to their brethren solos, songs, and part music in infinite variety. Therefore, we do hope that the stewards for the meetings of the Provincial Grand Lodge of West Yorkshire—in Huddersfield especially—will in future see to it that the musical Masonic standard is kept up as it has been in times gone by, and worthy of the choral character of West Yorkshire.

Yours fraternally,
E. S.

MASONIC LIFE-BOAT FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In a recent letter of Bro. Woodhouse, after some words bespeaking the bitterness of disappointment, comes a passage enunciating an opinion from which, alas! I altogether dissent. At some future and more suitable time the reason of my thus dissenting shall be communicated.

Yours fraternally,
C. P. COOPER.

LODGE MUSIC.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am at present W.M. of a lodge possessing a certain amount of musical knowledge, and fully convinced of the value of appropriate vocal and instrumental music in aiding to impress the mind of the neophyte with the solemn nature of his engagements. There are many musical brethren in my lodge whose help is freely accorded to me, even at some inconvenience to themselves, so that our musical services are being spoken of in the district, and our lodge meetings largely attended.

We were very grateful for the treat you lately gave us by inserting music in your Magazine appropriate to the several degrees, which has, I have no doubt, been eagerly made use of throughout the Masonic world; and I now write you to suggest the propriety of a further instalment. Possibly some of our brethren eminent in the musical profession might be induced to arrange an appropriate service, either for publication in your paper (if you could spare sufficient of your valuable space) or as a separate publication, in which case I think a fair edition could be disposed of. It seems strange that with so many eminent musicians amongst us, and with the undoubted necessity for such a work, there has not

been published long ere this time a book with appropriate music and words for our several degrees, from which we might have some choice of material to suit either our taste or capabilities; a standard work, prepared or edited with such ability as to render it almost a necessity for every lodge to possess at least one copy. Perhaps our worthy and eminent brother, the P.G. Org. for Yorkshire, might take the hint, as I understand it was his intention some time ago to publish appropriate music for our Masonic degrees.

Yours fraternally,

D. L.—I.X.

[A complete edition of appropriate music to be used in lodge has been prepared by Bros. Dr. H. Hopkins and Johnson, which will shortly be published.—Ed. F. M.]

LADIES AT THE FESTIVE MEETINGS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—On perusing No. 458 of your issue, I find a statement made by Bro. J. E. Wilson, R.W.M. of the Lodge Caledonian Railway (No. 354), at their festive meeting. He says that "it was also deserving of note that but a few years since we did not hear in the province of Masonic festive gatherings which allowed the presence of the ladies, and that the first suggestion for a reform on this head and for the institution of Masonic festivals at which the pleasures of the evening could be participated in by fair sisters originated with this lodge." I beg to suggest to Bro. Wilson that he should not allow his *locomotive* propensities to travel so fast. Before the Caledonian Railway Lodge (No. 354) had existence, such meetings were held in the sister Lodges in the province. I remember being at such a meeting as that which took place on the 27th ult, three years before the charter was granted to No. 354.

Yours fraternally,

THISTLE.

RED CROSS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I shall not attempt to follow your correspondent ✠ through the involutions of his erratic epistle. It is so easy to prove a negative that I doubt not he and his friends are congratulating themselves upon having satisfactorily proved that the Red ✠ Order has "sprung forth a Pallas, armed," from the creative brain of the cloud-compelling Jupiter, Bro. Little, without having undergone the tedious process of development generally experienced in the history of similar fraternities. The late Archbishop Whately, we know, successfully demonstrated the non-existence of a fabulous personage called Napoleon Bonaparte, and of course we are equally bound to accept the *ipse dixit* of ✠ upon the subject now under consideration.

✠ appears to be much in the position of the famous lawyer, who, having "no case," abused the plaintiff's attorney; but I trust, as he gathers experience, he will realise the truism that in Masonic discussion, at least, ridicule is not always wit; neither is abuse argument. I shall confine myself, therefore, to

stating a few *facts* relating to the Order in England, all of which can, if necessary, be supported by documentary evidence of such an indisputable character as perhaps has never entered within the dreams of ✠'s limited philosophy.

The Order of the Red Cross of Constantine, so far as regards its working in England, has been conferred upon *Masons only*.

A Grand Council of the Order existed under Lord Raneliffe in 1796. His Lordship was succeeded in 1804 by Consul-General Waller Rodwell Wright, who handed over his sceptre to the Duke of Sussex, and his Royal Highness was followed by Bro. W. H. White, elected at the revival; upon whose decease, in 1866, Lord Kenlis was chosen as the Grand Sovereign of the Knights.

So much for our monarchical succession.

The Order has no connection with the American degree given to Royal Arch Masons as a preliminary to that of the Templars. The term "Knight Grand Cross," frequently used in its old records, would alone prove this assertion, as that designation is not to be found in any American ritual; and, moreover, the historical traditions of the two Orders are totally dissimilar—the one referring to events in the Christian era, and the other to circumstances said to have occurred in the reign of Darius, King of Persia.

As a further proof, I may mention that Bro. W. H. White was installed as a Knight Grand Cross of the Order of Constantine in 1809, and did not become a Royal Arch Mason until 1811. *Ab uno disce omnes*.

In the records of the Order the terms "Grand Council of this enlightened degree," "general Masonic instruction," "Craft Masons," &c., used in connection with the members will surely be held sufficient to evince the relation borne by the Red Cross Knights to the Masonic fraternity; and the service required of noviciates at a *Grand* or *Subordinate* Council will equally demonstrate the existence of a ruling body.

In addition to the testimony above referred to, a charter from Lord Raneliffe, bearing date 1796, issued to Sir Knight Robert Gill and others, is still extant, and in the possession of the proper parties.

Again, the Order has never claimed jurisdiction over the Templars, or any other cognate association, as asserted by "A Templar" in a recent number of the *Freemasons' Magazine*; neither has it ever been dependent upon that distinguished Order of Knighthood, although I am pleased to admit that many of the most eminent Red Cross Knights in days gone by, as well as some at the present time, are also to be found upon the roll of the Knights Templar; and, to quote "A Sketch of the History, &c., of the Red Cross Order,"* "the two Orders, although kept strictly separate, worked amicably and harmoniously together." So mote it ever be, notwithstanding the foolish bluster of ✠ about "putting down" "spurious" degrees. There is but one more point to which I deem it necessary to draw the attention of your readers, viz., to the insinuation that no ritual was used by the Knights in former days. It is true that Knights of the Grand Cross were empowered to confer the Noviciate Cross upon any brother deemed worthy; but such Noviciate Knights were afterwards

* *Vide the Freemasons' Magazine*, No. 393, page 23.

required to attend a conclave of the Order, for the purpose of being regularly installed. The ceremonial used at the installation of a Grand Cross was most elaborate, and was, I consider, wisely curtailed in 1865. This ritual has been seen by Knights entitled to read it; amongst others, by the worthy Sir Knight Hughan. The paper upon which it is written bears the water-mark "1812," and it does not require an "expert" to discover that the copy referred to was made about the same period, as it palpably bears the impress of authenticity.

In conclusion, allow me to say that I should not have thus intruded upon your valuable space were it not for the desire, so natural to every English Mason, to see fair play. I, therefore, subscribe myself

Yours fraternally,

AUDI ALTERAM PARTEM.

THE ORDER OF THE TEMPLE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The great interest manifested on this continent, both in the dominion of Canada and in the United States, relative to the history of the Order of the Templars induces us to hope that the talented author of the interesting sketches of the Knights Templar (Bro. Anthony Oneal Haye), published in the *Magazine*, will be given to the world in a separate volume, and that he will be induced to elucidate the mystery which hangs over the Order since the martyrdom of De Molai. No correct history since that event has ever been written, and such an one up to the present period—showing the real connection between Freemasonry and the Templars, at what time it occurred, and in what manner the Order has been transmitted to modern times—would probably assist more than by any other means of uniting under one common head the existing orders of the Temple, and would greatly tend to produce unanimity of sentiment among the brethren of the different Masonic rites, and to place the Order in its true position before the world.

Can any of your correspondents inform us—

If the Masonic Knights Templar of England ever assumed the name of Herodem Knights Templar? If so, where? And was it ever connected with the Knights of Malta and Rose Croix?

How old is the ritual (used before the present revision by Grand Conclave in 1851) of the Observance and Cross of Christ Encampments of London? And is either what was called the "Dunkerley Work and Ritual"?

If the Order of Knights Templar was suppressed by the death of Jaques de Molai, did not the Knights Templar become merged into Knights of Malta? If so, when or how did the Knights Templar again become an independent Order? Should we not view a union as having taken place at that time? And by what authority was the Order revived?

Is that part of the ceremony of the small c—l w—e, &c., in ritual of ancient date?

Desiring information on these matters,

Yours fraternally,

A ✕,

G. Com. and Prior of the Temple and
Hospital, Canada, and S.G.I.G., 35°.
Canada, April 10, 1868.

GLASGOW CHARTERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. Buchan has so fairly conducted this controversy that no one can judge better than himself of the course to be adopted.

Professor Cosmo Innes had better look carefully as to the Charter of No. 1190. It is an early date for such dispositions to be made.

Yours fraternally,

R. Y.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.

3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.

4. T. B. would exchange copies of seals.

5. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.

6. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.

7. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.

8. D. C. L. has a set of miniature furniture and officers' collars and jewels, &c., for a Lodge of Instruction, the pedestals sold; he will be glad to exchange them for a complete set of "Masonic Quarterly, Monthly, and Weekly Magazine and Mirror."

10. X. offers a perfect set of the quarto series of the *Freemasons' Magazine* for a collar and jewel of the English 31°, and a set of Provincial Grand Officers' clothing.

12. J. L. wants an Irish Past Master's apron, collar, and jewel, and will give in exchange those of an English P.M.

14. V. B. will be glad to purchase either new or second-hand Rosettes, distinguishable of the Arch Papal Church; also wanted an old York Ritual.

15. J. M. wishes to purchase R.A. medal as worn by the Companions of a Chapter.

NOTE.—Nos. 2, 9, 11, and 13 have been withdrawn.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE Fifteenth section will be worked in the Faith Lodge of Instruction for the first time on Tuesday, the 19th inst., at the Westminster Chambers, Victoria-street, Westminster, when Bro. Cottebrune has kindly undertaken to take the chair. The lodge will be opened at seven precisely, and it is hoped that as many brethren as can make it convenient, will support our Bro. Cottebrune on this occasion, and show by their presence that they appreciate his valuable services, and are grateful for his patient and pains-taking endeavours to bring the members of the lodge to a high state of proficiency in Masonic working.

ON the occasion of the laying the foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, on June 17th, Grand Lodge will be opened in that town prior to the ceremony.

BRO. J. CALDWELL, of Dean-street, Soho, announces his annual benefit at the Royalty Theatre, on Thursday, May 21st. We hope that Bro. Caldwell's friends will muster in large numbers, and testify their hearty appreciation of the sterling merits of this esteemed brother.

WE wish to call the attention of our readers to an appeal from Trinidad, soliciting aid to rebuild the Masonic Lodge, destroyed by fire on the 24th February last. Subscriptions in aid of the fund will be received by Bro. W. Gray Clarke, G. Sec., Freemasons' Hall.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The eightieth anniversary festival took place on Wednesday evening last, and as usual was extensively patronised by the Craft. About three hundred sat down to a dinner prepared in the style for which Bro. Gosden's catering is proverbial, and it reflected great credit upon the worthy managers of the Freemasons' Tavern Company. It consisted of every delicacy of the season, and was abundant in quantity. The Right Hon. the Lord Kenlis, Prov. G. Master for Cumberland and Westmoreland, presided, and he was supported by the following brethren:—Bros. Colonel Bowyer, Prov. G.M. for Oxfordshire; Hoar, P.G.D.; Cox, P.G.D.; Symonds, P. Assist. G. Dir. of Cors.; John Emmens, P.G. Purst.; Hogg, P.G.D.; Crombie, P.G.D.; Phillips, P.G.D.; Empson, P.G.D.; R. J. Spiers, P.G.S.B., D. Prov. G.M. for Oxon; Dr. Woodward, P.G. Chap. of Sydney, and Chap. of the Institution; J. Ferner, head master of the Boys' School; Meggy, W.M. of the Fitzroy Lodge, and about thirty of the members of it, who all appeared in their scarlet uniform, and made a great feature in the proceedings; Bros. Peter Matthews, Treasurer of the lodge; Farnfield, P.A.S., and Secretary to the Royal Benevolent Institution, and about two hundred and fifty brethren of London and provincial lodges. The gallery was also filled with elegantly dressed ladies, who appeared to take a deep interest in the proceedings.

At the Festival for the Boys' School a different arrangement of the tables was made, being placed cross-wise instead of longitudinal, and it was expected, from the dissatisfaction the experiment then excited, that it would never have been repeated, but that did not appear to be the case, for on this occasion the same variation took place with no better results. We spoke to no one

as to his opinion who did not heartily condemn the change that had been made, and leading only to the inconvenience of the brethren, whilst the waiters at some parts of the room were only able to perform their duties with considerable difficulty.

The cloth having been withdrawn, grace was sung by the professional singers.

The Chairman said: Brethren, in rising to introduce to your notice the first toast of the evening, I shall only preface it with a few remarks. It is "The Health of Her Most Gracious Majesty the Queen," who is not only beloved on account of her royalty and position, but as daughter of one of our respected Grand Masters, and a patron of our Order by descent from the most ancient sovereign of the realm. On this occasion I think I ought to be your mouthpiece in conveying a small tribute of respect to the Queen, and to congratulate her on the escape of one of her children in one of the most distant portions of her dominions; to express our regret at such an occurrence, and also to convey to her our congratulations and happiness that the designs of the assassin were only partly accomplished.

The toast was drunk with every manifestation of respect and cordiality.

The Chairman next gave "The Prince and Princess of Wales, and the rest of the Royal Family," and said he hoped the enthusiastic reception the Prince of Wales had lately received in another portion of the kingdom, would be an omen of the future when it should please Providence to place him on the throne of these dominions.

The toast was enthusiastically received and responded to.

The Chairman said: Brethren, the next toast I have to propose stands second to none this evening, for it is "The Health of the Most Worshipful the Grand Master, the Rt. Hon. the Earl of Zetland, Patron and President of the Institution." I am sure that there is no one who is in the habit of attending Grand Lodge, but will admit the *éclat* with which our Grand Master is always received there, while others know well the suavity with which he discharges his duties. I am sure there is no one here but will cheerfully fill his glass, in the hope that our Grand Master may for many years continue as the able and noble leader of our Order.

The toast was drunk with enthusiastic cheers.

The Chairman said: Brethren,—I now rise to propose a toast which I hope will be received as well as it merits. It is "The Right Worshipful the Deputy Grand Master, the Right Hon. the Earl de Grey and Ripon, and the rest of the Grand Officers past and present." We are all aware of the difficult duties of the Deputy Grand Master, and we ought to give him our tribute of praise, but at the same time we ought not to forget the rest of the Grand Officers, for the kind manner in which they perform their duties.

The toast was well received.

Bro. Browne, J.G.D. returned thanks for the Deputy Grand Master, who most efficiently discharged the duties of his office, but more especially so as Provincial Grand Master for West Yorkshire. The Earl de Grey and Ripon while performing his onerous duties as a statesman had never forgotten his other duties as a Freemason. The rest of the Grand Officers were not less deserving of their thanks, for they were a body of men who were most zealous in the discharge of their duties. Although the present Grand Officers were young in their offices, he could assure them that they were a body of men united for the purpose of carrying out those duties with a fervency and zeal alone known to Freemasons for the purpose of promoting the benefits of the Craft, and therefore on their part he had much pleasure in returning their sincere and heartfelt thanks.

Bro. Colonel Bowyer, P.G.M. for Oxfordshire, said in proposing the next toast he wished the duty had devolved upon some other brother who could have done more justice to it. At the same time he had the greatest possible pleasure in proposing it, as it was the health of a brother, who had with such ability and eloquence proposed the toasts, and who now filled the chair. It had been his (Bro. Bowyer's) pleasure in the province of Oxford to introduce their noble brother into Freemasonry, and in his presence he would not occupy their time further than to say that it was a great thing to find the cause of Freemasonry supported by such rank and devotion to it, and he (Bro. Bowyer) was sure that they would prove to him by their contributions that evening how ably he had advocated the cause of the charity they were met to support. He asked them to drink the health and prosperity of their noble chairman, with thanks to him for his attendance that day.

The toast was very cordially received.

The Chairman said: Brethren, I assure you that I cannot thank you sufficiently for the cordiality with which you have received the toast of my health, nor can I adequately thank my brother, Colonel Bowyer, for the kind way in which he proposed it. Had it not been for his endeavours to promote the interests of the Craft, and the beneficial influence which he as Provincial Grand Master exercises in the province of Oxfordshire you would never have seen me in this room to-night to support this charity and to do my utmost amongst you. At the same time I am proud to occupy any place that may devolve upon me as a member of our fraternity, but I hope you will make excuses for my inability in the present, with a promise to do better for the future.

The Chairman again rose, and said he felt some diffidence in proposing the next toast, which was "The Provincial Grand Masters and Provincial Grand Officers," as he was obliged to include in that toast his own health. They were no doubt all aware in their connection with the Order of Freemasonry, how much depended upon the provinces for the support of their institutions. He had had many opportunities of observing how the Charities were supported in the provinces, but he felt that some of them were inefficiently supported in distant parts of the kingdom (as the noble lord was understood to say), although the provinces contributed more to them than in London. He coupled with the toast the name of his preceptor, Bro. Colonel Bowyer, who had for twenty-four years been a member of the Grand Lodge, and for fifteen years he had scarcely missed one occasion in being present to support that particular Charity. He gave "The Provincial Grand Masters and Provincial Grand Officers," coupling with the toast the name of Bro. Colonel Bowyer, Prov. G. Master for Oxfordshire.

Colonel Bowyer said he must feel grateful for the kind manner in which their noble chairman had proposed the toast. He was happy to see in the chair one of his own instruction into the Order, and when they saw the Masonic feeling which he had carried out, in bringing their chairman into Masonry it was something that Oxford had reason to be proud of. He (Col. Bowyer) was sorry to say that he was the only Provincial Grand Master then present, but they had other duties in their own provinces which prevented them from attending, and in conclusion he thanked the brethren for the manner in which they had received the toast.

The Chairman said: Grand Officers and Brethren—I hope that you have your glasses well filled, for the toast I am now about to propose is undeniably the toast of the evening, and you will say so when I tell you it is "Success to the Royal Freemasons' School for Female Children," and I am sure amongst this large assembly it will scarcely excite any feeling of jealousy, appealing as it does

to our gallantry, when I say that it is the first of our Institutions. We have often many enemies and cowans ready to cast a shaft at us, who are like narrow-minded politicians, but we care not for them, as we have amongst us the principle of mutual advancements, going on together shoulder to shoulder for our mutual defence and support, and therefore in all matters, whatever may be said of us, we generally come off pretty well. Our foes say that our works are carried on in darkness, but what is our answer as to the cause in which we are labouring. Why, the present large assemblage collected here to-night to uphold one of the three great lights of Freemasonry, the school for our female children. I visited the school a few days ago, and I must say that I there passed one of the most pleasant afternoons I ever spent in my life; for my heart warmed at the sight of those children. I was greatly pleased at the kindly demeanour Miss Jarwood, the matron, and the care that Miss Davis, the head governess had bestowed upon them. When I saw those children in their play-room it was a most pleasing sight, for I there heard their excellent performances of some pieces of music, and I afterwards listened to some of the best recitations I ever heard in my life. This charity has now existed for nearly a century, having been started ninety years ago by the members of two private lodges; but for some years it was not acknowledged by the Grand Lodge. At the present time over one hundred children are supported in it. Since 1861, the collections have been greatly on the increase, and last year upwards of £6,000 was collected, and during the last six years the amount has nearly trebled, which sufficiently proves the good the society is doing. Therefore we may hold up our heads proudly all over the world, and never haul down our banners to any cowan wherever he is to be found. This institution is most admirably adapted for teaching the girls their domestic duties, as well as the different branches of education. The admirable way in which the building has been constructed shows how well the funds that have been collected have been applied, and I say that any one who has not visited the institution for two or three years, will now experience great gratification in seeing the excellent way in which Miss Davis discharges her duties. I hope, brethren, by your subscriptions in 1868, you will show that you are not behind any year that has preceded it. I give you "Success to the Royal Freemasons' School for Female Children," coupling with the toast the name of Bro. Head.

The toast was drunk enthusiastically.

Bro. Head, P.G.D., and a member of the House Committee, returned thanks in the absence of Bro. Benjamin Rond Cabell, the Treasurer of the school, who was always ready to assist the institution, and he could assure them that he felt just as great an interest in it as he always did. After other remarks he thanked the brethren for the honour conferred upon him.

Bro. E. H. Patten, the Secretary, then read the list of subscriptions, and amongst them we caught the following: Lodges, 259, £17; and the Grand Master's donation of ten guineas for the twenty-fifth time; 214, £31 10s.; 813, £25 4s.; 142, £42; 108, £54 12s.; 435, £25 8s.; 231, £36 15s.; 186, £56 14s.; Grand Red Cross Conclave, per Bro. Robert Wentworth Little, P.M. 975, £56 14s.; Sir G. Grant, 357, £70; 82, £122 7s.; 534, £34 4s.; 18, £77 1s. 7d.; 1, £33 12s.; 10, £83 9s.; 144, £27 16s.; 119, £59 17s.; 228, £36 4s. 6d.; Percy (a Steward only announced that day), £21; 22, £78 15s.; Abbey Lodge, Abingdon, £31 1s.; 507 (Bro. John Thomas), £42 10s.; 53, £109 6s. 6d.; 73, £32 11s.; 174, £15 15s.; 871, £55 2s.; 29, £42; 63, £25 4s.; 858, £32 10s. 6d.; 165, £16 16s.; 822, £40 19s.; 259, £50; 3, £122; 172, £23 10s.; 46, £39 7s. 6d.; 90, £31 10s.; 226, £52 10s.; 91, £42; 1,098, £20; 715, £87 3s.; 92, £64 11s. 6d.; 28, £26 5s.; 99 (Shake-

speare), £133 2s.; 723, £81 18s.; County of Northumberland, £189 5s.; 5, £65 2s.; 21, £68 5s.; Bro. Winn, of the Canonbury Lodge, a further donation of 50 guineas.

The total of the lists received amounted to £3,829 14s.; with nineteen lists to come in.

The Chairman then gave "The Vice-Presidents, Trustees, various Committees, and Medical Officers," coupling with the toast the name of Bro. Udall.

Bro. Udall returned thanks; and said it was most gratifying to him as an old man to see such an assemblage as they had that day; and although he had been associated with Freemasonry for more than thirty years, when he mixed with his fellow men on such occasions it was most gratifying to him to see the large amount of good that had been done. He thanked the brethren for the way in which they had responded to the toast, and he felt sure that all the officers would do their duty.

Bro. Col. Bowyer proposed "The other Masonic Charities, and success to them, viz: Royal Masonic Institution for Boys and The Royal Masonic Benevolent Institution." He warmly eulogised the merits of these institutions, and said that although from unforeseen circumstances over which they had no control, they might be reduced to the lowest ebb of poverty and distress, yet their noble institutions were established to succour them in the time of need. He proposed the toast, coupling with it the names of "Bro. Binckes and Bro. Farnfield.

Bros. Binckes and Farnfield respectively returned thanks.

The other toasts were given and the proceedings brought to a close.

The musical arrangements were under the direction of Bro. W. Fielding, assisted by Miss Edith Wynne, Miss Palmer, and Bros. Wilbye Cooper, Edward Land, Lawler, and Chaplin Henry, and they gave unqualified satisfaction.

Bro. Spencer discharged the duties of toast master in his usual able and efficient manner, and the proceedings were brought to a close without a single incident to mar the general happiness that prevailed.

DISTRIBUTION OF PRIZES AND ANNUAL ENTERTAINMENT.

A visit to the beautiful and picturesque institution provided for the reception of the female children of our poorer brethren, is at all times one of peculiar interest to any member of our noble Order, for, independently of the fact of its being the oldest of our institutions, its special mission is to administer to the wants, and take, as it were, with a parental care of those who are the least able to take care of themselves. Indeed, its objects are well stated in the report of the committee, and coming as they do from the best authority, we shall here allow the committee to speak for themselves. They say:—

"The Royal Freemasons' School for Female Children was instituted on the 25th March, 1788, at the suggestion of the late Chevalier Bartholomew, surgeon-dentist to His Royal Highness the Prince of Wales, for the purpose of clothing, educating, and maintaining a limited number of female children, orphans or otherwise, of brethren belonging to the ancient and honourable society of free and accepted Masons of England, whose reduced circumstances in life might prevent them affording their female offspring a suitable education. His late Royal Highness the Prince of Wales, with other members of the Royal Family, the nobility, clergy, and gentry, and many of the most influential and benevolent members of the Craft, gave the project their warmest support, and by their united efforts established this institution, which has preserved numbers of children from the dangers and misfortunes to which females are peculiarly exposed, trained them up in the knowledge and love of virtue and habits of industry, and cultivated the practice of such social, moral, and religious duties as might best conduce to their temporal welfare and happiness."

Such are the purposes for which this institution was founded,

and it is further stated that since its establishment, 860 children have been educated, clothed, and maintained within its walls, most of whom, at the expiration of their term of residence, have returned to their parents or friends; those who had no home have been provided with suitable situations, or apprenticed to respectable trades, in which they have invariably so conducted themselves as to deserve and receive the commendation of their employers and the approbation of their benefactors.

The institution having now existed eighty years, its nature has been abundantly testified by the uniformly satisfactory reports which have been made long after the pupils have left the school, showing the lasting value of the training and instruction received within its walls; and numerous have been the instances where homes have been made happy mainly by the exercise of those principles inculcated in their early Masonic home, and which many of those who have passed away, carried out to the end of their lives, and at the same time left them as a valuable legacy to their children. Long may such an institution flourish, and long may it receive from the Craft that support which it so well deserves.

Friday, the 8th inst., was the day *par excellence*, when a visit to the school became especially agreeable, for it had been set apart for the examination of the children in their different branches of learning, and to distribute the prizes awarded to them by the examiners for their proficiency in the different branches of their studies. The day was lovely, and indeed all that could be desired, and that no doubt was partially the cause of so large an attendance of visitors, as there were upwards of 400 present, the greater portion of the ladies appearing in summer toilet, which very materially added to the beauty of the scene.

The majority of the visitors adopted the London and South-Western Railway to reach the spot, and although Clapham Junction station is always tolerably well patronised the thronged appearance of it showed that the neighbourhood that day presented more than usual attraction. The walk from the station to the school, splendidly situated on Battersea-rise, after crossing the railway, was an easy one, and on entering the hall of the building the company were kindly received by Bro. Udall, Bro. Patten, Bro. Muggeridge, or some members of the house committee, and the floral decorations gave the interior a delightful aspect, showing the pains that had been taken to receive the visitors in a proper manner. We ought not to omit to mention that Mrs. Jarwood, the amiable matron, was ever attentive to the lady visitors, so that nothing might be wanting to render the occasion as agreeable to the them, as it was the hope and earnest desire of the committee that it should be, and one of unmixed pleasure. Having inspected the building, a goodly portion of the company proceeded to the garden and orchard, which bore evidence of the attention that had been paid to them, and not the least interesting part was those little bits of ground set apart to the pupils for their own especial cultivation, and the condition of some of these plots showed that floriculture is well cared for at this establishment.

At four o'clock the children were assembled in the recreation hall, and their neat attire, and happy and healthy appearance was the theme of general admiration. Miss Davis, the amiable and accomplished head governess, took her place at the lower end of the hall, and the general company having assembled, the following programme of music was performed by the pupils:—

| | |
|--------------------------------------|----------------------------|
| Hallelujah Chorus (Handel) | 8 performers on 4 pianos. |
| Thine, O Lord, is the greatness | Vocal Trio. |
| Andante con moto (Beethoven) | 4 performers on 4 pianos. |
| Finale from Symp. in D. (Haydn) ... | 4 performers on 4 pianos. |
| Airs Suisses | 12 performers on 4 pianos. |
| Oberon (Weber) | 8 performers on 4 pianos. |
| Where the bee sucks (Dr. Arne) | Vocal Duett. |
| Etude (Heller) | 4 performers on 4 pianos. |
| Batti, Batti, "Don Giovanni" | |
| (Mozart) | 4 performers on 4 pianos. |
| The Heavens are telling (Haydn) ... | 8 performers on 4 pianos. |
| Les Orgies de Caraffa | 2 performers on 1 piano. |
| Kinderleben (Kullak) | 4 performers on 4 pianos. |
| Overture to Zampa (Herold) | 8 performers on 4 pianos. |
| Chough and Crow (Bishop) | 4 performers on 4 pianos. |
| Marche from Idomenio (Mozart) ... | 12 performers on 4 pianos. |
| God save the Queen | 4 performers on 4 pianos. |

It would be difficult when all was gone through so well to particularise any piece as worthy of special commendation, but we cannot withhold our meed of praise for the skilful execution

of "Batti, Batti," "Les Orgies de Caraffa," and the "Overture to Zampa." The performance of each was faultless, and the company testified their approbation by loud cheering. In some of the pieces twelve performers were engaged at the same time on four pianos, but nothing could exceed the most complete unity of their performances, and showed the great care that had been taken in their musical training. The whole of these performances were received with the most enthusiastic applause, and those who were present for the first time, expressed the delight they had experienced in being there, with a promise that no future occasion should occur without a repetition of their visit. It is a sight that every Freemason ought to be proud of, and it is to be hoped that those resident in London who have not had the enjoyment of witnessing the effects of the bounty of the Craft in its most interesting aspect, will not allow another opportunity to pass without doing so.

The company then proceeded to the school-room, where the recitations by the pupils were to be given and the prizes distributed. The Right Hon. Lord Kenlis, Prov. G.M. for Cumberland and Westmoreland, presided, supported by the members of the House Committee. The children were ranged on each side and at the bottom of the school-room, and the company in the centre; but many of those present in the building were unable to obtain admission. The musical performances were greatly enhanced by two new pianofortes expressly provided for the occasion by Bro. Collard Moutrie, of Southampton Row, Russell Square. They were greatly admired for their touch and quality of tone. Miss Davis here again took her place to superintend these performances.

Annie G. Winter recited Southey's poem of "The Battle of Blenheim," and nothing could exceed the excellent way in which the childlike inquiries were put to an aged man as to the reason why so many men could go into a field to kill each other, and the uniform answer that was given to them that it was a "great victory," and that such sacrifices must be made. At the conclusion there was very general cheering.

Augusta Maud Dickens then, with great judgment, recited Cowper's poem of "The Poet's Cat," which appeared to be highly relished, especially by the lady visitors.

Emily Redgrave and Ada Fanny Triggs then recited in French "A Dialogue des Morts," by Fénelon, and "Louis XII. et François Premier."

This was followed by a recitation by Ellen Blanche Henty, "A Lesson of Faith," by Mrs. Gatty, being a supposed conversation between a butterfly, a caterpillar, and a lark, in which some excellent moral lessons are inculcated. She was rewarded at the close with loud and hearty applause. This young lady last year made a great impression upon the audience by her recitation of Tennyson's poem of "The May Queen," and her performance this year has added to her high reputation as an elocutionist, for every word received its full force and emphasis.

Emily Redgrave recited Macaulay's "Horatius," with, if anything, superior ability to her rendering of the same piece last year, and it won for her loud acclamations.

The presentation of the prizes to the successful candidates then took place.

The first one called upon to receive honours upon this occasion was Emily Redgrave, who stands first in position in the school for general proficiency. She was awarded the gold medal, in addition to three guineas, part of the Canonbury prize, annually given by Bro. Winn.

Lord Kenlis pinned the ribbon round her neck, and on her retiring she was greeted with loud cheering.

The second highest prize in the order of merit was awarded to Julia Sophia Slaymaker, for good conduct. It consisted of the silver medal and two guineas, being part of the Canonbury prize. On receiving these honours she was greatly applauded.

The following additional prizes were then distributed:—

Emily Redgrave, for music—workbox.
Edith G. Collis, for French, 1st class—workbox.
Mary A. J. Stevens, for French, 2nd class—books.
Hannah F. Gregory, for French, 3rd class—student's case.
Julia S. H. Slaymaker, for needlework—workbox.
Ellen L. Winter, for vocal music—desk.
Elizabeth S. Saunders, for music—desk.
Mary A. Parsons, for good conduct—desk.
Frances Feast, for general usefulness—workbox.
Clara H. Measor, for domestic duties—workbox.
Sarah Ann Littlewood, for domestic duties—workbox.

Mary J. Palot, for needlework—workbox.
Alice F. Pratt, for writing and map drawing—desk.
Kate Briggs, for order and attention—desk.
Emily S. Goodchild, for neatness—workbox.
Priscilla S. Buck, for general amiability—desk.

By Bro. Henry F. Bowker, for general proficiency:—

Emily Redgrave, 1st class.
Frances M. Feast, 2nd class.
Hannah F. Gregory, 3rd class.
Annie G. Winter, 4th class.

By Bro. the Rev. P. H. E. Brette, for French recitation:—

Ada F. Triggs, 1st class.
Augusta Maud Dickens, 2nd class.
Annie G. Winter and Elizabeth Hutchinson, 3rd class.

By Mrs. Brette, for music:—

Jane A. Rumbrow.

By Mrs. Crick, for elocution:—

Emily Redgrave and Ellen Henty—books.

By Bro. Raynham Stewart, for dictation:—

Alice E. Isborn, 1st class—desk.
Elizabeth A. Measor, 2nd class—desk.
Edna J. Johnson, 3rd class—books.
Elizabeth Hutchinson, 4th class—books.
Harriette Jordan, music—book.

At the conclusion of the distribution of prizes, the Chairman congratulated the children on their proficiency in obtaining the prizes, and said he should feel great pleasure in attending on any future occasion.

Bro. Udall proposed a vote of thanks to Lord Kenlis for taking the chair, which was carried unanimously.

Lord Kenlis briefly acknowledged.

The company then retired for tea and a cold collation, and, on reassembling in the exercising-hall, they had the gratification of witnessing a further proof of Miss Davis's triumphs in the training of the children, who there went through their calisthenic exercises. They entered the hall in two columns, to the air of "Partant pour la Syrie," in marching order, and with great precision formed into squares open and solid, and went through a variety of evolutions with an accuracy that perfectly astonished some of those belonging to volunteer corps who were present, and one captain of volunteers privately said that he only wished the men of his corps were as efficient in their drill as the children he saw before him, and then he would have nothing to complain of.

Several songs and choruses were sung by the children, concluding with "God save the Queen."

This terminated the business of the day, but the rest of the evening was devoted to dancing by the guests and children, which was carried on with great spirit till past ten o'clock, when the visitors retired, highly delighted with the treat they had received.

In concluding this notice we cannot but congratulate the committee on the success of the Institution, and especially so in having at the head of it a lady so eminently qualified for the multifarious duties as Miss Davis. When it is considered that she is the responsible instructor of 105 children in so many branches of study, including the French language, music, and calisthenics, the task appears almost herculean; but there is no doubt that her duties are considerably lightened by the cheerfulness and kindly spirit in which they are performed, and it is to be hoped that for many years the Institution may have the benefit of her services. At the same time we ought not to omit to mention the courteous, able, and painstaking exertions of Bro. Patten, the secretary, to do all he can to promote the benefit of the School; and the indefatigable care and attention of the house committee, of which Bro. Udall is a worthy representative; and it is to be hoped that the coming festival will enable them to carry out with equal efficiency in the future what they have so worthily done in the past.

METROPOLITAN.

VILLIERS LODGE (No. 1,194).—A regular meeting of this new lodge was held at the Northumberland Arms Hotel, Isleworth, on Saturday, the 2nd inst. The lodge was duly opened by Bro. E. Clark, W.M., assisted by Bros. S. E. Clarke, M.D.,

S.W.; J. Trickett, C.E., J.W.; R. Gurney, Treas.; R. W. Little, P.M., Sec.; W. Dodd, S.D.; C. Higgins, J.D.; Lancaster, Smale, Steel, Allman, &c. Visitors: Bros. J. Mann, W.M. 186, and J. Faithful, P.M. 946. After the confirmation of the minutes and other preliminaries, Bro. Little, P.M., took the chair, and raised Bro. Steel to the third degree, giving the traditional history so often and so improperly omitted from the ceremony. On the lodge being resumed to the first degree, the W.M. initiated Messrs. William Harvey, John Jones, and Thos. Pultney Leckie into the mysteries of the Craft. Bro. Allman was appointed I.G. The brethren signed their balloting papers in favour of Mrs. Green, a candidate for the Annuity, and handed them over to Bro. Little, who has undertaken to support the case at the forthcoming election on the 15th inst. A banquet followed, the brethren being called from labour to refreshment, and after a very pleasant evening spent at the festive board, the lodge was closed, and the brethren retired to their respective habitations. A lodge of emergency will be held on Saturday, the 30th inst., for the purpose of passing Bro. Leckie, who is going abroad at an early date.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting was held at the Masonic Hall, on Thursday, the 30th ult. The lodge was opened at half-past six o'clock by Bro. J. Heath, W.M., assisted by Bros. Marks, P.M., as S.W.; Niner, as J.W.; Dr. Hopkins, as I.P.M.; Watson, P.M. and Sec.; and Pridham, as I.G. The minutes of the previous meeting were read and confirmed. There was a candidate named on the circular for each of the three degrees, neither of whom was present. The one for initiation had been proposed at seven days' notice, with respect to whom a discussion took place at some length, which terminated satisfactorily. This gentleman was re-proposed in open lodge by the acting I.G., and seconded by the W.M. As there was no further business to be transacted, the W.M. requested Bro. Dr. Hopkins to give a lecture on the third degree, which he did, afterwards receiving the thanks of the brethren, through the W.M. The lodge was closed at half-past nine o'clock.

DURHAM.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 240).—The brethren of this lodge held an emergency meeting in their hall, on the evening of the 8th ult., for the purpose of passing and raising several eligible brethren; Bro. Robertson, W.M., presiding, supported by his Wardens and the other officers. After the ceremony and other business had been concluded, the W.M., in the name of the members of the lodge, presented to Bro. J. P. Simpson, P.M. and P. Prov. J.G.D. of Northumberland, with an elegantly-written and fraternal address on his leaving this country for Port Natal, South Africa. In appropriate terms the W.M. spoke of the character and bearing of the worthy brother as a good citizen. The address wished him every prosperity in the land of his adoption, accompanied with health and happiness. Other brethren added their meed of praise; several in the lodge being visibly affected. The W.M. and Wardens having signed their names, the address was presented in due form. Bro. Simpson, who was much moved, returned his grateful acknowledgements for the unexpected proof of their kindness for his future welfare, and trusted he would ever prove himself worthy of their regard. The lodge having been closed, the brethren adjourned to refreshment, and a happy hour was spent in "love and harmony."

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—An emergency meeting of this lodge was held at the George Hotel, on Wednesday, the 29th ult. Bro. J. Newman, W.M., occupied the chair of K.S., supported by Bros. Sutherland, P.M., S.W.; C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, J.W.; G. H. Ray, S.D.; Calthorpe, J.D.; Eustace, I.G.; Witten, Tyler, &c. The lodge was opened in due form in the first degree, and the summons convening the meeting was read. Letters were read from Bro. Mann, Prov. G. Sec., requesting the lodge to forward the annual return for the Provincial Grand Lodge; and from Bro. Barrow, 82nd Reg., requesting the lodge

to accept his resignation, as he had left the station, which was acceded to. The W.M. was requested to fill up the voting papers for the Royal Benevolent Institution for aged Freemasons and their widows, which he did in favour of Bro. Clarke and Mrs. Mott. A summons to attend the Grand Lodge, and the Quarterly Communication of Grand Lodge was read. The lodge was then opened in the F.C. degree, and Bro. Tarleton, Lieut. 16th Reg., a candidate for the sublime degree, was examined as to his proficiency, which, proving satisfactory, he was entrusted, and retired. The lodge was then opened in the M.M. degree, when Bro. Tarleton was re-introduced and raised to the sublime degree by Bro. Sutherland, P.M., in his usual impressive manner. The lodge was then resumed in the first degree, and some other business having been transacted, it was closed in peace, harmony, and brotherly love.

KENT.

DOVER.—*Corinthian Lodge* (No. 1,208).—An emergency meeting of this lodge was held at the Royal Hotel, Clarence-place, on the 28th of April, at 6.30 p.m. There were present Bros. Adamson, W.M.; Fuhr, S.W., in the absence of Bro. Thomson; Latorcest, J.W.; Neall, S.D.; Tyler, J.D.; Prebble, I.G.; Rose, Tyler. The minutes of the last regular lodge were read and confirmed. The brethren then proceeded to ballot for Bro. Nils Herman Corfitson, of Sincerity Lodge (No. 174), as a joining member, who was unanimously accepted. Bro. Nils Herman Corfitson having answered the usual questions satisfactorily, the lodge was opened in the second degree, and the candidate duly passed to the degree of F.C. The lodge was then closed, and the brethren adjourned to refreshment. The usual loyal and Masonic toasts were duly given and responded to, the brethren expressing their great sympathy for his Royal Highness the Duke of Edinburgh at the dastardly act of an assassin, wishing his Royal Highness a speedy and safe return to his native shore, under the guidance of the Great Architect of the Universe. Some excellent songs were sung by several brethren, twenty-four being present; and the brethren departed at an early hour, expressing their joy with so happy a meeting and large attendance for a lodge of emergency.

LANCASHIRE (EAST).

MANCHESTER.—*Consecration of the Strangeways Lodge* (No. 1,212).—This new lodge was consecrated at the As-izes Courts Hotel, Strangeways, on Tuesday, the 21st ult. The lodge having been opened in form by Bro. H. T. Baldwin, W.M. designate, the following Prov. G. officers entered:—Bros. Stephen Blair, R.W. Prov. G.M.; W. R. Callender, jun., V.W. D. Prov. G.M.; J. L. Hine, Prov. S.G.W.; J. M. Wike, Prov. J.G.W.; Jos. Littler, Prov. G. Chap.; R. M. D. Smith, Prov. G. Treas.; G. Brett, Prov. G. Reg.; John Turnah, Prov. G. Sec.; John Chadwick, Prov. G.S.D.; W. Birch, Prov. G.J.D.; Austin Sheldard, Prov. G. Dir. of Cers.; S. Titmas, Assist. Prov. G. Dir. of Cers.; H. Maiden, Prov. G.S.B.; T. C. Nicholls, Prov. G. Purst.; H. Holder, Prov. G. Standard Bearer; W. Ryder, Prov. G. Steward, and Jos. Hinkins, Prov. G. Steward. The R.W. Prov. G.M. then consecrated the new lodge with the assistance of his Prov. G. officers. Bro. Baldwin having several times served the office of W.M., was then placed in the chair. Eight propositions for initiations and joining members having been made, the lodge was closed at 5.30, and about thirty-seven brethren adjourned to a splendid banquet provided by Bro. Ryley, the host. We are glad to say the first act of this new lodge was one of charity, by voting a subscription to that excellent Masonic charity the Systematic Benevolent Fund, which has done such good service in East Lancashire.

MANCHESTER.—*Shakespeare Lodge* (No. 1,009).—On Thursday the 23rd ult., at the Freemasons' Hall, Bro. W. Rowaine Callender, jun., the newly-installed V.W. D. Prov. G.M. East Lancashire, in his usual able manner installed Bro. Thomas Alderson W.M. for the ensuing twelve months.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1,051).—The regular meeting of this lodge was held on Monday evening, the 4th inst., at the Masonic rooms, Atherton. The chair of K.S. was occupied by Bro. Dr. Moore, W.M., Prov. G. Std. Bearer for West Lancashire; there were also present:—Bros. Ball, I.P.M.; Hall, S.W.; Bagnall, W.M. 281, as J.W.; T. Mason, Sec.; W. Barker, S.D., Treas.; Coupland, J.D.; Taylor, I.G.; Paley, Howitt, Rev. A. Wright, Russel, E.A.P. Visiting brethren, Bros. J.

P. Irvine, of Sefton Lodge (No. 680), Liverpool; and Thos. S. Maccall, of Musselburgh Kilwinning Lodge. The lodge was opened in the first degree, and the usual business transacted. The ballot was taken for Bro. the Rev. W. Bramwell Smith, *M.A.*, P. Prov. G. Chap. for Warwickshire, P.M. Apollo Lodge, Alcester, as an honorary member (he having been proposed by the W.M., and seconded by Bro. Ball, I.P.M., at the previous meeting), which resulted in his unanimous election. John Broadhurst, Esq., surgeon, and superintendent of the County Lunatic Asylum, at Lancaster, who had been proposed by the W.M., and seconded by Bro. Dr. Mercer, J.W., was then balloted for and unanimously elected. The ballot was then taken for Edward Denis de Vitre, Doctor of Medicine, of Lancaster, proposed by the W.M., seconded by Bro. Ball, I.P.M., who was also declared unanimously elected. Both these gentlemen being in attendance were duly initiated into the mysteries of Freemasonry by the W.M. Bro. Russel, *M.B.*, having given proof of his proficiency in the E.A. degree, was then passed to the degree of F.C. The W.M. reported that he had during the last week attended the meeting of the Grand Lodge of England, on the occasion of the installation the Earl of Zetland for the twenty-fifth year, as M.W. Grand Master of England, and that previous to the meeting of the Grand Lodge he had attended on a deputation to the Earl of Zetland, to solicit him to lay the foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the northern counties, at Lancaster, with Masonic ceremonial. This his lordship kindly consented to do, and fixed the 17th of June for the ceremony. The labours of the evening being finished, the lodge was closed in the usual manner.

WARRINGTON.—*Lights Lodge of Instruction* (No. 148).—This lodge, which has been in existence about three months, brought its first session to a close on Thursday, the 30th ult., with a "high" tea at the Patten Arms Hotel. The members present were:—Bros. W. Mossop, J.W.; W. S. Hawkins, W. Richardson, W. Savage, T. Jones, J. Robinson, Horatio Syred, J. Laithwaite, and J. E. Goodfried. Bros. H. B. White, P.M., Prov. G. Assist. Dir. of Cors.; and John Bowes, P.M., Prov. G. Reg., Cumberland and Westmoreland, were invited guests, and Bro. G. Beasley, solicitor, St. Helen's Lodge of Loyalty, was a visitor on the occasion. After tea Bro. John Bowes was requested to take the chair, and proposed the usual loyal and patriotic toasts. Bro. W. Mossop, S.W. 148, rose to propose "The Healths of the Preceptors of the Lodge of Instruction, Bros. White, Bowes, and Robert Stevenson." Bro. White, by reason of his numerous professional engagements, had been unable to give them much attention, but he was sure he wished them every success. Of Bro. Bowes' kindness and attention he could not speak too highly, he had only been absent from them once, and had at all times evinced the greatest interest in the progress. His (Bro. Bowes') remarks during and at the close of their weekly meetings were fully appreciated by them all, and he begged on his own behalf, as well as on behalf of the lodge generally, to tender him his and their warmest thanks. Bro. Stevenson lived at too great a distance from the lodge to be of much use to them, but he (the speaker) had no doubt that they had his best wishes. He begged to propose "The Preceptors of the Lights' Lodge of Instruction attached to No. 148." Bro. H. B. White, in responding, after thanking the brethren for their kind mention and acceptance of his name, said that his absence from them was unavoidable, but he did not regret it very much, as the position of Preceptor was ably filled by his son in Masonry, Bro. Bowes. He had heard good accounts of the efforts of the members, and if they continued as they had begun, complete success would attend them. Bro. Bowes thanked the brethren, and assured them that he was amply repaid for any little sacrifice he had made in their behalf by the zealous manner in which the working of the lodge had been conducted. Every member had made certain progress, so much so that they would no longer experience difficulty in selecting an efficient brother to preside over the lodge. It was a source of regret to him that their excellent Secretary, Bro. D. W. Finney, S.W., 148, was not with them that evening. He had been most active and efficient in the discharge of his duties, and thereby had rendered good service. He saw one officer present; he would therefore propose "Success to the Lights Lodge of Instruction," and call upon Bro. Thomas Jones, Treas., to respond. Before, however, listening to Bro. Jones' oratory, he would call upon Bro. Savage for a song. Bro. Jones, in responding, said his duties had been light indeed, for the Secretary had done all the work, and therefore deserved all the

honour. Bro. H. B. White said there was one brother whose health should not be forgotten, and that was the W.M., Bro. James Hepherd. Bro. W. Mossop, J.W., responded. Bro. Bowes said they were favoured with the presence of a visitor in the person of Bro. Beasley, of St. Helens. He had met that brother in his own lodge and had reason to know how highly he was esteemed by those who knew him best. They were pleased to see him, and begged he would assure St. Helen's Lodge of Loyalty of their hearty good wishes. Bro. Beasley was exceedingly obliged by the very flattering manner in which his name had been mentioned and received. He had long heard of the Lodge of Lights, and had often wished to visit it. They in St. Helen's were not so favoured. They had no Bro. Bowes at hand; their nearest help coming from Liverpool. He was a warm admirer of the Craft, and often felt the want of an able brother to afford explanations. He hoped to visit them again and again, and what he could not get at home, to find in Warrington. He should not fail to report what he had seen and heard, and by that means stimulate the members of his own lodge to greater exertions. He begged to thank the chairman and brethren for the honour they had done him. After sundry other speeches and songs, the pleasures of the evening were brought to a close and the brethren separated,

"Happy to meet,
Sorry to part,
Happy to meet again."

NORTHUMBERLAND.

WILLINGTON QUAY.—*Tynside Lodge* (No. 991).—On the 16th ultimo a number of brethren belonging to the above lodge assembled at the house of Bro. Thompson, Black Bull Inn, Howdon, to take a farewell of Bro. J. P. Simpson, of Chirton, P.M., and to make a suitable presentation prior to his leaving the district for Port Natal. An excellent company partook of a well-served repast. The chair was occupied by Bro. W. A. Allan, W.M. (No. 991), and the vice-chair by Bro. Fenwick, S.D.; and among those present were Bros. Twizell, P.M.; J. Roddam, W.M., St. Bede, Jarrow, Reid, Tulloch, P.M.; and other brethren. The usual preliminary toasts having been given after supper, the Chairman called upon Bro. Twizell to make the presentation, and, in doing so, Bro. Twizell said he rose with mingled feelings to perform a duty imposed upon him—he was sorry, too, from circumstances over which they had no control. They were about to lose their old friend and neighbour; yet he was glad and proud to testify in the name of many subscribers the high esteem and regard in which Bro. Simpson was held by all who knew him. There was hardly an institution in the whole district but had been indebted to Bro. Simpson for his aid, which on all occasions was freely and pleasantly given. Nature had blessed him with a fine musical voice, and Bro. Simpson had always been willing and ready to freely render his services where by so doing he could please his friends or contribute to the success of the institutions of the district in which he resided. As a friend, he was always kind, affectionate, and honourable, and in the circles in which he moved his face was ever welcome. In his career as a Freemason, Bro. Simpson had ever shown a high appreciation of the beautiful doctrines taught in lodge, and had ever carried them out in practice out of lodge. As a working Mason, there were few better able to conduct the business of a lodge more efficiently than Bro. Simpson; his heart and soul were in the work, and those who knew him, knew him in and out of the lodge to be a thorough good and worthy Mason. He was sure he was speaking the feelings of all present when he said that Bro. Simpson would take with him their best wishes for his success in a new career now before him, and also when he expressed the hope that they would ere many years have elapsed see their brother once more among them. In the name of the subscribers, he had much pleasure in presenting their guest with a purse of gold, a handsome gold fancy P.M. jewel, and a beautiful photographic album. The jewel had engraved upon it the following: "Presented, with a purse of gold, to Bro. James Patterson Simpson, P.M. and P. Prov. J.G.D., by the members of the Tyne Lodge and other Masonic brethren, on his leaving England for Port Natal, South Africa, as a token of their great esteem and regard for him. April 16, 1868."—The Chairman, in a few appropriate remarks, endorsed all the previous speaker had said, and handed the presentations to Bro. Simpson, amid loud and prolonged applause.—Bro. Simpson, who was much affected, thanked the subscribers for the handsome and

substantial manner in which they had expressed the feelings and esteem in which they held him. That was to him "the night of nights and day of days," and the most eventful period of his life, and he would ever remember it. Although he would be separated from them by many long distances, he would often in spirit be in their midst. Although there would be a severance in the body, he trusted there would ever be a communion of spirit. He considered that one of the greatest and best gifts the Almighty Maker had bestowed upon mankind was the power to revisit the scenes that were most endearing to their affections, and to see those friends in imagination that were dearest to their souls. Although he was about to leave his native country to try his fortune in distant lands, he would carry with him, he hoped, many sunny memories of pleasant scenes and kind friends; and he hoped that in his after life, when the sun shone upon his path, there would still be the brighter ray, and when shadow and sorrow came upon him he would find consolation in the knowledge that he lived in their esteem. In the colony to which he was going he hoped to meet with brethren, and to them he would endeavour to be useful. He hoped that all the kind things said to and of him by Bro. Twizell would be ratified in his (Bro. Simpson's) future life; and he hoped during all his journeyings he would ever hear glad tidings of the individual members of all the lodges on the Tyne; and he trusted that the harmony which had ever characterised the business of those lodges would long continue. —Bro. Simpson afterwards presented a handsome and valuable silver salver to the Tyne Lodge. The salver bore the following inscription: "Presented to the Tyne Lodge (No. 991) by Bro. J. P. Simpson, as a parting gift and token of fraternal regard." —Other complimentary toasts followed, and a very pleasant and harmonious evening was spent.

NEWCASTLE-ON-TYNE.—*Lodge de Loraine* (No. 541).—The usual monthly meeting of this highly prosperous lodge was held in Freemasons' Hall, Blackett-street, on Friday evening, the 17th ult. Bro. John Stokoe, W.M., presided, supported as usual by a large and influential number of officers, P.M.'s, brethren, and visitors. On the dais during the evening were present, Bros. C. J. Bannister, P.M., F.G. Sword Bearer, England; J. S. Challoner, P. Prov. S.G.W. Northumberland; R. J. Banning, P. Prov. J.G.W. Durham; Strachan and Hall, P.M.'s 24; Jensen, W.M. 48; Hugill, P.M. 48; and those P.M.'s of De Loraine, without whose presence the lodge seems incomplete, Bros. T. Anderson, Prov. G. Treas. Northumberland; J. B. Winter, J. Smith, R. Smaile, and B. Smaile, I.P.M. There were present also as visitors:—Bros. J. Pritchard and W. Cockburn, 21; R. F. Cook, Sec. 47, and several others. The lodge was duly opened by the W.M., when three gentlemen proposed at the previous meeting, were duly balloted for and declared accepted. Two of them, Mr. J. Swann and Capt. A. Coles, being in attendance, were admitted and initiated into the mystic art by the W.M. Bro. J. Bell was afterwards examined, entrusted, admitted, and raised to the sublime degree of Master Mason, also by the W.M., who was again indebted to the assistance of the musical brethren of the lodge for their aid in seconding his efforts to give due solemnity to this beautiful ceremony. The appropriateness of the music (which appeared in the pages of this MAGAZINE) called forth encomiums from all who had not previously heard it. The lodge was then closed in due form, and about thirty brethren sat down to refreshment. The usual loyal and Masonic toasts were given by the W.M., the latter calling upon Bro. C. J. Bannister to respond for the Grand Lodge of England; Bro. J. S. Challoner responding for the Provincial Grand Lodge of Northumberland; and Bro. Dr. Banning for the Provincial Grand Lodge of Durham. The W.M.'s health was proposed in most eulogistic terms by Bro. Bannister, who spoke of the pleasure he had derived from the excellent and efficient working of the lodge by the W.M. and his officers. Bro. Jensen, W.M. 48, responded for "The Visitors." Songs and glees, interspersed with the toasts, soon brought the parting hour, and the Tyler's toast brought this happy evening to a close.

NEWCASTLE-ON-TYNE.—*Northern Counties Lodge* (No. 406).—The annual installation and festival of this lodge was held in the lodge-room on the 23rd ult. (St. George's Day), in the presence of a large number of brethren. The lodge was opened by the W.M., Bro. H. Saniter, and after the minutes had been confirmed, the W.M. proceeded to instal his successor, Bro. John Ridsdale, S.W., which was excellently well done. The newly-installed W.M. then invested the following brethren as his

officers:—Bros. J. Frölich, S.W.; J. Gibson Youll, J.W.; J. Cook, Sec.; W. Punshon, Treas.; G. A. Ohren, S.D.; —Temperley, J.D., &c. The lodge was closed, and the brethren then held their festival at Bro. W. Miller's, Queen's Hotel, Grey-street, when about thirty sat down to a sumptuous dinner. The usual loyal and Masonic toasts were given and responded to, and a pleasant evening was spent.

YORKSHIRE (NORTH AND EAST).

HULL.—*Humber Lodge* (No. 57).—The forty-first anniversary of laying the foundation stone of this lodge was celebrated on Thursday, the 7th inst., by the meeting of the lodge, followed by a banquet. Bro. John Walker, W.M., presided. The following Past Masters were also present:—Bros. J. P. Bell, M.D., D. Prov. G.M. for N. and E. York; Jacobs, A. Bannister, Seaton, Hay, Keyworth, Kemp, Clarke, Chaffin, Hewson, and Coakworth; Runtun, S.W.; Vivian, J.W.; Hudson, S.D.; Tesseymann, J.D.; Fountain, Treas.; Backwell, Sec.; Haigh, Dir. of Cers.; Oates, Chap.; and about forty brethren of the Humber Lodge; also Bros. Todd, S.W.; Walliker, J.W.; S. N. Samuelson and Dumbell, of the Kingston Lodge; Croft and Leggott, of the Minerva Lodge; and Bro. Smith of the Bedford Lodge. After the banquet, which was provided by Bro. Peacock in his usual good style, had had ample justice done to it, the chairman proposed "The Queen and the Craft," which was followed by the usual Masonic toasts, and in proposing them, several good speeches were made. In the course of the evening, Bro. A. Bannister, after complimenting the W.M. and officers on the appearance of the lodge, very kindly promised to present the lodge with a clock. A very pleasant and harmonious evening was spent, and the brethren retired a few minutes past eleven o'clock.

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—We are most happy to be able to report the complete success of a grand Masonic concert given by the brethren of the above lodge, in aid of the funds of the Boys' School, on Thursday, the 30th ultimo. The hall was beautifully decorated with banners and flowers, the latter being very kindly supplied by John Woodall, Esq., Saint Nicholas House, whose head gardener, Mr. Reynolds, superintended their arrangement. A large and respectable audience assembled. The ladies appeared in full-dress concert costume, and the brethren in Masonic clothing, every diversity of which was represented from the E.A.'s badge of innocence to the Knight Templar and Rosicrucian degrees. The singers were chiefly resident artistes, viz., Miss Woodall, Miss Alice Carlton, Bros. Harcourt, Johnstone, W.M., Drake, J.D., Fletcher, Grover, Walshaw, and Hick. The pianists were Miss Emily Carlton and Mr. W. Leggatt, and the readers were Bros. Rowan and Thos. Pybus Smith. All of them played their parts well. The singers were in admirable voice, and discoursed excellent music. It is not our intention to enter into any critical detail of the songs *seriatim*; we shall content ourselves with a general expression of commendation; suffice it to say the most unanimous approval was signified by the audience. The national anthem (Masonic version) having been given, the entertainment broke up at half-past ten in the greatest good humour, and the audience retired well pleased with their evening's enjoyment. We are happy to add that the net proceeds of the concert amount to about 20 guineas, which will be invested in two life governorships, to be the property of the lodge.

YORKSHIRE (WEST).

DONCASTER.—*St. George's Lodge* (No. 242).—The members of this lodge held their anniversary a few days ago, in their elegant new lodge room in High-street. Bro. C. M. Hartley, W.M., was in the chair. Soon after three o'clock in the afternoon, the Master elect was duly installed by a Board of Past Masters, the choice of the brethren having fallen upon Bro. Bentley as W.M. for the ensuing year. Bro. E. Drury, of Sheffield, acted as Installing Master. The W.M. having appointed his officers, the lodge was lowered to the first degree, and finally closed. Later in the evening the brethren adjourned to the Woolpack Hotel, where a banquet had been prepared, to which all did ample justice, and reciprocated the best wishes to each other, and for all brethren throughout the universe.

It is a fact which will not be questioned by anyone conversant with the subject, that the morality of the Church is identical with that of Masonry.

IRELAND.

GRAND LODGE.

A meeting of the Grand Lodge of Ireland was held on the 7th inst., at the Grand Lodge Rooms, Freemasons' Hall, Bro. the Hon. Judge Townsend, D.G.M. in the chair.

The attendance was very large. The following brethren were elected Grand Officers for the ensuing twelve months:—

Bros. His Grace Augustus Frederick, Duke of Leinster, M.W.G.M.; Right Hon. Baron Athlumney, R.W.S.G.W.; Sir Edward Borough, Bart., R.W.J.G.W.; Thomas Mostyn, R.W.G. Treas.; Maxwell C. Close, R.W.G. Sec.; Rev. James MacSorley, and Hon. Rev. William C. Plunket, R.W.G. Chaps.; Arthur Bushe, W.S.G.D.; Edmund R. Digges La Touche, W.J.G.D.; Charles D. Astley, W.G. Supt. of Works; Joseph Manning, W.G. Dir. of Cers.; Theophilus E. St. George, W.G. Steward; George Hepburn, W.G. Sword Bearer; Francis Quin, W.G. Org.; Stuart Nassau Lane, W.G.I.G.

The following notice of motion, the recommendation of the Board of General Purposes, was negatived by a majority of 70 to 52:—

"That the Grand Officers from that of Senior Deacon down shall not be held continuously for a longer period than one year by the same person, such brother to be eligible to a superior office, but to be ineligible to the vacated office, or any inferior, for twelve months."

It was unanimously decided that an address be prepared and presented to the Queen through his Grace the Duke of Leinster, M.W.G.M., expressing the sympathy of the Grand Lodge of Ireland with her Majesty, on the recent brutal attempt upon the life of the Duke of Edinburgh.

A committee having been appointed to carry out the above resolution, the brethren separated.

LONDONDERRY AND DONEGAL.

OPENING OF MASONIC LODGE "NORTHERN STAR" (No. 438), AT RAPHOE.

At half-past four p.m. on the 23rd ult., the following members of the Craft assembled at the Masonic lodge rooms, William-street, Raphoe, viz.:—Bros. R.W. William Brown, D.P.G.M.; John King Irwin, P.G.S.W.; Edward Smith, P.G. Sec.; William Miles P.G.I.G.; William Rogan, P.M. 69. Derry; Connolly Skip-ton, W.M. 52, Derry; Robert McCleery, W.M. 102, Lifford; William Martin, P.M. old 407, Ramelton; Charles Smith, W.M. Morrow; William Wilson, W. B. Kerr. James King, William Mitchell, and Edward G. Cotter. The new lodge Northern Star (No. 438), was opened in due form by the R.W. D. Prov. G.M., who performed the solemn and impressive ceremony of dedication, and installed the various officers of the new lodge—R.W. Bros. J. K. Irwin, as Master; Smith and Morrow as Wardens.

After a most instructive address from the R.W. D., P. G. M. to the new lodge, the brethren retired to the Plough Hotel, where a substantial and plentiful dinner was served to them in a style which reflects the greatest credit on Mrs. McFeeters, the manager of the establishment. After the usual loyal and Masonic toasts had been drunk the brethren separated at an early hour. The ceremony of the day was happily styled by one of the brethren as rather the resuscitation than the inauguration of a lodge in Raphoe, a Masonic Lodge having worked there from 1762 to 1832, when it became extinct, after having founded several lodges in the neighbourhood; and among them the oldest of the Derry lodges, "Northern Star" has risen brilliantly on the horizon of Masonry, and we doubt not, will guide numbers by its rays from "darkness" into "light."

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—On Friday, the 24th ult., being exactly one month from the date of the last emergency lodge, another emergency lodge was held. There were present, Bro. Martin, W.M., in the chair, Bros. Guilbert, I.P.M.; Gallienne, P.D. Prov. G.M.; Stickland, P.M.; Church-house, P.M.; Sparrow, P.M.; Wilcocks, P.M.; Hutchinson, P.M. and Treas., acting S.W.; Glencross, J.W.; Sarchet, Sec.; Millington, S.D.; Parker, J.D.; Muntz, I.G.; Lucas, Brown,

Clarke, Cohen, Rowe, Nicolle, and Manger, Tyler. Visitors: Bros. Dudley Batty, 244; Hunt, S.W. 163; Smythson, P.M. 168; and Porter, 243. The summons stated the object of the meeting to be the raising of Bros. Brown and Carroll. 65th Regt., to the third degree. When the summons was issued it was very doubtful whether it would not be without avail, as Friday was the day on which the Transport, on board of which the 66th were to embark, was expected in Guernsey. Fortunately however that vessel did not arrive in due time, and the troops did not embark until Saturday. Bro. Carroll was we are sorry to say not present, he being with the head-quarters of his Regt. in Jersey, and unable to obtain leave to quit that island. The lodge was opened at half-past seven in the first degree and afterwards in the second, when Bro. Brown was questioned in the usual manner, found proficient, and dismissed for preparation. The lodge was then opened in the third degree and Bro. Brown on his readmission was duly raised to the sublime degree of a M.M. Bro. Churchhouse, P.M., evinced his usual kindness in ably presiding at the harmonium, thereby adding much to the impressiveness of the ceremony. It is a subject of much regret to us that the effective choir which he with the assistance of worthy Bro. Dr. Hopkins established, should have flourished for so short a time. We wish he could manage to reform it. The whole of the ceremony including the lecture on the tracing board, was worked by the W.M. in his usual careful and correct manner. The M.M.'s Lodge was closed in solemn form also the F.C.'s, and then the lodge in the first degree. A short time was spent in refreshment, when the brethren separated, all uniting in one harmonious regret that the fortunes of war had not permitted Bro. Carroll to take his third degree in Doyle's Lodge, and that both he and Bro. Brown were obliged to quit the Channel Islands so soon after they had become Master Masons. We believe Bro. Carroll was raised to the degree of M.M. at the Yarrowburgh Lodge in Jersey on the same evening as Bro. Brown was raised here.

SOUTH AUSTRALIA.

ADELAIDE.

ALCRED MASONIC HALL.—Some time ago we announced that the Duke of Edinburgh, in compliance with the wish of the Masonic body (I.C.), conveyed to him by Bros. Fiveash and W. R. Cobbin, had graciously given leave that his name should be given to the new Hall in Waymouth-street. On the occasion of the interview it appears that the representatives of the Order requested His Royal Highness to leave behind as a memento of his visit a copy of his portrait, which he consented to do. This has now been framed, and is hung in a conspicuous position in one of the rooms of the new building. It is a full-length photograph, very accurately delineating the features of the Prince, which have become so familiar to South Australians, and at the foot appears the autograph of the Royal Duke. Altogether it forms a very handsome remembrance of the donor, and will, of course, be highly prized by the receivers. A photographic copy of the address presented to His Royal Highness, and the correspondence relating to the naming of the Hall, have also been framed and hung near the likeness.

The highly interesting ceremony of opening a new Masonic lodge under the jurisdiction of the I.C., took place on Monday, December 30th, at the Goolwa. The want of a lodge had been long felt in the district, and in October a number of the brethren applied for a dispensation—which has been granted—to form one, to be called the Corinthian. There was a goodly attendance of members from the various constitutions, amongst whom were Bros. W. Fiveash, R. L. Magrath, J. P. Boucant, Hines, Goldsworthy, and Crampton, and about thirty other brethren. The meeting commenced at half-past six o'clock, when the ceremony of consecration and dedication was performed by the R.W. Deputy, assisted by the officers of the Provincial Grand Lodge, Bro. T. Good, J.P., being installed the first W.M.; after which four candidates were duly initiated, and the lodge closed. An excellent banquet had been provided in Bro. John Varcoe's best style, to which the brethren did ample justice, the new W.M. filling the chair, assisted by his Warden. The usual loyal, Masonic, and patriotic toasts were each given and responded to in appropriate terms, the intervals being enlivened with some good music.—*South Australian Register*.

WEST INDIES.

TRINIDAD.

BURNING OF THE MASONIC LODGE.

Between two and three o'clock on 24th February the town was alarmed by the fire-bell, and the news spread that the Masonic Lodge on Mount Zion—an isolated building on a hill-top to the east—was on fire. Long before assistance could arrive the flames had thoroughly mastered the building, and as there was little danger of the conflagration spreading, no very serious feelings of alarm were excited. Nothing definite is known as to the cause of the fire. But as there was a meeting on the evening before, and the sitting may have been prolonged to a late hour, there are half a dozen possibilities and probabilities, any one of which would account for the accident. The foundation of the building was laid in 1850 by Lord Harris, and its cost, exclusive of its internal fittings, was 6,000 dollars.

The following appeal is made to the Craft:—

27th February, 1863.

WORSHIPFUL SIRS AND BRETHREN,—It is our painful duty to announce to you the total destruction, by fire, of our Masonic Hall, on the evening of Monday, the 24th inst.

The building was erected in 1850 at considerable expense, indeed, an amount much larger than can again be raised in this community, consequent on the distress which prevails.

At a special meeting of the brethren, held on the 26th inst., it was agreed, amongst other measures adopted, that an appeal should be made to the Masonic Body abroad, and we were accordingly appointed to carry out those measures.

We, therefore, in announcing the calamity which has befallen us, at the same time beg to solicit your fraternal aid in assisting with such amount as may be in your power to subscribe, so as to enable us to rebuild our Hall.

The undermentioned parties have been appointed to receive subscriptions in aid of our object, viz.: Bro. Wm. Gray Clarke, Grand Secretary, Freemasons' Hall, London; Messrs. Maitland, Phelps, and Co., Bankers, New York; and Bro. Robert Scott in this island.

Yours Fraternaly,

DANIEL HART, D.G.M.

JOHN BLACK, D.S.G.W.

JAMES McCracken, W.M., Royal Philanthropic Lodge, No. 405.

To the Worshipful Masters, Officers and Members of the Lodge of the United Kingdom and elsewhere,

ROYAL ARCH.

DURHAM.

SOUTH SHIELDS.—*St. Hilda Chapter* (No. 240).—A regular convocation of the companions was held on the 15th ult. After the preliminary business had been disposed of the companions proceeded to ballot for the Principals and officers for the ensuing year. The following were elected:—Comps. Wright, Z.; Lawson, H.; Hewison, P.Z., J.; Roddam, Treas.; Buchanan, E.; White, N.; Bootiman, P.S.; and Dacchar, Janitor. Two auditors were also appointed, and the chapter was afterwards closed in solemn form.

WARWICKSHIRE.

BIRMINGHAM.—*Howe Chapter* (No. 587).—The regular quarterly meeting of this chapter was held at the Masonic Rooms, on the 7th inst. The chapter having been opened in due form, and the minutes read and confirmed properly, Bro. W. Short was admitted, properly prepared, and exalted to the supreme degree; at the conclusion of that ceremony Comp. W. H. Sprston installed Comps. Helbert, Warriol, and Genever, into the principal chairs. The officers elect were then duly invested. The companions, numbering about twenty-five, then adjourned to refreshment.

MARK MASONRY.

DURHAM.

WEST HARTLEPOOL.—*Eclectic Lodge*.—The regular meeting of this lodge was held in the Freemasons' Hall, on Tuesday, the 28th ult., when there were present:—Bros. W. W. Brunton, W.M.; G. Kirk, M.D., S.W.; R. B. Harpley, J.W.; S. Gourley, M.D., M.O.; Emra Holmes, 30°, J.O., as S.O.; E. Hudson, Sec., as J.O.; M. Rickinson, Treas., as Reg.; J. W. Cameron, S.D.; J. Miller, I.G.; J. Mowbray, Tyler, &c. The lodge was opened in due form, and with solemn prayer, and the minutes of the two previous meetings having been read and confirmed, Bro. Ernest Julius Berner, of the St. Helen's Lodge (No. 531), Hartlepool, having been balloted for and accepted, was presented and advanced to the degree of Mark Master. The business of the evening being ended, the lodge was closed, and the brethren retired for refreshment.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Tuesday evening, the 28th ult., Bro. Kelly, W.M., Prov. G.M., in the chair. The following officers being also present.—Bros. Pettifor, P.M.; Brewin, S.W.; Smith, J.W.; Duff, M.O.; Herbert, J.O.; Sculthorpe, as Sec.; L. A. Clarke, as Registrar; Weare, S.D.; Bithrey, as Dir. of Cers.; Manning, I.G.; Bainbridge, Tyler. The lodge having been opened a ballot was taken for Bros. Baines, Richardson, and Turner, of the John of Gunt Lodge (No. 523), who were duly elected; and Bros. Baines and Richardson being in attendance were advanced as Mark Masters, as were also Bros. Hunt, Moor, and Wardle, elected at a former meeting. Bro. Bithrey presided at the instrument during the musical portion of the ceremony. The advancement of nine other candidates was postponed until the regular meeting in May. The lodge having been closed the brethren adjourned to refreshment.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Star in the East* (No. 95).—This lodge of Mark Masters was held at the Freemasons' Hall, on Wednesday evening, the 22nd ult. Present:—Bros. J. W. Woodall, W.M.; W. Foster Rooke, P.M.; H. A. Williamson, S.W.; W. T. Farthing, J.W.; J. F. Spurr, P.M.O.; W. H. Garnett, S.O.; D. Fletcher, J.O.; W. Peacock and Hardgrave, as Deacons; H. C. Martin, Reg. of Marks; J. A. Chapman, Treas.; and several other brethren. The lodge was opened at seven o'clock in the evening, when the minutes were read and confirmed. Bro. J. W. D. Middleton, previously balloted for and approved, was advanced to the degree of Mark Master, after which the lodge was closed in due form at nine o'clock.

KNIGHTS TEMPLAR.

SOUTH WALES.

SWANSEA.—*Palestine Encampment*.—This encampment was formally consecrated and opened on Monday the 27th ult., with every observance of detail required by the statutes and customs of the Order. The ceremony of consecration was most beautifully and effectively performed by Sir Knt. Richard James Spiers, P.G. Captain, D. Prov. G. Com. Oxfordshire, &c., Sir Knt. C. R. Davey, D. Prov. G. Com., Somerset, acted as Prelate on the occasion. The other offices being temporarily filled by Sir Knts. T. Mansel Talbot, P.G. Herald, and P.E.C. Cœur de Lion Encampment; W. L. Lawson, E. C. Bladed Encampment; Edward J. Morris, St. George's Encampment; T. G. South, and G. E. Robinson, Baldwyn Encampment; T. B. Hosken, Cœur de Lion Encampment, &c. The consecrating commander afterwards installed Sir Knt. T. Mansel Talbot, as first E.C. of the Palestine Encampment, who at once appointed his officers for the ensuing year as follows:—Sir Knts. Edward J. Morris, 1st Capt.; T. G. South, 2nd Capt.; Rev. T. B. Hosken, Prelate; W. Cox, Reg.; D. Williams, Treas.; Chas. Bath, Dir. of Cers.; Rev. C. S. Heartley, Almoner; G. E. Robinson, Expert; Rev. D. Thomas, and S. B. Power, Standard Bearers; F. A. Hopwood, and George Bradford, Heralds; James G. Hall, Capt. of Lines. The E.C. then immediately proceeded to instal seven duly qualified companions as Knts. of the Order, winning golden

opinions by the impressive manner in which he conducted the ceremony throughout. The Knights dined together in the evening at the Castle Hotel, the E.C. presiding, and a most agreeable party of about thirty assembled to do honour to the occasion. The Palestine Encampment has thus started most successfully, and has, it is confidently believed, a career of great prosperity and usefulness marked out. The appointments and decorations are of the best and most tasteful descriptions, and the care and attention bestowed by the managing committee upon the preliminary proceedings augurs well for the future good conduct and working of the encampment.

WARWICKSHIRE.

BIRMINGHAM.—*Howe Encampment.*—The quarterly meeting of this encampment was held at the Masonic Rooms, on the 8th inst. The Sir Knights assembled at four o'clock, and the usual preliminaries having been gone through, Comp. W. Warren was admitted and installed into the Order. The M.E.C. elect not being present, his installation was postponed until the next conclave. Two companions were proposed for installation. This encampment, which has been languishing for some time, is now in a fair way to progress; in a short time no doubt many influential and worthy Masons will range under its banners.

RED CROSS KNIGHTS.

METROPOLITAN.

PLANTAGENET CONCLAVE (No. 2).—The third anniversary assembly of this conclave was held at the George Hotel, Aldermanbury, on the 30th ult. The conclave was opened by Sir Knt. R. W. Little, G. Reg., as M.P. Sov. (owing to the recent decease of Sir Knt. Turner, who occupied that position); Sir Knts. Wescombe, G. Herald, as V.E.; T. Cubitt, as S.G.; J. Brett, P. Sov., J.G.; A. A. Pendlebury, P. Sov., as H.P.; D. G. Berri, Prefect; G. F. Cook, Standard Bearer; J. G. Marsh, G.A. Recorder; B. Cook, as Herald; B. P. Todd, P. Sov.; H. Parker, Org., and others. Ballots were then taken for several candidates, and Bros. W. Norman Leslie, of the Cotteswold Lodge (No. 592), Cirencester, and David R. Still, of the Royal Union Lodge (No. 382), Uxbridge, being in attendance, were then regularly admitted and installed as Knights of the Order. The next ceremony performed was the enthronement of Sir Knt. Wescombe as M.P. Sov. for the ensuing year, and the remainder of the officers were invested as follows:—Sir Knts. D. G. Berri, V.E.; J. Brett, S.G.; G. F. Cook, J.G.; R. W. Little, H.P.; T. Cubitt, Treas.; J. G. Marsh, Recorder; T. G. Murray, Prefect; H. Parker, Org.; B. Cook, S.B.; D. R. Still, Herald. It was then unanimously resolved to record upon the minutes a tribute of respect to the memory of the late Sir Knt. Turner, G. Std. Bearer, who held the office of M.P. Sov. at the time of his death, and also of the regret felt by every companion at the loss the conclave had thereby sustained. The nights of meeting of the Plantagenets were altered, and the conclave was closed, when the chevaliers adjourned to a capital banquet under the presidency of Sir Knt. Wescombe, M.P. Sov., and a most agreeable evening was spent, enlivened by the masterly performances of Sir Knt. Parker on the pianoforte, and the speeches and songs of the other members present.

Poetry.

NEW YEAR'S EVE.

By T. J. SWAIN.

New Year's Eve—what different feelings
 Agitate the human breast,
 As its advent finds us happy,
 Or with misery distressed.
 Some look back with sweet emotions
 On a past of joyous hours,
 Some have—through the year just ended,
 Trod a pathway strewn with flowers.

Others hearts are sadly aching,
 Pain'd by heavy trials and cares,
 Mournful—as the Old Year closes,
 Are their feelings and their prayers.
 Some—by Death—from loved ones sever'd,
 O'er their fresh bereavements grieve,
 Little wonder that in sadness
 They are found on New Year's Eve.

Ought not all endow'd with blessings
 To remember those who mourn,
 And alleviate the anguish
 Of each heart by sorrow torn?
 Oh! it is our bounden duty
 Other's suffering to relieve,
 If we would with joyous feelings
 Welcome every New Year's Eve.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 23RD, 1868.

TUESDAY, 19th.—Institution of Civil Engineers, at 8.
 WEDNESDAY, 20th.—Society of Arts, at 8.
 WEDNESDAY, 20th.—Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 23RD, 1868.

MONDAY, May 18th.—Lodges:—Grand Masters, 1, Freemasons' Hall. British, 8, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Chapter:—Prudence, 12, Ship and Turtle Tavern, Leadenhall-street.

TUESDAY, May 19th.—Board of Gen. Purposes, at 3. Lodges:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern, Leadenhall-street. Honour and Generosity, 165, London Tavern, Bishopsgate-street. St. Paul's, 194, Cannon-street Hotel. Salisbury, 435, 71, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horns' Tavern, Kennington, Surrey. Chapter:—Mount Sinai, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, May 20th.—Gen. Com. of Grand Lodge and Lodge of Benevolence, at 7. Lodges:—Sincerity, 174, Cheshire Cheese Tavern, Crutchedfriars. Beadon, 719, Greyhound Tavern, Dulwich. Nelson, 700, Masonic Hall, William-street, Woolwich. Maybury, 969, Freemasons' Hall. Marquis of Dalhousie, 1, 159, Freemasons' Hall.

THURSDAY, May 21st.—House Com. Female School. at 4. Lodges:—Constitutional, 55, Ship and Turtle Tavern, Leadenhall-street. St. Mary's, 63, Freemasons' Hall, Temperance, 169, White Swan Tavern, High-street, Deptford.

FRIDAY, May 22nd.—Lodges:—Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall, Royal Alfred, 780, Star and Garter, Kew-bridge, Ealing.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

T. B. HARRIS (Canada West).—The numbers you requested are forwarded by the usual route.

J. T. (St. Thomas).—Portraits forwarded per book post. It will always give us pleasure to receive reports of your Masonic doings.

J. W. (Hull).—The advertisement noting the result of election was not sent to our office, hence the omission.

LONDON, SATURDAY, MAY 23, 1863.

FREEMASONRY IN THE 17TH CENTURY.

A VISIONARY DIALOGUE.

By Bro. H. B. WHITE.

I sat myself down to write something for the F.M., I was weary after a hard days work and fell into a reverie, Anderson's Constitutions, the old lodge Bible (1599) which had just come back from being newly bound, and the last number of the F.M. were before me, and imperceptibly I passed from reverie into dreamland. I stood in one of the principal streets of an old town,* which, although materially different from my waking knowledge of it, I recognised by some of its well-known peculiarities, I observed a number of intelligent looking and respectably dressed men by twos and threes entering a house, the appearance of which was more or less familiar to me, they conversed with some animation and I could perceive from their manner that business of importance and solemnity was about being transacted in the building which they were entering. I approached a group who halted a few moments at the door, and from their conversation and otherwise readily discovered that they were Masons, and that a special lodge had been convened for the purpose of initiating one Elias Ashmole, a gentleman of considerable learning and an intimate friend of Col. Henry Mainwaring, of Kerthingham in the adjoining county of Chester, who was about to be admitted with him to the privileges of the Craft. On inquiring for the Master of the lodge I was introduced to Bro. Richard Penketh, who told me that he was the Senior Warden, and being a M.M. presided over the lodge in the absence of the Master. I made myself known to him and with little difficulty satisfied him that I was a Mason, although I perceived that he appeared somewhat surprised at some portions of my proceedings, which were evidently new to him and which he afterwards told me he looked upon as unwarrantable innovations. I entered the lodge room and as a visitor was saluted with the honours due to my proper rank in Masonry, and was assigned a seat on the left of the chair. I recognised some of the furniture in use as at the present time in the possession of the Lodge of lights, and particularly the old Bible which lay open on the pedestal at the

1st chap. of the Gospel according to St. John. The lodge was duly opened and Mr. Ashmole and Col. Mainwaring were admitted and initiated. The ceremony was in its leading features similar to that with which I was already familiar, but I was greatly struck and pleased with the reverent religious feeling which pervaded the whole, and was particularly delighted to hear the prayers, the wording of which was entirely different to that at present in use, offered up through the medium of our heavenly Master. At the conclusion of the ceremony the J.W. reminded the brethren that it was noon, whereupon they drew up to a table, which occupied a portion of the middle of the room, and partook of moderate refreshment, the health of the initiates was proposed and duly honoured and responded to, several decorous and appropriate songs were sung sufficiently well, and after the Tylers toast had been given the brethren were recalled to labour, a portion of the ancient charges (which I also perceived had been handed down to us in a sadly mutilated condition) were read and commented upon by Bro. Penketh, the dues were collected, and after several propositions for the good of the Order had been received, and a thanksgiving prayer offered, the lodge was closed and the brethren separated. As a visitor and a stranger Bro. Penketh invited me to his house, an invitation which I gladly accepted as I was anxious to have some conversation with a brother, who, I had already perceived, was thoroughly conversant with the history and principles of the Craft, and so improve my Masonic knowledge. I was most hospitably entertained, and enjoyed a most delightful conversation of several hours duration with my host. I retired to bed and to sleep, and on awakening was no little astonished to find myself in my own study with the fire gone out and a silence pervading the house, which convinced me that unless I soon joined my alter ego, I should be reminded that I devoted more time to Masonic matters than was reasonable in a benedict. The next morning I recalled my visionary conversation of the previous evening as well as I was able, and wrote it down in the form of a dialogue as follows:—

Guest. It is commonly taught and accepted as truth amongst Masons, that Freemasonry was originated at the building of King Solomon's Temple, is this correct, or do you assign it a different origin?

Host. It is not correct, although an excusable

* Warrington.

error, which has gained ground from the numerous allusions to the Temple contained in our ceremonies. Freemasonry although not known by that name until many centuries after, was instituted towards the end of the first century of the Christian era, at a time when the followers of our heavenly Master were comparatively few, and suffered terrible persecution from almost all denominations of men. The last of the apostles had gone full of years and honour to join his Master and brethren in the Heavenly Grand Lodge, and adopting him as their patron, our first brethren banded themselves together for mutual protection, and adopted symbols and secret methods of recognition that they might preserve the light, which had been transmitted to them, undimmed by the heathen darkness and superstition which surrounded them, until the fulness of time should come, and the Kingdom of Heaven working like a little leaven in a large measure of meal, should leaven the whole lump, and the Gentile world should with gladness receive the truths of the Gospel.

Guest. If the Temple of Solomon had nothing to do with the origin of Masonry how do you account for the frequent allusions to it in our ceremonies?

Host. Our first brethren, warranted by the example of their heavenly Master in the use of symbols and parables for the purpose of conveying and preserving great and important truths, remembered that he himself had likened his holy body to the Temple of Solomon, that in him was impersonated the stone rejected of the builders and become the head of the corner, that St. Paulo had declared him to be the only "foundation" which any man could lay, that at his crucifixion the veil of the Temple was rent in twain, and they gladly accepted that Temple as a leading feature of their symbolism.

Guest. If such was the origin of Masonry can you account for the non-admission of females into our society?

Host. I can; the government and ministry of the church were exclusively confided to men. The women, although by their gentle piety and patient suffering under persecution they greatly strengthened the cause of Christianity, sought not to interfere in church matters, but confining themselves to ministration to the saints, cheerfully left to them all matters of government, having confidence in their wisdom and discretion, and not seeking to intrude themselves where their presence

might give rise to scandal, and could serve no good purpose.

Guest. Did Masonry when first constituted consist of three degrees as at present?

Host. It did not, although candidates were not at once admitted to its full mysteries. On their initiation they were pledged to secrecy, and entrusted only with the sign of recognition, which had reference to the crucifixion, subsequently the great truths of Christianity were imparted to them in the form of parables, which if found worthy, were afterwards fully interpreted to them.

Guest. By what name did our first brethren designate themselves?

Host. "Children of Light," firstly, because their Blessed Master was "the true light which lighteth every man that cometh into the world" and secondly, because St. Paul had said "Ye are all the children of light, and the children of the day."

Guest. Were our first brethren in any way connected with operative Masonry?

Host. They were not. Many centuries after the institution of the Order, our brethren, who naturally took great interest in the erection of the stupendous edifices, where the rites of the true religion, of which they were conservators, were to be celebrated, discovered that the operative Masons had a secret society of their own for the purpose of preserving the mysteries of their Craft, and finding that the working tools of the operatives were especially adapted for perfecting their speculative symbolism, an amalgamation was brought about when for the first time the Fellow Craft's degree was established, beyond which but few operative Masons were admitted.

Guest. Were the Knights Templars Masons?

Host. Not necessarily so. Some may have been, but there was no connection between the Orders. Our early brethren thought they served their Master better by cultivating morality and disseminating true religion at home, than by idly fighting for the possession of a locality, which, although deeply interesting to them from the reminiscences connected with it, possessed no intrinsic value, and the possession of which had no talismanic virtue, for they well knew that the benefits to be derived from their Master's suffering and death were not confined to time or place, but were like himself, omnipresent and eternal.

Guest. When were aprons first worn by our brethren?

Host. At the amalgamation with the operative

Masons. In the first place they were worn out of compliment to the latter, subsequently they were valued for their beautiful symbolism.

Guest. Of what is the apron a symbol?

Host. Of the fall of man and of his regeneration.

Guest. How of the fall of man?

Host. After our first parents had sinned they became conscious of shame, and made themselves aprons of fig-leaves, for which perishable clothing the Great Architect afterwards substituted the skins of beasts.

Guest. How of his regeneration?

Host. They were made of lambskin to typify that as the original wearing of aprons was consequent upon the consciousness of sin, so by the sacrifice of the Lamb of God is the sin itself covered and blotted out.

Guest. Is the wearing of clothing and jewels consistent with the dignity of the Masonic profession?

Host. Quite so. The aprons, jewels, &c., are to Masons what crowns and sceptres are to kings, robes to judges, and so on, independently of their symbolic import, they mark the wearer's rank in Masonry and in his lodge, and the human mind is so constituted as to render the use of official insignia essential to the maintenance of rule and order, besides we have the highest authority for the use of distinctive apparel.

Guest. Has Freemasonry rendered any important services to mankind at large?

Host. It has. In our lodges during the dark ages were preserved the Holy Scriptures and the writings of the fathers of the Christian church pure and untampered with, and when the early reformers sought to purge the church of the superstitious and idolatrous observances which had, through the devices of man, by degrees inoculated her, they found that in our lodges the primitive and simple mode of worship had been preserved intact.

Guest. I have heard of Jews being initiated into Masonry, how is this if the Order is so essentially Christian in its nature and origin?

Host. When a candidate for initiation presents himself we make no enquiries of him as to his particular tenets beyond satisfying ourselves that he believes in God, neither do we in any way modify our ceremonies to suit his particular ideas; he comes to us of his own free will and without solicitation, and if on his introduction into the

Order he finds anything displeasing to him he need pursue it no further being simply pledged to secrecy so far as he may have obtained any knowledge of our rites.

Guest. Do you find many retire in the way you have alluded to?

Host. No. Unfortunately many who join our Order, care little or nothing for its religious import, which they altogether ignore, being content with the social advantages which they derive from being members of it.

Guest. I have heard that in some lodges all Christian references have been omitted from the ceremonies, in order that members who are not Christians may not be offended; is this true?

Host. I hope not; such a proceeding would deprive our Order of its lustre, beauty, and significance, and render it to a great extent unmeaning, it might materially increase the number of its members, but what was gained in quantity would be more than lost in quality, and in course of time, unless a reformation took place, it would run a great risk of being overthrown by its own weight, having no sure foundation.

Guest. What is the present utility of Freemasonry?

Host. It serves as a bond of unity between its members, teaches them the beauty and advantages of religion and morality; and to those who know and consider its origin, serves as an interesting memorial of the faith and sufferings of our early brethren.

Guest. Does not religion answer every purpose of Freemasonry?

Host. It should do, and with the truly religious man does. But, unfortunately, it is not so with all. Experience teaches us that many men who have slighted religion, have been to a great extent kept in the paths of rectitude by the teachings of Masonry, and this because it is founded on religion, and has the Rock of Ages for its corner stone.

Guest. When will the utility of Freemasonry cease.

Host. When "the knowledge of the Lord shall cover the earth as the waters cover the sea" then will the mission of Freemasonry be accomplished, and its further existence become unnecessary.

Such was the substance of my visionary conversation with Bro. Richard Penketh—the views of the origin of Masonry, &c., are different from

those generally entertained, but if my little myth should give as much pleasure to any reader as it has to the writer I shall be more than satisfied.

No. 10.

MASONIC WORTHIES OF JERSEY.

PART I.

The Masonic Temple contains portraits in oil which are well worth attention. There we see beaming upon us the benevolent features of our dear Bro. A. Schmitt, the founder of La Césarée Royal Arch Chapter, and late Provincial Grand Secretary, an indefatigable Mason, whose reputation has extended to England, France, Germany, and other countries. Bro. Schmitt is a native of Poland, and has the honour of the friendship of General Garibaldi, "the first Mason of Italy," Joseph Mazzini, and other celebrated friends of liberty, while at the same time Bro. Schmitt, if he will pardon our saying so, is much more "English" in his ideas of liberty than some of his friends. Bro. Schmitt is honorary secretary to the company which erected the Masonic Temple, and he was one of the leading promoters of the movement which resulted in its being built. During our visit we experienced innumerable acts of kindness from Bro. S., for which we feel personally obliged, and we shall always remember with pleasure our acquaintance with him.

Bro. Albert Schmitt is in possession of a Masonic certificate given under the Grand Lodge of Lithuania, in Poland, in 1819, and which was subsequently suppressed in 1821 by the Russian Government. The following is a translation of this interesting document:—

"To the Glory of the Great Architect of the Universe.

"Under the auspices of the Most Noble and Powerful Grand Master of the Great National Lodge of Lithuania, Bro. the Count Stanislaus Kostka Potocki, Grand Master.

"The Lodge of Saint John, under the name of Palemon, meeting in the East at Rosieyn.

"To all the Regular Lodges of the Grand Duchy of Lithuania, greeting, strength, and union.

"Bro. ——— having laid before us, that during his travels he might be in a position to visit various towns in the Grand Duchy of Lithuania, where regular lodges are working, and in the labours of

which he would wish to participate, and in consequence of which he has desired to obtain a certificate testifying to his Masonic qualifications; we, therefore, now accede to his request and hereby grant him this token of our esteem and friendship, and request all regular lodges and Master Masons in the Grand Duchy of Lithuania, to receive him fraternally and to admit him to their labours. Bro. ——— possessing the degree of Fellow Craft Mason, and having been initiated in our regular and respectable lodge in the year of Masonry 5818. Done in the East at Rosieyn on the 16th February, 1819.

"(Signed)

"ORNIFRY SULKIEWICZ, W.M. of the Lodge, and Rose Croix Mason.

"THOMAS STEENBOUCH, S.W., and Rose Croix Mason.

"EUSTACE STANKOWICZ, J.W.

"KALIXT DOWIATT, Treasurer.

"NICHOLAS STANKOWICZ, Orator.

"ANTHONY OSTROVSKI, Architect.

"JOSEPH ROSZC ZEWSKI, Secretary.

"FRANCIS PISTWOWICZ, Registrar."

It will be noted that this certificate was issued by the Lodge Palemon, and not by the Grand Lodge of Lithuania, it having until recently been the custom on the Continent for Grand Lodges to forward blank certificates to private lodges, leaving them to issue the same as required. The brother who owned this certificate appears to have travelled extensively, as it bears several endorsements of the lodges he visited. On the 2nd March, 1819, he visited the Lodge Ardent Lithuanian, at Wilna; on the 5th March, the Lodge Iris, at Warsaw; and on the 24th of the same month and year, the Lodge School—rather a singular appellation—at Wilna; on the 27th October, 1833, the Lodge Les Amis Re-unis, at Poitiers, in France; on the 22nd December, 1835, the Lodge of Harmony, at Poitiers; and on the 10th February, 1848, the National Polish Lodge in London, founded by our late Bro. Lord Dudley Stuart. He also visited a lodge in Russia, the particulars of which we could not get translated. Bro. Schmitt informs us that he intends to present this certificate to the Jersey Masonic Temple, and, as a relic of a Masonic body which has been violently suppressed, and the records of which have been scattered or destroyed, it is exceedingly valuable.

Bro. Albert Schmitt was educated at the University of Warsaw, and subsequently served with

distinction as an officer in the revolutionary army of Poland; in consequence of which his vast estates—larger in extent than the whole island of Jersey—were confiscated. It is, we believe, Bro. Schmitt's intention to write the history of La Césarée Lodge, and many are anxiously looking forward to the publication of a work of great importance. La Césarée Lodge has written its name in imperishable characters on the pages of Masonic history, and its annals, when recorded by our accomplished Bro. Schmitt, cannot fail to be widely read and highly appreciated.

Bro. W. Adams, one of the founders of the Royal Sussex Lodge, furnishes the subject of a striking portrait. Bro. Adams's knowledge of Freemasonry is exceedingly profound, and his examination of visiting brethren is most searching, as we ourselves can testify. *Entre nous* we are inclined to think that Bro. A. has got more puzzling questions at command than any other brother in the Grand Lodge of England. Fancy the dismay of a Cockney Past Master who cannot at a moment's notice explain the precise meaning of the jewel he wears! Bro. W. Adams has been most energetic in his researches into Masonry. On being exalted to the Royal Arch he was not satisfied that the ordinary explanation of the letters:—

I.T.N.O.T.G.A.O.T.U.

conveyed the whole meaning embodied in them. After great and painstaking study he found that these letters formed the initials of words in two sentences, thus:—

1st. O.T.I.A.T.

2nd. T.U.N.O.G., or T.G.O.U.N.

The explanation of which is:—

1st. Our Trust is a Truth.

2nd. The Universal Name of God, or The God of Universal Nature.

Now if these are read in connection with the questions of the first degree, they will be seen to shed a new light to the devout Mason.

Question. In whom do you put your trust?

Answer. In God.

Ergo—Our trust is a Truth. What Truth? God—The God of Universal Nature.

Bro. Adams has in this way forged another link in the chain of union between the Royal Arch and lower degrees.

Not the least interesting of the portraits is that of Bro. Elias Le Geyt, who is now the "father" of Freemasonry in Jersey, being the oldest Crafts-

man. Bro. Le Geyt was initiated in 1813 in the Lodge of Fortitude, now extinct, and, having shortly afterwards to go to India before he could take the degrees of F.C. and M.M., the lodge gave him the following certificate:—

"To all whom it may concern, greeting.—This is to certify that our worthy Brother Elias Le Geyt is a regular Entered Apprentice Mason in Lodge No. 287, on the register of England, and No. 1 in Jersey, and has during his stay among us behaved himself as becomes an honest and faithful brother, and as such (we?) recommend him to all regular free, accepted, and constituted lodges round the globe wherever Divine Providence may be pleased to call him. Given under our hands and seal of our lodge in our lodge room, this fifth day of August, 1813, and of Ancient Masonry, 5813.

"GEORGE MESSERVY, W.M.

"JOHN MESSERVY, S.W.

"PH. LE MESURIER, J.W."

"Bro. Le Geyt was passed to F.C., and raised to M.M. in 1814, and having to depart before he could obtain a Grand Lodge certificate, the brethren gave him one similar to the last dated Feb. 12th, 1814, and signed by George Messervy, W.M.; John Bullen, S.W.; John Le Touzè, J.W.; John Alexander, Sec.

The seal of the Fortitude Lodge bore the name and number of the Lodge in a circle, and in the centre a hand holding a trowel. Bro. Le Geyt's Grand Lodge certificate was not issued until the 21st of August, 1822. It is headed with the name of George the Fourth as Patron, and the Duke of Sussex as G. Master, and signed by the Grand Secretaries, William H. White and Edward Harper. It is a curious circumstance in Bro. Le Geyt's Masonic career that, after having been a Craftsman for half a century, he was the first person exalted in La Césarée Royal Arch Chapter. We trust that Father Sarchet, of Guernsey, and Father Le Geyt, of Jersey, may yet be spared many years to prove that Norman blood is at all events distinguished for longevity.

The Temple has also portraits of the late Bro. Hinchliffe, P.M. of the Mechanics' Lodge; Bro. Gallichan, P.G.S.W. of the province; the late Bro. Le Cras, P.G.D.; and the late Bro. Dr. Cuquemelle, P.M. or ex-Venerable of La Césarée Lodge.

Many brethren who were once active in the cause of Masonry in Jersey have passed away to

the Grand Lodge in Heaven. In the *Freemason's Magazine* of April 7th, 1866, there appeared a notice of the death of Bro. Le Roy, who had been a Freemason for fifty-four years, and who was designated "one of the most worthy and consistent Craftsmen in the province." He appears to have been held in high honour in Jersey, for "on the announcement of his death the flags of all the ships in the harbour were put at half-mast, a suitable testimony to the esteem with which he was regarded." Bro. Le Roy was one of the founders of the Royal Sussex Chapter, and about fifty brother Masons followed him to the grave.

In the report of La Césaire Lodge for 1866-7 mention is made of the death at Ceylon of Bro. Captain Smith, a member of that lodge, and also of St. Aubin's Lodge, and who is described as having been an "enthusiastic and loyal Mason."

In the *Freemason's Review* for 1845 we find it recorded that the members of the Royal Sussex Lodge presented Bro. T. O. Lyte, W.M. of Farmer's Lodge—now called Yarborough—with a very handsome Past Master's jewel, in testimony of their respect for his zeal in Masonry, and especially of his valuable assistance in the ceremony of the consecration of the Royal Sussex Lodge on the 27th December, 1843.

Bro. T. O. Lyte seems to have been a man of considerable general attainments, as well as an accomplished Mason. In the *Freemason's Review* for 1845, at page 65, there appeared a very well-written Masonic song, to the tune of "The Battle and the Breeze," which bore the signature of Bro. Lyte. The brethren in Guernsey also presented Comp. Lyte with "a splendid P.Z. jewel, as a token of respect for services rendered to Doyle's Chapter of Fellowship." And again, on the 24th June, 1844, Bro. T. O. Lyte had voted by the Farmer's Lodge, Jersey, "a handsome P.M.'s jewel." The presentation was made by the indefatigable Bro. J. T. Du Jardin, then S.W. of Farmer's Lodge, and his address is described as having been "couched in neat terms, and was much applauded." Bro. Lyte had served as W.M. of the Lodge "for two successive years, and had filled the chair with distinguished ability."

Bro. Lyte is buried in St. John's Cemetery. Through the kindness of Bro. John Durell, we have been presented with several small pen-and-ink Masonic drawings executed by Bro. Lyte, which we much value as interesting *souvenirs* of our visit to Jersey.

Bro. Dr. Cuquemelle whose portrait stands in the Temple was a noted Mason, and at his funeral in 1859 Bro. Gustave Ratier then Orator of La Cesarée Lodge, pronounced a glowing oration at his tomb, Dr. Cuquemelle had served as Grand Warden, and passed through all the grades of Craft and Royal Arch Masonry.

Bro. John Asplet who died in 1860, and whose biography was beautifully written by Bro. Dr. Hopkins, was a Masonic celebrity from the fact that he was a Quaker as well as a Freemason. It is doubtful whether his position in this respect was not almost unique, as Quakers are well known to have objected to the obligations of Masonry, as in fact to oaths of every description. It would appear however, from a note in the *Freemasons' Magazine* of Jan. 14th, 1860, that members of the society of friends have in some instances been initiated on making a simple affirmation, and in the "Magazine" of June 16th, 1860, it is stated that the son of the celebrated Wm. Penn was a Mason, but we question whether altogether a score Quakers have belonged to our Order. Bro. Asplet was regularly visited by leading members of the society of Friends, of whom may be mentioned the celebrated Mrs. Fry, Joseph John Gurney, Samuel Lloyd, Cornelius Hanbury, Samuel Sturge, and others. Mrs. Fry presented him with a Bible containing her autograph when she visited him in 1844. Bro. Asplet was initiated in 1810 in the Lodge of Fortitude. His funeral was attended by a large body of the brethren, and funeral orations were delivered by the Right Worshipful the Grand Master, Bro. Henry Luce Manuel, and Bro. Le Cras.

Bro. Ainsley who died a few years ago was buried with full Masonic honours, and the members of Yarborough Lodge, of which he was a P.M., have erected a handsome tombstone over his remains in the St. John's Cemetery.

Among other brethren of note now deceased may be mentioned the Very Rev. Mr. Hue a former Dean of Jersey, and Sir Colin Halkett, one-while Governor, the Very Rev. Dean Du Pré, Sir Thomas Le Breton, Bailiff of Jersey. and Mr. Attorney General Du Pré

When Bro. Dr. Le Cronier resigned the office of Deputy Provincial Grand Master, which he had filled with credit to himself and honour to the Craft, he was invited to a banquet which took place at the Masonic Temple on the 10th July, 1867, and was presided over by Bro. Henry Luce

Manuel. The proceedings were throughout of a most interesting and enthusiastic character, and afforded an excellent criterion of the respect with which Bro. Dr. Le Cronier is regarded as a gentleman and a Mason.

(To be continued.)

A GERMAN VIEW OF BRO. D. MURRAY LYON'S HISTORY OF MOTHER KILWINNING.

Die Bauhütte, of April 11th, published at Leipzig, and edited by Bro. J. G. Findel, quotes under the heading Literary Intelligence (*Literarische Besprechungen*) part of the preface to Bro. Dr. Merzdorf's translation into German of Bro. D. Murray Lyon's papers to this MAGAZINE entitled 'Mother Kilwinning.' We give it in English, a place here for the benefit of our readers.

"In the preface it runs thus:—The importance which has long been assigned, sometimes openly, sometimes by obscure reference, to the little place Kilwinning, in Scotland, in connection with Freemasonry, has for long drawn our attention to it; but it was impossible to come to any decided conclusion until, at last, in 1862, Bro. Murray Lyon, Provincial Grand Warden of Ayrshire, sent communications to the FREEMASONS' MAGAZINE drawn from the archives of the Mother Lodge, Kilwinning, whose account we mean to lay before our German readers. We have found the before-mentioned brother's communications of the greatest interest chiefly on this account, that they authentically confirm what up to the present time was only a conjecture, though a true one.

"The history of this lodge on the misty coast of West Scotland throws the clearest light upon the history of the nature of the lodges; for as here, undoubtedly, the Freemason lodge developed itself out of the building corporation, so will it be found to be the same in all cases. We know particularly, as regards Scotland, that in the archives of the Lodges of Mary's Chapel in Edinburgh, St. John in Glasgow, St. John in Melrose, and Ancient in Stirling, as well as at Scoone and Perth, records of the corporation are preserved, which stretch far into the Middle Ages, but do not possess the connection of those of Kilwinning Lodge, whose age, and reputation as the stem-lodge of Scotland, could only for a short time be doubted or disparaged. We have carried the history only up to the year 1807, until which time Kilwinning was

quite independent of the Grand Lodge at Edinburgh. Since that time it has passed into the position of a Provincial Grand Lodge, and has exercised no greater influence upon the further development of the corporation than those placed in similar positions usually do. Nevertheless, in order to illustrate earlier data and opinions, we have not neglected, where it was necessary, to bring forward what was desiderated out of the records of Kilwinning subsequent to the year 1807.

"The design of the whole work—a design which we have with pleasure devoted ourselves to unfold—was principally this: to dispel the opinion that in Kilwinning the high grade of Freemasonry, in any form, whatever, had its seat, and had from that place risen and spread into the halls of the Freemasons. The Kilwinning brethren have, for our satisfaction, assured us that 'they have never gone further in practice than the Three Step Masons.' To show this distinctly to all is of importance; for it cannot be too often enjoined, or too clearly expressed in every possible manner, that only in the three 'steps of John' the nature of the corporation is expressed, and that the high grade, even with the best intentions, has done more harm than good to the confederation.

"We have given four sketches in the original, believing that those who purpose engaging in the study of the nature of the lodges would think it desirable to have the original before them.

"The conclusion runs thus:—To draw a conclusion from the representation before us, we arrive at the following decided results, which, naturally, have their influence upon the character of lodges in general, and establish the relation of the building lodges to the Freemason lodges, as well as the origin of the latter out of the former:—

"1. In Kilwinning a very old (whether it be the oldest or not we shall not decide) building lodge stood, which existed until the 17th century.

"2. Gentlemen, patrons of architecture, as well as lairds who were settled in the neighbourhood, were received into it; still the greater number of the members consisted of working masons, who upon admission enjoyed certain privileges regarding wages, which continued in force up to modern times.

"3. The rule formerly was, to choose the functionaries from amongst the working masons; and it is only since the middle of last century that gentlemen succeeded to this position.

"4. There is no trace of any secret knowledge, or any connection with the allied higher grades. The

corporation (or handicraft) knew only Apprentices, Fellows (who with the handmark, the mark instead of the signature, signed themselves), and Masters. Apprentices were also often chosen as presidents at their meetings. The information or education of the members can be best judged of in this way, that, as scribe or clerk, a sworn notary was chosen, and, instead of the signature, often only the mark was used.

"5. The erection of the Grand Lodge at Edinburgh was, without restriction, decided upon in 1736; and the separation which took place soon after did not arise from any radically-deviating dogmatical ideas, but from an offended sense of honour, on account of a refusal of the chief position on the roll, as well as the re-establishment of subordination under the Grand Lodge upon the sole ground of the precedence of age.

"6. It is only since the middle of the last century that the building lodge at Kilwinning was completely changed into a Freemason lodge; and still, in constituting new lodges, it made use of the old laws of the corporation, without giving any importance to the so-called Speculative Masonry.

"7. The naming of single daughter lodges, St. Andrew, has no other meaning than that of the respect of a lodge in the vicinity to a holy church consecrated to the patron saint of Scotland, and undoubtedly involve nothing of a higher Gnosis. Even the lodge in Dublin, under the name of Temple Knights of Ireland, was nothing more than a John's Lodge.

"8. In Kilwinning the higher so-called Scotch degree or grade did not arise, and the lodge itself has never had anything to do with higher steps than those of the St. John's degree. Still it cannot be questioned that in Kilwinning, as elsewhere, single members, in later times, from Ireland and France, spread abroad the so-called High Degrees, and adopted them, but without exercising or gaining any legitimate influence on the views of the brethren."

DEGREES OF MASONIC KNIGHTHOOD v. THE RED CROSS OF ROME AND CONSTANTINE.

By BRO. WILLIAM JAMES HUGHAN, W.M. 131,
Truro, &c.

It will be perhaps as well to consider how Masonic degrees of Knighthood are rightly constituted or sanctioned before entering upon the historical position of the Red Cross of Rome and Constantine. So we intend glancing at the antecedents of the Masonic Knights Templars, and therefrom to endeavour, by a parity of reasoning and analogy, to establish the

legitimate position of the "Red Cross" in question, so far as its antiquity and Masonic character are concerned. We do not enter upon the debated point as to whether degrees of Knighthood in England within the pale of Masonry are of any utility or partial benefit; neither shall we seek to prove the regular continuity and succession of the degrees from their commencement down to the present time. The former would be superfluous, and the latter a waste of time. We shall take it for granted—(1) that, if it can be established that any degree of Knighthood was worked during the last century—the latter part—and before the Union of 1813, it is *ipso facto* entitled to the benefit of the second clause of the "Articles of Union between the two Grand Lodges of Freemasons of England," which expressly states that, in deciding what is "pure and ancient Masonry," it is not "intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the orders of Chivalry, according to the constitutions of the said orders" (page 2—articles by Bro. T. Harper). And in consequence maintain—(2) that the degree of Masonic Knights Templars was worked antecedent to the Union, and during the last century, and therefore is legitimately sanctioned by the Grand Lodge, although of course not recognised; (3) that all other chivalric degrees worked in connection with Masonry are *ipso jure* entitled to the same privileges if they can produce the same evidence of their age and nature; (4) that all other degrees are contrary to the laws of the United Grand Lodge of England, although they may be tolerated, and consequently are spurious or illegitimate; (5) and that, therefore, if the Red Cross of Rome and Constantine can produce similar evidence for its being legitimately sanctioned in England as the Masonic Knights Templars have, it is entitled to the same position among the chivalric degrees in this country as that degree now enjoys and deserves. Now, what is the age of the degree of Masonic Knights Templars, or, rather, when was it revived, and when was the Masonic Red Cross of Rome and Constantine revived? The former cannot be traced before the latter part of the eighteenth century. The eighth decade of that century witnessed its introduction at the Grand Lodge of York, and certainly not earlier either in London or Bristol. A certificate exists in draft, at York, mentioning the "Knight Templar" of the date 29th November, 1779. None of the Time Immemorial Encampments under the present Grand Conclave can or have produced minutes of their meetings before A.D. 1770 or A.D. 1780; and the one claiming to be the oldest—viz., the Baldwin, of Bristol—has no documents earlier than A.D. 1780. This Encampment has the distinction of forming the first Supreme Grand and Royal Encampment of Masonic Knights Templars in the

world. But this was not earlier than A.D. 1780; and the learned Mason, Dr. Henry Beaumont Leeson, on referring to this Encampment (*Freemasons' Magazine*, August 2, 1862), declares "it was founded by French Masons, who had brought it from Canada towards the close of the last century"—a fact of which he was certain, as the original books were in his own possession. The Grand Conclave of London was not established until A.D. 1791, under the patronage of his Royal Highness Prince Edward. The Encampments existed in either Scotland or Ireland at an earlier date. Now, what can be said of the Masonic degree of Red Cross of Rome and Constantine? A minute-book is still in existence which commences about the same date, as the document of the Baldwyn—viz., A.D. 1788—unquestionably establishes the fact of its being worked by the leading Masons of the latter part of the eighteenth century. This book I have seen and perused; but, as my notes are rather meagre, and my friend Bro. R. W. Little has written an excellent history of this Order in the *Freemasons' Magazine*, in which these records are mentioned, I must refer the reader to it for fuller details, and shall content myself with a brief summary of the chief points of interest. The regular revival of the degree occurred A.D. 1788, when a Grand Master was elected, and Bro. William White (Grand Secretary), Bro. James Heseltine (Grand Treasurer), and other prominent members of the Grand Lodge of England received the degree. In A.D. 1790 Bro. Thomas Dunckerley was admitted, and subsequently became the head of both the Templars and the Red Cross degrees. In A.D. 1796 Bro. the Lord Raneliffe was chief in command of all the degrees outside the jurisdiction of the Grand Lodge, after which Bro. Walter Rodwell Wright became Grand Master; and in A.D. 1809 Bro. his Royal Highness Prince Edward was installed Grand Master of the Knights Templars, and declared Royal Grand Patron of the "Illustrious Order of the Red Cross." It can be proved by documentary evidence (and, indeed, it has been by Bro. Little, in his series of articles on the Order, which some might do better by reading than by asking anew for what is therein contained) that the degrees of Masonic Knights Templars and the Red Cross "were kept strictly separate," although the members of each worked amicably and harmoniously together. Records of several of its meetings are still preserved, which abundantly confirm this statement. During the last decade of the eighteenth century the "noviciate cross" was commonly given to the members; but the "Grand Cross" was only reserved for distinguished Masons, or those qualified by age as noviciates.

To show that the Red Cross was distinct from Knights Templars, it will be sufficient to mention

that the late Grand Secretary of the Grand Lodge of England, the beloved Bro. W. Henry White, although he was created a Grand Cross of the former degree on the 13th March, A.D. 1809, he was not eligible to be a Knight Templar until the 14th March, 1811, being two years after Bro. W. H. White's appointment as Grand Chancellor of the Red Cross. On the 15th December, 1810, Bro. the Rev. Samuel Hemming, D.D., the well-known and learned Freemason, joined the Order. About this time the seal was made, which still exists, and is used by the Grand Recorder. Bro. William Williams, Prov. G.M. for Dorset, and the indefatigable compiler of the Book of Constitutions, A.D. 1815 and 1827, had the Cross of the Order conferred upon him on the 13th April, 1813. Subsequently Bro. his Royal Highness the Duke of Sussex became chief in authority. The accomplished Mason, Bro. Hyde Clarke, received the noviciate cross from Bro. H. da Costa, who was a member of the Grand Council under Bro. his Royal Highness the Duke of Sussex some thirty years ago, and the latter gave the degree to the several original members of the present revived Order. After the revival of the Red Cross of Rome and Constantine, Bro. Hyde Clarke gave valuable assistance to the Grand Conclave, under the deservedly-esteemed Mason Bro. the Lord Kenlis, M.P., P.G.M. Westmoreland, and was appointed Grand High Chancellor of the Order. Of late, however, he seems to have been "crossed in love," or some such thing, with respect to this degree, as in the *Freemasons' Magazine* for April 11th, in reply to an anonymous correspondent, he appears to hold his allegiance to the Grand Sovereign with a very light hand, and I hear is an advocate for the connection of the degree with the ex-King of Naples. Beyond doubt the so-called "William Harris" is of the same opinion, as is also the writer of the article on the Order of St. Constantine (page 341). I must confess to be surprised at the manner in which some who oppose the claims of the Order have referred to Bro. R. W. Little. The articles of that well-known and efficient brother remain unanswered to the present day, and, instead of their seeking to disprove them in any way, these correspondents seem only capable of petty attacks and weak personalities. Away with such methods, and let us treat such conduct as unworthy of Masons.

In conclusion, I claim to have fulfilled my promise at the outset, and consider that I have proved that the Masonic degree of the Red Cross of Rome and Constantine is legitimately worked by the present Grand Imperial Council, and that consequently Bro. the Lord Kenlis is not only *de facto*, but also *de jure*, the chief of the Order, according to the "Articles of Union" and the laws of the Red Cross of Rome and Constantine.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 384).

BOOK III.—CHAPTER II.

GRAND MASTER—GILBERT GRALIUS.

The Order of the Knights Teutons. The Fourth Crusade. Arrival of the First Division of the Germans. Their rashness, and slaughter at Joppa. Death of the King of Jerusalem. Isabella again married. Arrival of the second division of the Germans. War renewed. Musselmén defeated. Siege of Thoron. Disputes. End of Crusade. Wars between Templars and Hospitallers. Templars' privileges confirmed by the Pope.

Worn out with wounds received in many a desperate battle, Robert de Sablaus died in 1194, and was succeeded by Gilbert Gralius. Gralius had previously held the important office of Grand Preceptor of France.*

Another military Order had about this time arisen in the Holy Land, that of the Teutonic Knights, a body of men who have left behind them a fame, not a whit behind that of the Templars and Hospitallers. A pious German who, along with his wife, lived in Jerusalem, with the permission of the Patriarch, built and endowed an hospital for such sick pilgrims as were his countrymen, and also a chapel to the honour of the mother of our Saviour. Soon after several German gentlemen, from Bremen and Lubeck, contributed to the funds, and in 1191 the Duke Frederick of Saubia, with the sanction of Pope Clement III. and the Emperor Henry VI., enrolled the members in an Order of Knighthood, as the Teutonic Knights of St. Mary of Jerusalem. The Pope permitted them to elect a chief from their own number, and thereupon they unanimously nominated Henry de Wallpott, a person descended from a very ancient and noble family, who in the year 1191, had become a professed monk of the Order of St Augustine. The lineal descendants of the family of de Wallpott, were, during the last century, the reigning counts of Passenheim, the chief of which house was always a Knight of the Order.†

Only Germans of noble birth were made admissible to the Order, the original members in all probability, having been enobled before being

enrolled. The members at first were all laymen, but priests were soon admitted as Chaplains, and there was also added about 1221, a class of half brothers, similar to the serving brethren of the Temple.

The Knights wore a white mantle with a black cross,‡ and had for their badge, which they wore at their breast, a cross potent sable, charged with another cross double potent, or surcharged with an escutcheon of the Empire, the principal cross surmounted by a chief azure semé of France. The original badge which was assigned them by the Emperor Henry VI., was a cross potent black. John, King of Jerusalem, added a cross double potent gold. The Emperor Frederick II. gave them the Imperial Eagle, and St. Louis to mark his sense of the services rendered him by the Knights, augmented the badge with semé of fleurs-de-lis, on a chief blue. Clark, writing in 1784, says§ that it was then divided into two branches, the first for Roman Catholics who took the oath of celibacy, and had a house at Mergenheim in Germany, wherein to transact their affairs. The ensign worn by this branch was, a cross potency black, thereon a cross fleury gold over all, on the centre an escutcheon gold charged with the imperial eagle black. This ensign was worn round the neck, pendent to a gold chain. The second branch was for Protestants who had a house at Utrecht, wherein to transact their business, and in which the Secretary resided. The nobles of Holland if they wished a son to be a Knight, went to Utrecht, and entered his name in the Register, and paid a large sum of money for the use of the poor maintained by the Order, and the person whose name was entered succeeded in rotation. When a Knight died, he that was first on the list was summoned to attend the chapter, and bring with him proof of his nobility for four generations both on the father's and mother's side; if he could not produce this proof he was struck out of the list. The ensign of this branch was a cross pattée, enamelled white, surmounted with another black; above the cross was a ball twisted white and black. It was wore pendant to a broad black watered ribbon round the neck. The same cross was embroidered on the left breast of the upper garment of each Knight.

(To be continued.)

* Hispan. illus. Tom. III. p. 59. Cotton M. S. Nero, E. VI. 23, i. Hist. Gen. de Languedec. Tom. III. p. 409. The name of this Grand Master, like many others, is variously written, Horal, Erail, Roral, and Gralius.

† Orders of European Knighthood. Vol. I. p. 20.

‡ The Templars cross was red, the Hospitallers white, and the Teutonic's black.

§ Consise Hist. of Knighthood, pp. 60, 61.

MASONIC NOTES AND QUERIES.

DOCTOR DESAGUIERIERS.

Dear Bro. "W. C. L.," look into the biographical dictionaries. I take what follows from the "Biographie Universelle," first edition: "Jean Théophile Desaguiers naquit à la Rochelle en 1684. Son père, Ministre Protestant, ayant été obligé de se retirer en Angleterre par suite de la révocation de l'édit de Nantes, y fut chargé de l'éducation de la jeunesse dans l'école d'Islington. Le jeune Desaguiers, ayant perdu son père, quitta l'école d'Islington, et alla étudier en philosophie dans l'Université d'Oxford. . . . Il se rendit à Londres dans la vue de se consacrer à l'état ecclésiastique. Il entra dans les ordres, prêcha à Hampton Court en 1716 devant le Roi, et fut ordonné prêtre en 1717. Il obtint ensuite deux cures, et fut chapelain du Duc de Chandos, et puis du Prince de Galles." That such a man should, on the revival of an Institution which was in its old state Christian, have made it in its new state theistic, appears somewhat improbable. When all the facts in any way relating to the matter which you are investigating shall have made their appearance in our periodical, you must have recourse to your dialectic. You will, I apprehend, find no great difficulty in coming to a satisfactory conclusion.—C. P. COOPER.

THE KNIGHTS TEMPLARS.

I am much gratified to learn from Bro. A's communication that my small attempts have been acceptable to the brethren. The fifth book of the History will take up the Templars from the bull of Pope John in 1319 to the present time. Upon the suppression of the order, the Knights were ordered to retire into some religious house; not more than one to be in the same house, unless the house belonged to the Hospitallers. There never was, and there never has been, up till the end of the seventeenth or beginning of the eighteenth century any connection between the Templars and Freemasons. The true descendants of the ancient Templars are the barristers of the Temple, regarding whom quaint old Nick Fuller says, "They defend one Christian from another, as the old ones did Christians from Pagans." In Scotland the order merged in that of the Hospital. James IV. gave a charter to the Knights of the Hospital and the Temple, confirming previous grants; but this merely was a law term, confirming the grantees of the charter, as holders of land known as Hospital and Temple lands.

There is not a single document in existence previous to 1700 which can prove the transmission of the Templars; and brethren who argue upon the words "tradition" and "time immemorial" must have a very small knowledge of the history of the time between 1319 and 1700, and also a small knowledge of the iron grasp of Church and State to maintain their decrees. There was no secret doctrine among the ancient Templars.—ANTHONY ONEAL HAYE.

A QUESTION.

If the religion of our Institution is not Christianity, with toleration, but mere theism, why do we in the provinces, on great and solemn occasions, go in pro-

cessions of hundreds to Christian churches and cathedrals, and there offer up Christian prayers, and hear Christian sermons and Christian sacred music? (Question taken from one of Bro. Purton Cooper's notebooks.)

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

J. A. H. AND THE PROVINCE OF JERSEY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I have been much gratified in reading the admirable articles on various subjects of interest to the Craft by J. A. H. which have appeared in the *Freemasons' Magazine*, and their general accuracy and interesting style have been most satisfactorily noticed by myself and friends. In the last, however, on "The Province of Jersey," in describing the Césarée Lodge, which is conducted in the French language, Bro. J. A. H. is in error in stating that "the Orateur of that lodge is the only officer of that name at present existing under the English jurisdiction;" for at the present time, and before the Césarée Lodge was established, the Lodge of Antiquity (No. 2), Freemasons' Hall, London, in accordance with its time-immemorial privileges, has an Orator for one of its officers. Although but few lodges in England retain the office of Orator, such omission is more apparent than real, as the "Lecture Master" at Hull, Birmingham, Truro, and other towns is virtually the Orator under another title, and is either supposed or required to deliver orations and lectures at suitable periods, and in some cases annually to the members of the lodge.

For the credit of the fraternity in Jersey, I can scarcely believe that the Masons who repeatedly assured Bro. J. A. H. that "previous to Bro. Hammond's appointment to the Grand Mastership there never had been a Grand Master of Jersey" were either versed in the history of the province or capable of giving an opinion on the matter, as even in the Book of Constitutions, seventh edition, there is a record of such an appointment, A.D. 1784, which work is actually in the library of the Masonic Temple, Jersey. I would rather consider that in this instance Bro. J. A. H. had not applied to the leading members of the fraternity in that island for his information.

In common with several brethren, I look with increasing interest for the next article from the pen of J. A. H., and cannot see why he should adopt the anonymous style, when certainly the mention of his name would give still more authority to his contributions, and act as an inducement for others to do likewise.

His courteous reference to the Red Cross of Rome and Constantine in the article on "The Province of Jersey" is quite a pleasing contrast to the several letters on that order which have appeared in the *Magazine* of late.

Yours fraternally,
W. J. HUGHAN.

Truro, May 9th.

SUPERSTITION IN THE INTERIOR OF AFRICA.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I have sent you a curious and authentic account of the ridiculous superstition of the inhabitants of the interior of Africa, dated July 19th, 1769, which I doubt not will be agreeable to many of your readers.

Yours fraternally,

JAMES FREDERICK SPURR.

Scarborough, April 25th, 1868.

"The Africans are, in general, very superstitious—the negroes are still more so than the whites, and the polished nations far less than the savages; but the sole difference that subsists between them is only a greater or less degree of stupidity, fury, and rage in their religious practices and opinions, which are in themselves completely ridiculous. But of all the African superstitions the most absurd, and of course the most prevalent, are the amulets and the mumbo-jumbo. The amulets, it seems, consist of Arabic characters, intermingled with magic figures drawn upon paper by the morbutis or priests of the country. According to some writers, this succession of characters consists of nothing more than Arabic passages of the Alcoran; but these authors have their opponents, who support their opinions with some seeming authority, for, though many learned men, well versed in the Oriental tongues, have seen these hieroglyphics, they could not discover in them the least traces of the Arabic, or any other Eastern language. But may not this defect be ascribed to the ignorance of the morbutis, who, in general, have not the least learning, and imitate but very imperfectly the Arabic characters? Or may they not be words of the Mandingo language, written in Arabic characters, or in imitation of them? Be this as it may, these hieroglyphics are the objects of public veneration, and no negro dare expose himself to the least danger, either in war, hunting, or even in travelling, without being possessed of an amulet, which is considered a powerful charm and certain preservative against wounds and all kinds of fatal accidents. It is true that this talisman scarce ever produces the desired effect; but this furnishes a subject of triumph to the morbutis, who ascribe the inefficacy of the specific to the vices and immorality of the negro who possessed of it. These priests, who are very artful in giving advice to those who consult them, are the most arrant cheats with regard to the negro, and persuade them to believe everything the morbutis desire. They have always a great quantity of these amulets, which are sold at various prices, according to the rank of the purchaser; and they have charms against every disorder incident to human nature, as well as for the obtaining every wish and every desire of what kind soever. They have also amulets against the effects of storms and venomous reptiles; and, what is still more agreeable, the possessors of these charms are always happy in health, and are sure of longevity, and being rich, honoured, and respected. This is in some degree true, as these charms enrich the morbutis, and make them respected and happy, as far it is possible for impostors to be. But these priests, whilst they are thus deceiving the negroes, declare themselves to be completely disinterested. It is true they cannot be

accused of extorting, or even receiving, any money, for there is none in this country, and the very use of it is unknown. The morbutis conscientiously fix a price upon their amulets; sometimes they are rated at three or four slaves, sometimes at nine or ten oxen, according to the stage of the disease or the importance of the request. It is to be observed that these talismans are of different forms, according to the uses for which they are destined: for example, the cephalic charm against disorders in the head are in the shape of a cross, and extend from the forehead to below the nape of the neck, and from ear to ear; but they are variously shaped for the different parts of the body—some in the form of horns, which the negroes wear under their caps; others resemble lizards, serpents, tigers, lions, &c. These amulets, to operate the more successfully, must be applied by the morbutis themselves, and it is upon these occasions that the impostors greatly astonish the negroes by their convulsive gesticulations, their cries, and invocations.

"The mumbo-jumbo is of still greater consequence than the amulet. Its preservation is immediately under the inspection of the Government, in order to enforce submission from wives to their husbands. This is a very clumsy idol—the imperfect representation of a man, which is considered by the women as a supreme intelligence, that incessantly watches their conduct and all their motions, and is acquainted with their most secret thoughts. In order to support the credit and power of the mumbo-jumbo, there is no house without one: the poor as well as the rich are equally possessed of it, and every night after sunset the artful husband goes out, and returns in the most secret manner, when he places himself behind the mumbo-jumbo, and makes the most hideous noise possible, howling like a dog or roaring like a bull. Soon after he joins his wife, who is still greatly terrified, or at least pretends she is so, and relates what has passed, desiring her husband to interpret the meaning. The negro replies he does not know what all this can mean; but that he is convinced the mumbo-jumbo has related in his language an account of his wife's conduct, and that, as he did not explain himself more intelligibly, it was a sign he was contented; and after this interpretation he is very well satisfied with his wife's behaviour. Such of the negro women who are not so stupid as to believe in the power of the mumbo-jumbo, and who nevertheless choose to deceive their husbands, prostrate themselves before him, and conjure him to be discreet. On the other hand, such of the negroes as are equally superstitious with their wives ascribe every extensive authority to the mumbo, who is greatly respected by them, and is considered as a guarantee of their peace and happiness. Thus is this phantom equally adored by the men and women, and reigns despotically in this savage country.

"Some years since the King of Jagra, who was very fond of his wife, and she being a woman of great curiosity, imparted to her the secret of the mumbo-jumbo, and the manner in which the howling was produced. The Queen did not, however, abuse his confidence; but he was weak enough to acquaint some of his favourites with the conversation that had passed between him and his wife. The chiefs of the negroes, who were already much displeased with their

king, no sooner learnt what had happened than they were greatly terrified with the consequences of his indiscretion. They assembled, and repaired to the prince's palace; they ordered him to appear upon his knees before the mumbo-jumbo, when he was severely reprimanded by the idol. He was then commanded to call together his wife, his friends, and acquaintances, and particularly all the women belonging to the palace. The King of Jagra, touched with remorse, and greatly intimidated by the resolute manner in which these orders were given, obeyed. All the women were convened; and the same negro who had been hitherto the orator ordered that they should be instantly massacred, which command was executed in such a manner that this important secret, so imprudently revealed, was restored among the class of mysteries.

"At Jagra, and in the neighbouring countries, where the same superstition prevails, all those who are initiated into the secret of the mumbo-jumbo, engage by the most terrible oaths never to communicate to the women the end of this institution, or the manner in which the oracles of the idol are delivered. The negroes are not admitted but at a certain age, according to the ritual of their religion, into the society of the servants of the mumbo—a kind of association or fraternity which, in many respects, resembles Freemasonry."

RED CROSS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,— "Audi Alteram Partem" refers to one printed ritual of a Red Cross degree; but there are at least two in print, and one of them refers to events in the Christian era.

Yours fraternally,
N. B.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I content myself with asking your correspondent at page 390, Who has responded to the demand about the warrant of 1796? The question was and still remains, What is the Constitution of the Grand Council of the Order of the Premier Conclave? He says the Grand Council existed under Lord Ranelle in 1796, and is continued under Lord Kenlis now. Did the Grand Council proceed from the Premier Conclave, or the Premier Conclave from the Grand Council? or were they merged, and one or the same thing? The warrant of 1796 to Sir Knight Robert Gill and others "is still extant, and in the possession of the proper authorities." Is this the warrant of the Premier Conclave, or of any other Conclave, and is it worked by the proper parties? If the order has nothing to do with the American order, how came the American brother at a late ceremonial, as recorded in your *Magazine*, to be received, and to perform the ancient evolutions of the order? The statement that there is a ritual of Grand Cross of 1812 does not satisfy me, because this ritual was cut down or doctored in 1865, and there are several rituals, including the installation of the Sovereigns, degrees of Viceroy, degrees of Knighthood, &c.

So far as it is on record in your pages, the order

collapsed on the death of the Duke of Sussex. "At the revival" Bro. W. H. White is elected Grand Sovereign, a drop from his Royal Highness to Bro. White (like that from Lord Ranelle in 1804 to Bro. W. R. Wright). After Bro. White's death there is another interregnum, and it must be another revival, until Lord Kenlis. Under Lord Kenlis we have in operation degrees and ritual which must have slumbered since the death of H.R.H. the Duke of Sussex, Grand Sovereign.

The explanation at present makes the matter worse than before. It is a tissue of inconsistencies. Is the only ritual named—the beautiful and ancient ritual—so much paraded? Hardly so, I think, because the ritual was "wisely curtailed" in 1865.

Yours fraternally,
R. Y.

FRENCH MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is but justice to the Supreme Council of France to state that the very first article of its constitutions expressly requires as the first duty of a Mason faith in the Great Architect of the Universe.

Yours fraternally,
R. Y.

MASONIC LIFEBOAT FUND.

The following subscriptions have been received:—Kemeys Tynte Encampment of Knights Templars, at Woolwich, by Capt. W. F. Portlock Dodson, R.M., Treas. (paid to Bro. Hyde Clarke), 10s. 6d.; Bro. Boulton, of the Bank, Bedale—Lennox Lodge, No. 123, Richmond, Yorkshire—(paid to Bro. Hyde Clarke), 10s. 6d.

UNDYING MEMORY.—How vividly came the period of my early days stealing on my remembrance at this terrible time. I do not say stealing on memory, for the one is far nobler than the other. Often, in a moment when man is not aware, does memory assert majestically her undying nature, and bring forth from her mysterious crypt in the soul the deeds of the distant past, unasked, and full often unwished. The sinner sitteth at ease, cherishing many a false way, but an avenger is within him, who starts forth with the deep diapason of a lion, and the crushing grip of a bear, crying, "I am memory; remember the sins of years gone by." It is as if poison were poured into the goblet, the cup falls from the conscience palsied hand, music ceases to breathe melody, the cyprian eye of beauty loses its fires, ill-gotten gains are loathed, and the cringing soul shrinks within itself, crying, "Hast thou found me, O mine enemy?" What would not a fallen world give, could it when it listeth destroy memory. But it cannot be. So far from this, memory's greatest, grandest part has yet to be enacted. Deity—to whom be glory—will one day fire it like a train, and then will it light up the remembrance of the whole arcana of the past, "for God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil." The day of judgement that.—*Vander-kiste's Lost but Not for Ever.*

"HOW CAN I FALL ASLEEP?"—As a general rule, all mental exertion should be avoided in the evening hours, and strong tea, especially green tea, ought to be eschewed. The latter has an extraordinary power of prolonging sleeplessness—more than any drug we know of. The perusal of a book late in the evening, requiring active thought to keep up with it, will induce wakefulness in excitable brains for many hours after going to rest. In such cases, only light literature ought to be indulged in. Exciting conversation and exciting music have also the effect of keeping the brain active for many hours, and, therefore it is better to avoid these late at night, if you would sleep soundly.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

ON the occasion of the laying the foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, on June 17th, Grand Lodge will be opened in that town prior to the ceremony.

THE Royal Masonic Institution for Boys has enjoyed the honour of the Queen's patronage since 1852. Her Majesty has been graciously pleased to present an autograph copy of "Leaves from the Journal of our Life in the Highlands" to the library of the Institution.

METROPOLITAN.

THE ROYAL ATHELSTAN LODGE (No. 19) met on Thursday, the 14th inst., and, after the transaction of business, the brethren dined at the Cannon-street Hotel.

EGYPTIAN LODGE (No. 27).—This vastly-increasing lodge held a meeting on Thursday week, at Anderton's Hotel, Fleet-street, and was attended as usual by a large number of brethren. Bro. John Coutts, the indefatigable and talented W.M., opened lodge at quarter-past 5, upon which the usual formula respecting the previous meeting was gone through, and, having been satisfactorily arranged, Bros. Cartlett and Potter were duly prepared for the ceremony of raising, which was accordingly vouchsafed them. This was succeeded by the introduction of Bro. Donald MacRae, for the purpose of receiving the second degree in the Order. This ceremony, like the previous one, was admirably rendered by the W.M., who, by his urbanity and strict attention to the duties appertaining to the onerous position of the chair, has justly entitled him to the suffrage of the lodge, and fully satisfied the members that they placed the right man in the right place when they re-elected Bro. Coutts a second time to preside over them. There was only one gentleman for initiation present (Mr. William Little). This gentleman was successfully balloted for, and received the initiation step to the mysteries of Freemasonry. The brethren then adjourned from labour to refreshment, provided by Bro. Clemow, and superintended by Bro. Smith, the manager; the arrangements being excellent. The W.M. gave the various toasts usual upon such occasions, and, in proposing her Majesty the Queen, adverted to the late dastardly attempt upon the life of the Duke of Edinburgh in terms of indignation, and expressed his certain conviction, that the Queen had no greater sympathisers than Freemasons—than whom a more loyal body did not exist. Bro. J. Smith, P.G.P., returned thanks for the G. Lodge of England, and remarked that he had been so long associated with the Egyptian Lodge on installation night, but more so on this occasion as it afforded him the opportunity of expressing how grateful the brethren ought to be in having so excellent a Master, who had twice been elected W.M., and had twice served as steward to the Masonic charities. It was to such brethren the Craft were greatly indebted for the support the various charities received. The visitors were Bros. J. Smith, P.G.P.; Payne, No. 23; Gordon Hipburn, No. 3 (Scotland)! E. Harriss, P.M., No. 73; Boas, No. 141; F. A. Thompson, No. 49; and Bro. Montrie, P.M., No. 11. The last named brother and Bro. Harriss returned thanks for the visitors. Bro. D. H. Jacobs in a very excellent and humorous speech, replied to the toast of the P.M.'s, intimating his intention of becoming steward for the Girls' School, which intimation was received with acclamations. Bro. Bern also replied to the same toast in a similar happy strain. During the evening some admirable singing emanated from Bros. Brewer, Jacobs, Ovenden, Dawson, Little, and lastly, though not least, H. M. Levy, P.M., No. 188.

BRITANNIC LODGE (No. 33).

The annual meeting of this lodge for the installation of the Worshipful Master and the appointment of the officers of

this lodge was held at the Freemasons' Hall, Great Queen-street, on the 8th instant. Lodge was called for four o'clock punctually, and the W.M., Bro. John Strapp, upon taking the chair at that time, proceeded to open the lodge according to ancient custom and with prayer.

The minutes of the last meeting having been read and confirmed, the following resolution, passed at a meeting of the lodge held on Friday, March 13th, 1868, became operative:—

"1. That, from the present time, the fee to be paid by the brethren becoming 'joining members' of the lodge be twenty-five guineas;" and

"2. That the attention of the brethren be called to the bye-law (No. 16) of the lodge, the provisions of which it is proposed be, for the future, strictly complied with."

The lodge having been opened in the second degree, Bro. F. A. Paget underwent the usual examination prior to his receiving the third degree. Bro. Paget then retired, and the lodge was opened in the third degree, and the candidate for being raised to the degree of M.M. having been properly prepared and announced, was admitted into the lodge, and underwent the ceremony of being raised to the sublime degree of a M.M., and thereupon withdrew. The lodge was then resumed in the second degree, when Bro. William Smith, C.E., P.M., presented Bro. James Glegg, the S.W., to the W.M. as the W.M. elect, for the purpose of being obligated according to ancient custom; after the usual formalities had been gone through, and having pledged himself to the proper performance of the duties of W.M. for the ensuing year.

The lodge was opened in the third degree and all the brethren who were not entitled to remain having withdrawn, the ceremony of installation of the W.M. was then proceeded with by the board of Installed Masters, under the able presidency of Bro. J. Pierce, P.M., who performed the ceremony in an admirable manner.

The board having been dissolved the brethren were admitted in regular order of precedence and saluted; and the new W.M. then proceeded to appoint as his officers for the ensuing year the following brethren:—Bro. Shields as S.W.; Bro. A. G. Church as J.W.; Bro. Jas. Glaisher as S.D.; Bro. Magnus Ohren as J.D.; &c. &c. These were regularly invested and installed in their offices; and the re-investing of the Treas., Bro. Lewis Crombie, and the Sec., Bro. T. A. Chubb, having been effected, Bro. Pierce delivered the usual addresses.

The following were present:—

Bros. Strapp, W.M.; Glegg, S.W.; Shields, J.W.; Pearce, P.M.; W. Smith, C.E., P.M.; Crombie, Treas.; Chubb, Sec.; A. G. Church, S.D.; Glaisher, J.D.; Ohren, J.G.; G. England, Sen., M.C.; Muriel; Webb; Rochussen; Paget; Mansell; Finch; Paddon; Norman; Gale; Alderman Rose; Fergusson; Snow; Parker; Chognoweth; Pawley; Saunders; Horsley; Turner; Finley; Hodge; Palmer; Craig; Fairlie; Clouston; G. England, Jun.; Young; Dixon; Strawbridge; Spencer; Beaman; Wallis; Banister; Stent; James; Truscott; Sparks; Burke; Voile; Clarke; Lewis. Visitors:—F. Walters, P.M., 73; W. Dalziel, 871; Dr. W. Smith, 180; H. Rogers, P.M., late lodge of Amity; Lycée, 709; Hammerton, 255; Hallows, (Mauritius); Colburn, Royal York, No. 7; Berry, P.M., 179; C. Hallows, 709; Gox, 19; Taft, 55; Battye, P.M., 142; Robertson, G.M., No. 7; Wallis, Star of Burmah Lodge; Bate, 1,017; Payne, South Saxon Lodge; Markley, 631; Jekylk, 87; Woodman, P.M., 66; Braithwaite, P.M., No. 4; Gielgud; A. T. Lawler; Carter; and G. Fielding.

The several ceremonies having been completed, the usual inquiries were made by the W.M., and several propositions of gentlemen for initiation and joining the lodge, and for a joining brother to come in under the new regulation as to the increased fee for a joining member, were then made; and several resolutions under the business having been proposed, and a vote of 10 guineas from the Fund of Benevolence, and a vote of 5 guineas to the Masonic Life-boat Fund having been proposed, the business of the lodge was concluded. The lodge was closed according to ancient custom, and with solemn prayer, and the brethren adjourned to a banquet in the adjoining premises of the Freemasons' Tavern Company, where Bro. Goeden, the indefatigable manager of that establishment, so successfully caters for the gastronomic requirements of his patrons, and the engineers and other men of science composing the Britannic may be considered as excellent judges—indeed, there cannot be better judges of what is and what is not a good dinner; and on this occasion, as on others since the establishment has been under Bro. Goeden's management, both members and visitors

pronounced the dinner excellent and the service admirable. The usual loyal and Masonic toasts were given, and the enjoyment was considerably added to by the excellence of the musical arrangements of Bro. Lawler, assisted by Bros. Fielding and Carter.

THE MIDDLESEX LODGE (No. 143) held their usual meeting on Friday, the 15th inst., at the Albion Hotel, for the transaction of business, &c. The usual banquet followed.

THE CAVEAC LODGE (No. 176) met on the 9th inst., at Radley's Hotel.

PERFECT ASHLAR LODGE (No. 1,178).—This lodge was held on Thursday, 14th inst., at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey; Bro. J. Donkin, W.M., presided. He raised Bros. G. Free, J. J. Morse, to the third degree; G. Ransom, J. A. Asetell, to the second; and initiated Mr. P. Fry, Dr. Dixon, P.M., Treas., aiding in the third only by giving the traditional history and the third tracing board. The work was beautifully rendered. There were present Bros. F. H. Elsworth, S.W., J. W. Avery, P.M.; J. W. Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec; H. Bartlett, J.D.; D. Rose, J.G.; J. W. Dudley, W.S.; Fudge; Hamisworth and many others. Visitors:—Bros. Bass, Solomon, Marshall, &c.

PROVINCIAL.

BERKS AND BUCKS.

WOLVERTON.—*Scientific Lodge* (No. 840).—The usual meeting of this lodge was held on Saturday, the 16th inst.

CORNWALL.

TRURO.—*Fortitude Lodge* (No. 131).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Quay-street, on Tuesday evening, the 12th inst., Bro. William James Hughan, W.M., in the chair. The work comprised the three degrees, and we seldom remember it being more efficiently performed than under the conductorship of Bro. Hughan, and his efficient staff of officers. The musical arrangements were first-class, and according to the form kindly sent the W.M. by Bro. Dr. Henry Hopkins, P. Prov. S.G.W., of Warwickshire. Bro. Thomas Chirgwin, P. Prov. J.G.W., delivered the historical and traditional lectures in the third degree in a most impressive manner. Two candidates were proposed for initiation, and one brother as a joining member. We should state that Bro. Hughan, W.M., presents a copy of the Book of Constitutions to every newly initiate admitted into the lodge during his mastership.

He has also established a Lodge of Instruction in connection with the Craft Lodge, which meets every fourth Thursday, of which he is the Preceptor, and we are glad to state that both it and the mother lodge are prosperous and united.

DEVONSHIRE.

DARTMOUTH.—*Hailey Lodge* (No. 797).—The chief meeting of the year was held on Monday, May 11th, at the Masonic Rooms. The lodge was summoned for noon, but it was nearly one before it was opened in the three degrees in succession by Bro. Newman, M.D., P.M., in the absence of Bro. Farley, W.M., from whom a letter of explanation was read. The acting W.M. was supported on his right by the Rev. Bro. Pope, D.D., chaplain, and on his left by Bro. Mortimore, the Mayor of Dartmouth, acting as I.P.M. Several of the officers were also absent, one of them being the Secretary, whose place was kindly supplied by Bro. Lidstone, P.M. Among the visitors were Bro. Bastin, P.M., from Exmouth, Bro. Glaufield P.M., from Torquay, Bro. Dr. Hopkins, P.M., from Totnes. The minutes of the two previous meetings were read and after some discussion, confirmed. The Past Masters, Bros. Mortimore and Lidstone were some time ago elected honorary members of the lodge, and therefore gave up their position as subscribers, but it having been ascertained that they thus incurred a loss of privileges, an announcement that they would resume the payment of dues was received with acclamation by the members present. The circular of summons contained notice of the ceremony of the second degree, but it appearing that the candidate was not present, the acting W.M. stated that the installa-

tion of the new W.M. would be proceeded with. The lodge was resumed in the 2nd degree, and Bro. W. G. H. Ellis was presented as the W.M. elect, receiving the introductory address from Bro. Dr. Newman, who then requested Bro. Dr. Hopkins to perform the ceremony. He took the chair and continued the proceedings in the usual form. In due course the lodge was resumed in the third degree, and the brethren who had not passed the chair retired. A board of eight Installed Masters was formed, in whose presence Bro. Ellis was placed in the chair of K.S. with the accustomed rights. On the return of the brethren separately in the three degrees, the proper processions, salutation, and proclamations took place, at the close of which the W.M. appointed and invested his officers. Bro. Dr. Hopkins concluded the ceremony by giving the impressive charges to the W.M., the wardens, and the members of the lodge. Several matters of business were then transacted. Bro. Dr. Hopkins read a printed prospectus of the book markers which he gets up for the benefit of the Masonic charities, when it was determined to purchase one of the sets for the lodge Bible, and several of the members also took some. The lodge was closed at about half-past two, and the brethren adjourned to the Castle Hotel to partake of the annual banquet under the presidency of the Mayor of Dartmouth.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular meeting of this lodge was held at the George Hotel on Wednesday, 13th inst. Bro. J. Newman, W.M., occupied the chair of K.S., and was supported by Bros. Eustace, S.W.; Rix, J.W., G. H. Ray, S.D.; Shaw, J.D.; Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, Sec. and Treas.; Calthorpe, J.G.; &c. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last three meetings were read and confirmed. The Sec. read a letter from Bro. Mann, Prov. G. Sec., acknowledging the receipt of £3 Os. 8d. Prov. G. Lodge dues; also a letter from the Sec. of the Regimental Lodge of the 5th (Princess Charlotte of Wales) Dragoon Guards, No. 570 Irish Constitution, conveying a vote of thanks to the brethren of the United Lodge for their kindness in giving No. 570 the use of their lodge room during the stay of the 5th D. Gds. in Colchester. The W.M. opened the lodge in the second and third degrees, and put round the questions appertaining to each degree as he closed down, for the information of the junior brethren. Some further business having been transacted, the lodge was closed, and the brethren adjourned to refreshment, and spent a pleasant hour in "love and harmony."

LEICESTERSHIRE.

LEICESTER.—*St John's Lodge* (No. 279).—The last monthly meeting of this lodge, before the summer recess, took place at the Freemason's Hall, on Wednesday, the 5th inst., at which the attendance was very limited, owing chiefly to the annual concert of the Amateur Harmonic Society, of which many of the brethren are members, taking place on the same evening. The W.M. Bro. W. Kelly, D.P.G.M., presided, the other brethren present being W. Weare, P.M. and Treas.; G. Tollar, (J.W., No. 523), as S.W.; Stadley, J.W.; Stretton, Sec.; Bithrey (No. 523), as S.D.; S. S. Partridge as I.G.; F. J. Baines; E. J. Crow, a visiting brother from Liverpool; and C. Bainbridge, Tyler. Letters were received from several of the officers apologising for their absence on the occasion. The lodge having been opened up to the second degree, Bro. Crow passed a satisfactory examination as F.C., and having retired, the lodge was opened in the third degree, and he was raised thereto. The lodge having been closed in the several degrees, the brethren adjourned to refreshment, under the presidency of Bro. Weare, P.M.

SUSSEX.

BRIGHTON.—*Yarborough Lodge* (No. 811).—A lodge of emergency was held at the Old Ship Hotel, on Saturday, the 16th inst. Mr. George Dudell, of Queen's Park, being a candidate for initiation, was balloted for and duly accepted. Bros. Hobson and Morse, were raised, and R.W. Bro. Richard Bolton, Master of the Lodge Perseverance 351 (G.L. of Scot), Prov. G.M. of Western India, was elected as joining member. Some other business having been disposed of the lodge was closed.

CHANNEL ISLANDS.

JERSEY.

LODGE LA CESARÉE (No. 590).—The regular monthly meeting of this lodge was held on Thursday, the 30th ult., at the Masonic Temple. The lodge was opened by Bro. J. Darell, W.M., supported by Bros. A. Viel, S.W.; J. Oatley, as J.W.; J. T. Du Jardin, P.M.; A. Schmitt, P.M., Sec.; C. J. Horguard, P.M.; C. Le Sueur, P.M.; N. Le Goupillot, Treas.; P. Binet, P.M., and about twenty more members. Amongst the visitors we observed Bros. J. A. Horner, 862, P.Z.M.; Nicolle, 84, and several others. The minutes of the previous meeting were read and confirmed. The W.M. announced that Bro. J. Blampied sought further preferment in the Craft. After a very satisfactory examination the candidate was entrusted and retired for preparation. The lodge was opened in the second degree, when Bro. Blampied was announced, duly received, and passed to the degree of F.C. The working tools were lucidly explained by the W.M., who also delivered the charge restricted to this degree with effect. Bro. A. J. Le Huquet was balloted for as a joining member and unanimously admitted. The W.M. now informed the brethren that a moment of the greatest importance for the welfare of the lodge had just arrived, namely to elect his successor for the next twelve months, and in availing himself of this opportunity he expressed his grateful and cordial thanks to his officers and members who had rendered his tenure of office a rather easy one, by their intelligent and zealous support. He considered it now his duty to express freely his opinion in strongly recommending Bro. J. Oatley, P.S.W., so well known and esteemed by all as a candidate fit in every respect, as regarded his character, his zeal, and devotedness to the Order, his proficiency for the discharge of his duties, to govern the lodge, believing that the brethren could not make a better choice than entrusting the honour and the interests of La Césarée to a brother so worthy, so well tried during a long period of six years of apprenticeship, performing scrupulously and faithfully the duties of each office, beginning by that of I.G. The W.M. caused the balloting lists to be delivered to each member of the lodge. The ballot resulted in an unanimous election of Bro. J. Oatley to the distinguished post of W.M.; Bro. N. Le Goupillot was again elected as Treasurer for the 13th time, and Bro. H. Du Jardin, as Tyler. It was resolved: "That the installation festival shall take place on Thursday, the 28th inst., instead of 24th, this day being a Sunday. Bros. J. May Amy, Wm. Croad, and F. Esnouf, were next elected to serve on the committee for general purposes (Conseil d'administration). Several matters of business having been disposed of, the lodge was closed in love and perfect harmony at nine o'clock. The brethren adjourned to refreshment and the rest of the evening was spent in that instructive and harmonious manner which ought ever to characterise all our social recreations.

KNIGHTS TEMPLAR.

GRAND CONCLAVE.

The Grand Conclave met on Friday, the 8th inst., at their Hall, No. 14, Bedford-row, at three o'clock. Present:—Sir Knt. William Stuart, Grand Master, and the Rev. John Huyshe, D.G. Master, and the following Provincial Grand Commanders:—

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| Sir Knt. C. J. Vigne | Dorsetshire. |
| " W. W. B. Beach, M.P. | Hants. |
| " A. H. Royds | Lancashire. |
| " G. Francis | Hertfordshire. |
| " G. Harcourt, M.D. | Surrey. |
| " W. J. Meymott | Unattached. |
| " Captain N. G. Philips ... | Suffolk. |
| " Rt. Hon. Lord Eliot, M.P. | Cornwall. |
| " Sir P. Colquhoun, G.C. ... | Stafford and Warwick. |
| " Deputy Provincial Grand Commanders. | |
| Sir Knt. S. R. P. Shilton | Nottingham. |
| " C. R. Davy | Somerset. |
| " Rev. G. Ross | Cornwall. |
| " M. H. Shuttleworth, G.V.C. | Stafford and Warwick. |

Grand Officers.

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| Sir Knt. Rt. Hon. the Earl of Limerick | G. Prior. |
| " Rev. E. More | G. Prelate. |
| " Thomas Coombs | 1st G. Captain. |
| " J. C. Sharpe | 2nd G. Captain. |
| " Sir P. Colquhoun, LL.D. | G. Chancellor. |
| " M. H. Shuttleworth | G. Vice-Chancellor. |
| " J. Lavender | G. Registrar. |
| " C. Goolden, M.A. | G. Treasurer. |
| " G. F. Newmarch | G. Chamberlain. |
| " W. Tweedy | G. Hospitalier. |
| " Rev. R. J. F. Thomas | G. Almoner. |
| " G. Lambert | G. Warden of Regalia. |
| " R. De M. Lawson | 2nd G. Standard Bearer. |
| " W. Reynolds | 1st G. Aide-de-Camp. |
| " C. Greenwood | 1st Capt. of Lines. |
| " Captain Whitbread | 1st Herald. |
| " C. Fendelow | G. M.'s Banner Bearer. |

and several Commanders and companions of private encampments, in all about ninety.

The G. Master having taken his seat upon the throne opened the Grand Conclave in ample form,

The G. Registrar called the muster roll.

Before the reading of the minutes the D.G. Master, Sir Knt. the Rev. J. Huyshe, moved a loyal and dutiful address to the Queen in the following terms:—

"Most Eminent and Supreme Grand Master,—I rise for the purpose of making a motion in Grand Conclave, which I feel assured, will meet with the cordial concurrence of all the Knights now assembled, and will be carried by acclamation.

"I am confident that there is not any one of us here present who can have forgotten the feeling of deep horror, and the burst of intense indignation, which sprang up in his heart, when he first heard the announcement that a murderous and cowardly attack had been made upon the person of one of our Royal Princes, the young Duke of Edinburgh. I trust, also that we shall never forget the sensation of relief and heartfelt satisfaction which we experienced when we heard that the Great Captain of our Salvation had, in his infinite mercy, stretched forth his protecting arm and rescued so young a Prince from so premature a grave.

"It is, I believe, a well known and acknowledged fact, that, among all Her Majesty's subjects within her dominions there is no body of men more devotedly attached to their Sovereign, nor more loyally disposed towards the Crown, than the United Masonic Orders of the Temple and Hospital, and it is, on that account, that I feel no hesitation (without any lengthened speech) in proposing that a humble and dutiful address be presented to Her Most Gracious Majesty the Queen, assuring her of our deep sympathy with her in the late severe trial to which she has been subjected, and our fervent congratulations on the escape of her Royal Son."

The motion was seconded by the Grand Chancellor, Sir P. Colquhoun, and on being put from the chair was carried by acclamation.

The Grand Master thereupon left the throne attended by the Deputy Grand Master, and the Grand Chancellor to the Sepulchre, where he signed the address which was beautifully illuminated on vellum, on behalf of the Order.

The following is a copy of the address:

"To the Queen's Most Excellent Majesty,—The loyal and dutiful address of the United Masonic Orders of the Temple and Hospital, unanimously adopted at a general meeting of the Grand Conclave, held on Friday, the 8th day of May instant, in London.

"May it please your Majesty,—We the Grand Master officers and members of the United Orders of the Temple and Hospital, venture most respectfully to approach your Majesty to express the utter abhorrence and indignation with which we regard the late cowardly and atrocious attempt which has been made on the life of your Royal Son, the Duke of Edinburgh, our deep sympathy with your Majesty under so severe a trial, and our cordial congratulations on the failure of the attempt. We earnestly hope that His Royal Highness may speedily recover from its evil effects, and that his life may long be spared to be a never-

falling source of happiness to your Majesty, and of public usefulness and honour to his country.

"(Signed) WILLIAM STUART, G. Master."

The minutes of the Grand Conclave of last December were then commenced to be read, when Sir Knt. Lambert moved that a certain portion of them be not read. The Deputy Grand Master observed that if such a course were pursued, it would enable any Grand Chancellor who should be so disposed, to place on record any matter he might please, to the prejudice of any member of Grand Conclave, and which might not come to light for years afterwards. That many Knights were not present at the last Grand Conclave, and had no other means of knowing what had taken place but by the minutes, and that no one could say the minutes were correctly entered up if they did not hear them read. Sir Knt. Lord Eliot thought the course pursued was most imprudent, the only effect would be that the whole of that discussion would have to be inserted in the minutes of the present meeting, and a painful subject again brought forward which it was in the interest of the parties themselves should be buried in oblivion. Sir Knt. Lambert withdrew his motion, and after a protest from Sir Knt. Binckes, the minutes were read and confirmed.

The Grand Chancellor then read the report as follows:—

"Most eminent and Supreme Grand Master:—Your Committee has the honour to report that six new encampments, viz., the De Tabley, in Cheshire; the Cœur de Lion, in Montreal; the Prince of Peace, in Lancashire; the Star of the East, at Singapore; the Sussex, in the Dominion of Canada; and the Southern Cross, at Cape Town, have received warrants since May, 1867, the last mentioned encampment, however, was reported in December last, and promises from the high social position of its Members and judicious selection of its Officers to assume a place inferior to none, but superior to most on the roll, and forms a contrast to those which have unfortunately shown a too great desire to increase their ranks, at the expense of their standing. The total number of encampments under your banner now amounts to 112.

The number of Knights now on the roll according to the returns amounts to 1891, to which about 200 may be added for foreign stations, from which the returns have not yet arrived. The former figures can be relied on, the Grand Vice Chancellor having, after considerable time and labour, extending over two years, at last succeeded in compiling a synoptical register of the Order, in addition to the usual index of encampments, arranged alphabetically, by which the name and address of every Companion of the Order can be readily found, and to which all subsequent creations can be added as they accrue.

A new form of printed receipts has been issued by the Grand Vice-Chancellor to the Registrars of encampments, on receiving the certificate of the election and installation of Commanders and the appointment of First and Second Captains, whereby an additional record of these officers for easy reference is obtained.

So many applications have been made for certificates of having served the office of Eminent Commander, that your Committee has recommended the issue of a certificate to that effect, which your Grand Chancellor has prepared, and for which your Committee is of opinion a fee of one guinea should be paid to the funds of Grand Conclave.

"You have been pleased to constitute South Australia a province, and to appoint Sir Knight James Penn Boucant, P.E.C., to preside over it as your representative.

"Since the Grand Conclave of May last important correspondence has taken place between the Grand Chancellor and the Prov. G. Commander of Canada. Consequent on the political change of last year, by which most of the states of British North America were formed into a Confederation under the style and title of the Dominion of Canada, the Craft has thrown off its allegiance to the United Grand Lodge of England and Wales, and established an independent Grand Lodge.

"A tendency in the same direction on the part of the Orders of the Temple and Hospital was averted by the timely and reasonable concessions authorized by yourself. The severance from the parent stock would have been received with regret here; while it would certainly have diminished the dignity of the Order on the other side of the Atlantic.

"Your Committee congratulates the Order in the Dominion of Canada, on its election to remain true to its old allegiance.

"In accordance with the wish of the Order in British North America the Prov. G. Master for Canada, Colonel W. J. Bury Masleed Moore, will assume, with your authority, the style and title of G. Prior of the Dominion of Canada, enhanced beyond his expectation by his Insignia of Office being transmitted to him as a present from yourself.

"In addition to this you have been pleased to confer P.G. rank on the following most distinguished Knts., recommended by the G. Prior of Canada as worthy of that honour:—Sir Knts. James Davis Macdonnell, P.G. Chancellor and Prov. Sub-Prior; Samuel Deadman Fowler, P. Prov. G. Chancellor, to be P.G. Sub-Priors of England; and James Hill Rowan, and William Simpson, of the Hugh de Payens encampment, to be P.G. Captains of England.

"You have also adopted the suggestion of the G. Prior of Canada to appoint a representative in the United States, and have, on the recommendation of that officer, selected Sir Knt. Dr. Alfred Creigh, *L.L.D.*, for that distinction.

"Your Committee also recommends that the application of the G. Prior of the Dominion of Canada, that the G. Priory be permitted to retain, for local purposes, half the general fees and so much of the benevolent fund as is collected within his jurisdiction, be granted.

"Formal motions will be presented to you for carrying out these arrangements.

"The commissions appointed under the third article of the convention with Scotland, for settling the details of that arrangement, have not yet commenced their labours, on account of the pendency of the negotiation with Ireland.

"The Deputy Grand Master, whom the Duke of Leinster as Grand Master, has appointed his plenipotentiary for the purpose of negotiating a convention on behalf of the Irish branch of the Order, has been as yet unable to spare time from his official duties as Judge of the High Court of Admiralty for this matter; and as time and trouble would be ultimately saved by the three sets of Commissioners meeting in common conference, no delay, will, in fact, occur by this question being deferred till a season when all official men are more at leisure.

"The short experience of the six months which have elapsed since the improved administrative system was authorized by Grand Conclave, has so far proved satisfactory. The Prov. G. Commanders now assume powers and authority which give a practical reality to their office, on which greater dignity and importance is conferred, more regularity and simplicity introduced into the government of the united Orders, and much trouble will also be saved at head-quarters, and control rendered more easy and efficient.

"Your Committee thinks it due to Sir Knt. Woof, to express its obligations to that gentleman for his useful heraldic researches in connexion with the United Orders, and his report on this subject, when completed, will form a valuable document for reference, and the instruction of encampments.

"Your Committee regrets to have to report the resignation of his seat in the Committee by Sir Knt. Meymott, who has placed his office as G. Dir. of Cer. at your disposal, both of which expire to-day. The activity of this officer, and the interest he has taken in the Order is too well known to need comment. The Committee, therefore, while deploring the loss of his knowledge and experience, begs to express its sense of the services he has rendered.

"The Grand Treasurer's accounts show a balance in favour of the General Fund of £164 13s. 2d., and of the Benevolent Fund of £92 2s.

"By Order of the Committee of Grand Conclave,
P. MAC C. DE COLQUHOUN, G. Chancellor."

Sir Knt. Meymott wished, with reference to paragraph 2 of the report to ask the G. Chancellor whether it was true that the register there mentioned was completed—whether all the returns had been sent in. The G. Chancellor explained that only about six were in arrear, and that the threat of suspension of those encampments who neglected to make their returns had brought in a great number.

It was then moved by the D.G. Master, and seconded by Bro. the Earl of Limerick, and carried *nem. con.*, that the report be received and adopted, and entered on the minutes.

The G. Treasurer then moved, and the G. Registrar seconded, the following resolutions to carry out the report, which were carried unanimously.

"That the Grand Priory in the dominion of Canada be hereby authorised to retain the total sum levied on the Order within that jurisdiction for the Benevolent Fund for local purposes."

"That the Grand Prior in the dominion of Canada be hereby authorised to retain one-half of the general fees levied within that jurisdiction, for local purposes."

The G. Master then nominated the following Knights, members of the committee of Grand Conclave:—The Earl of Limerick, Grand Prior; the Rev. E. Moore, Grand Prelate; J. H. Law, Past Grand Chancellor; and R. J. Spiers, Past Grand Captain.

The Grand Conclave then re-elected Sir Knt. C. Goolden, Grand Treasurer, and elected the following Knights members of the committee of Grand Conclave:—Captain Layton, Sir John Sebright, Captain Lamert, W. F. Harrison, and W. Powell.

The G. Master appointed the following Knights to be his Grand Officers for the ensuing year:—

| | |
|--|--------------------------|
| Sir Knt. Lord Skelmersdale | G. Seneschal. |
| " Earl of Limerick | G. Prior. |
| " Sir H. Edwards, <i>Bart.</i> , M.P. | G. Sub. Prior. |
| " Rev. E. Moore | G. Prelate. |
| " H. C. Finch | 1st G. Captain. |
| " Bentley Shaw | 2nd G. Captain. |
| " Sir P. Colquhoun | G. Chancellor. |
| " M. H. Shuttleworth | G. Vice-Chancellor. |
| " C. Goolden | G. Registrar. |
| " Joseph Lavender | G. Treasurer. |
| " F. W. Harrison | G. Chamberlain. |
| " Rev. George Ross | G. Hospitalier. |
| " Captain Lamert | G. Dir. of Cers. |
| " R. A. Jamieson | Assist. G. Dir. of Cers. |
| " Stephen Smith | G. Supt. of Works. |
| " Sir J. Sebright | G. Constable. |
| " J. Tepper | G. Provost. |
| " Rev. Spencer Stanhope | G. Almoner. |
| " George Lambert | G. Warden of Regalia |
| " C. Fendelow | 1st G. Expert. |
| " J. Ashworth | 2nd G. Expert. |
| " D. Thomas | 1st G. Standard Bearer. |
| " J. Woodcock | 2nd G. Standard Bearer. |
| " Rev. A. Bruce Fraser | 3rd G. Standard Bearer. |
| " P. Laird | 4th G. Standard Bearer. |
| " Major General Doherty | 1st G. Aide-de-Camp. |
| " Rev. Charles J. Martyn | 2nd G. Aide-de-Camp. |
| " T. J. Cottle | 1st G. Capt. of Lines. |
| " W. Horner | 2nd G. Capt. of Lines. |
| " W. R. Mabey | 1st G. Herald. |
| " Wilhelm Ganz | G. Organist. |
| " Captain Shanks | G. Sword Bearer. |
| " W. Tinkler | G.M.'s Banner Bearer. |

The G. Almoner collected the alms and the Grand Conclave was then closed in ample form, and the Knights not members of the Order of Malta having withdrawn,

A GRAND PRIORY ON MALTA

was declared open. The minutes of the last Priory in December were read and confirmed.

The G. Chancellor read the report of the Committee as follows:—

"Most Eminent and S.G.M., the present strength of this Order has reached 556.

"Your Committee is happy to report that the returns have, in consequence of the strong remarks it was necessary to make at the Grand Conclave in December, come in more regularly.

"In order to secure greater uniformity in the appliances necessary for the working of this Order, your Committee has requested the G. Chancellor to direct the issue of a set of lithographed plans, patterns, and drawings of the different objects necessary, together with instructions for the setting out of a Grand Priory. These will shortly be ready, and can then be obtained on application to the G. Vice-Chancellor, on payment of the cost incurred in their preparation. Arrangements have also been made for printing the table cloths on linen, silk, or other

material, whereby much expense will be spared to private Priorities.

"The D. G. Master, at the special request of those members in the Provinces desirous of taking the degree of the Mediterranean Pass, and being admitted to the Order of Malta, held on the 6th May a Priory under the banner of the Early Grand Encampment, commonly called "The Faith and Fidelity," at which several members were admitted

"By Order of the Committee of Grand Priory,

"P. MAC C. DE COLQUHOUN,

"G. Chancellor."

This report was received and adopted, and ordered to be entered on the minutes. The Priory was closed in ample form.

The G. Master, assisted by the D.G. Master and his principal officers, presided at a banquet at the Freemasons' Tavern.

MASONIC FESTIVITIES.

SCOTLAND.

ANNUAL ASSEMBLY OF THE GLASGOW KILWINNING LODGE (No. 4.)

The annual assembly and supper of this ancient and flourishing lodge took place on the 31st ult., at Bro. Nimmo's, Tontine Hotel, Irongate. The proceedings commenced with dancing—the large hall serving as an excellent ball-room—which was kept up most spiritedly from seven till ten p.m., when the company, some seventy in number, about one half being ladies, adjourned to one of the adjoining rooms, and partook of supper, served up in a manner in every way highly creditable to Bro. Nimmo, the proprietor of the hotel, and giving entire satisfaction to all present.

In the unavoidable absence of the R.W.M., the chair was very ably filled by Bro. J. Steel, Prov. G.J.W., and J.D. of No. 4.

The cloth having been drawn, and grace returned by Bro. Wilson, the usual loyal and Masonic toasts were given from the chair, and were all right heartily received and appropriately responded to. A few select songs and recitations were agreeably interspersed between the toasts by volunteering brethren and friends. Dancing was then resumed, and kept up till the morning was pretty far advanced, when the company dispersed, highly gratified with the entire success of the proceedings.

RESTORATION OF BRISTOL CATHEDRAL NAVE.

LAYING THE FOUNDATION STONE BY THE R.W. PROV. G.M., BRO. THE EARL OF LIMERICK.

The ceremony of laying the foundation stone of the new nave which it is intended to build in connection with the present Cathedral, was performed on the 17th ult., and the old minster, which for centuries has remained in its present incomplete state, is now in a fair way of being restored to a condition more worthy of the large and important city, of which it is the mother church. The work, it is estimated will cost £35,000, of which £15,000 is already subscribed or promised.

The whole nave will have a length of 117ft. from the transept tower, and a width of about 80ft. It will be furnished with north and south-western towers 130ft. high, and have a northern and western frontage, and connected with it on the southern side will be the original cloisters, the architect having introduced an attractive arcading or arched corridor in this part of his plan. The nave will be built of Douling stone; and in harmony with the walls of the old portions of the structure, the new walls will be five or six feet thick, with the triforium or passage running between the windows in a similar manner to the design of the present building.

A Provincial Grand Lodge was opened at the Royal Hotel, College-green, at one o'clock, and at a quarter to two o'clock the brethren in full Masonic costume formed a procession, and left the hotel for the Cloisters. On reaching the cloister gate the brethren, who had been walking two and two, divided on either side, forming an avenue, through which the Prov. G. Officers and other dignitaries passed into the cloisters. Here they were headed by the choristers, the cathedral clergy, the bishop, the chancellor, and officials, the right worshipful the Mayor and Corporation, and others. In this manner they entered the Cathedral at two o'clock, and Divine Service was then commenced. The Earl of Limerick, with the D. Prov. G. Master and other high dignitaries of the order, were assigned conspicuous positions in the chancel.

A collection was afterwards made, and it amounted to the handsome sum of £171 12s.

The procession then re-formed, and walked by way of the cloisters to the enclosure surrounding the foundations of the new nave, and the brethren having taken up their position, the ceremony commenced by Mr. Cruger Miles presenting Bro. the Earl of Limerick with a handsome silver trowel, and requesting him to lay the stone. His lordship consented and acknowledged the presentation, the Mayor, on behalf of the citizens, thanking him for accepting the duty. Prayer having been offered by the Bishop, D.P.G. Powell produced the articles to be placed beneath the stone—coins of the realm, copies of the day's newspapers, and a masonic slab with the following inscription:—

Cathedral Church
Of the Holy and Undivided Trinity,
Bristol.

Re-building of Nave.

The Right Reverend Charles John Ellicott, D.D., Lord Bishop of Gloucester and Bristol.

The Rev. John Pilkington Norris M.A., Canon.
The Rev. Henry Mosely, M.A., Canon.
The Rev. Edward Girdlestone, M.A. Canon.

The Ven. Archdeacon Randall, M.A., Canon.
The Right Worshipful Francis Adams, Mayor.
William Gale Coles, High Sheriff.
Henry Cruger William Miles, Chairman of Rebuilding Committee.

William Killigrew Wait, Honorary Secretary of Committee.

George Edmund Street, A.R.A., Architect.

The Right Honourable the Earl of Limerick, Prov. G. Master for Bristol.

William A. F. Powell, D. Prov. G. Master.

Gilbert Cobb Harris, Prov. G.S.W..

William Hagley Bowden, Prov. G.J.W.

This Stone was laid, with Ancient Masonic Rites,

On Friday, April 17th, A.D. 1868.

Edward Honey, Clerk of the Works.

The articles having been placed beneath the stone and hermetically sealed, the choristers sang the 241st hymn, and the Worshipful Grand Master then proceeded to lay the stone, punctiliously observing all the details of the ceremonial prescribed by the Order. His lordship then declared the stone laid, and in an address of some length he expressed the pleasure he felt at the honour conferred upon him, and sketched the past history, and looked forward to a promising future of the edifice in connection with which the stone was laid. Further devotional exercises followed the proceedings, concluding with the benediction pronounced by the Bishop.

The procession then re-formed and returned to the Royal Hotel, when upwards of two hundred ladies and gentlemen sat down to an elegant repast, under the presidency of the Right Worshipful the Mayor. The usual toasts were given and responded to, and several excellent speeches delivered, which space forbids us to report.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On Monday, the 11th inst., a festive meeting was held at Freemasons' Tavern, for the purpose of presenting a testimonial to Bro. Samuel May, the theatrical costumier of Bow-street. Before the presentation took place, the committee entertained Bro. May at supper, which, by the way, was excellently supplied by Bro. Charles Gosden, the manager of the tavern. The chair was ably filled by Bro. John Udall, P.G.D., supported by a considerable number of Masonic and theatrical friends.

The testimonial consisted of an elegant silver salver, weighing sixty ounces, manufactured by Bro. Lamb, of St. John's-square, Clerkenwell, and a purse containing £700. The inscription on the salver was,

"Presented with a purse of £700 to Samuel May by his Masonic and theatrical friends, in evidence of their sincere sympathy towards him on the severe loss he has sustained by the calamitous fire at Her Majesty's Theatre, and as a slight mark of their regard and esteem. May 11th, 1868."

The usual loyal toasts having been given, Bro. Binckes rose and said that at a meeting of the committee it had been resolved that he should present the testimonial which had been so readily subscribed for to Bro. May, and as he had been selected, he at once cheerfully consented. Although he did not hesitate to say he felt complimented that the choice had fallen on him to perform this duty, he was conscious at the same time that it demanded higher qualifications than he possessed, to do full justice to the subject he had to treat of. He had not prepared a set speech, preferring the natural expression of his feelings, knowing that they would be more appropriate to the occasion and more in unison with the sentiments of his hearers. He felt, in the words of our greatest dramatic writer, that

"The web of life is of a mingled yarn—
Good and ill together."

It was a truth plainly put in that writer's usual terse and eloquent language, a truth that could not be disputed. He (Bro. Binckes) did not for one instant pretend to say that, looking at good or evil in the abstract, the latter was a thing to be admired. We know that good is for our advantage, but if there were no evil would good be altogether for our advantage? He was not going to lead them into a metaphysical question by that which he had expressed, and, perhaps, not altogether logically explained. He did not look on evil in the abstract as anything to be admired. What would the world have been if there had been no evil? Why, we should all have been only negatively good, because there would have been nothing in which we could have distinguished ourselves above others. Had their been no misery to alleviate, no want to minister to, no pain to mitigate, no distress to relieve, where would have been the opportunity of exercising those better qualities of our nature which shine out from day to day? Nay, but for the calamitous fire at Her Majesty's Theatre, the friends of Bro. May would not have had a chance of showing that appreciation of his excellent qualities, which they did by subscribing to this testimonial. Let them understand him; he did not stand there as an advocate for evil, but to show that its mixture with good was frequently the cause of calling forth the nobler qualities of the human breast. He had often heard it mentioned, that in the sunshine of happiness when men were suddenly stricken down by illness or misfortune, it was worth enduring the pain and agony of their position to see how their friends rallied round them. None of us would wish a similar calamity to happen again, just in order that they might show their appreciation of a worthy brother by another testimonial, and so no one would wish his friend to be taken ill in order that he might evince his respect for him; but many men who had never tasted of misfortune, would go

down to the grave not knowing how they were esteemed. Another great writer has said—

“Through plots and counterplots,
Through gain and loss, through glory and disgrace,
Along the plains where Discord rears
Eternal Babel, still the holy stream
Of human happiness glides.”

and he took their friend, Bro. May, as an illustration of that writer's words, and he hoped he might rise superior to, and counteract any machinations that might be concocted to his detriment. He hoped he would look upon the material loss he had sustained, and in which they all so deeply and sincerely sympathised with him, as nothing; and that he would consider this testimonial not as an effort by his friends to reimburse him for his loss, but as a slight mark of their esteem and regard for him. He trusted that a good Providence would spare Bro. May long to exercise that industry and energy that he unquestionably possessed, steered by that integrity which had been the rule and guide of his life, to retrieve with glory a loss that he had incurred, without disgrace; that he might spend many, many hours yet, not as a dweller on those plains where discord had wasted its energies in attempting to rear a Babel of confusion, but that he might be a dweller in those plains where the sweet spirit of peace and contentment should reign supreme, and build up a structure dedicated to happiness and prosperity. (Bro. Binckes then read the inscription which we have given above, and presented the salver and purse to Bro. May, amid loud cheers.)

Bro. May (who, on rising, was received with hearty cheers), expressed in a few short sentences, but heartily and eloquently, the great gratification he experienced in the reception his name had met with, and the appreciation his friends had been pleased to express of himself. He sincerely thanked them.

Several other toasts were given and responded to, and a joyous evening, enlivened by some excellent singing, was brought to a satisfactory termination.

[Through a mistake of our correspondent in misdirecting his letter, the above did not come to hand until too late for insertion in our last week's issue. We cannot but say that we are surprised at the smallness of the amount subscribed, and we are quite sure that if a more extended application had been made to the Craft, a much larger sum would have been obtained. Bro. May's usefulness in connection with the Masonic Charities is not unknown in the provinces, from where we think a goodly sum should have come.—*Ed. F.M.*]

REVIEWS.

The Devon and Cornwall Masonic Calendar. By Bro. WILLIAM JAMES HUGHAN.

The fourth annual issue of this valuable calendar has just been published, and produced with the great care Bro. Hughan usually bestows on everything he takes in hand. The preface is not the least interesting part of the work, for Bro. Hughan, as in the previous year's issue, details the progress that Masonry has made in the West of England for the past year. A memoir of the D.P.G.M. of Cornwall, Bro. Reginald Rogers is also given. We congratulate Bro. Hughan upon producing so useful a compilation, which for the reason before stated, is not only useful to the members in the province, to which the calendar refers, but to other members of the Craft wishing a succinct account of the advance of Masonry in the West.

MASONIC EMBLEMS.—Bro. W. Garey, a talented artist and photographer in Aberdeen, has recently designed and published in a very convenient size for framing, a neatly executed plate engraving of Masonic emblems grouped together in a tasteful and appropriate manner; and though this production will not stand comparison with the more elaborate and costly symbolical charts that have preceded it, yet Bro. Garey deserves credit for having produced at a very moderate price a comprehensive and

useful plate of Masonic emblems appertaining to the three degrees, possessing too, a favourable feature, not always attained by its more pretentious predecessors, namely, there being nothing shown in it but what may stand the gaze of the uninitiated. Suspended in the lodge room or in a private library we recommend this plate, more especially to the younger members of the Order, and as an unassuming, yet useful reference sheet for lodge lectures, and Masonic instruction.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 30TH, 1868.

MONDAY, 25th.—Geographical Society, at 1. Anniversary Meeting.

TUESDAY, 26th.—Institution of Civil Engineers. The President's Conversazione, at 9.

WEDNESDAY, 27th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 30TH, 1868.

MONDAY, May 25th.—Lodges:—Royal Somerset House and Inverness, 4; Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms, King-street, St. James's. Unity, 183, London Tavern, Bishopsgate-street. British Oak, 831, Bank of Friendship Tavern, Bancroft Tavern, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. Chapter:—Robert Buras, 25, Freemasons' Hall.

TUESDAY, May 26th.—Lodges:—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Industry, 186, Freemasons' Hall. Prince of Wales, 259, Willis's Rooms, King-street, St. James's. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Chapter:—St. James's Union, 180, Freemasons' Hall.

WEDNESDAY, May 27th.—Lodges:—Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns' Tavern, Kennington-park. Prince Frederick William, 753, Knights of St. John Hotel, St. John's-wood. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Temperance in the East, 898, Private Assembly Rooms, Newby-place, Poplar.

THURSDAY, May 28th.—Gen. Com. Female School at Freemasons' Hall, at 4. Lodges:—William Preston, 766, Star and Garter, Putney. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters:—Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 620, Greyhound, Richmond, Surrey.

FRIDAY, May 29th.—House Com. Boys' School, at 4. Lodges:—Finsbury, 861, Jolly Anglers, Bath-street, St. Luke's. Chapter:—Belgrave, 749, Anderton's Hotel, Fleet-street.

TO CORRESPONDENTS.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

FRATER CORNUBIENSIS.—We did not receive the advertisement from the Secretary announcing the result of the election, or it would have been published.

W. K. T., 313.—We do not answer anonymous correspondents. In every case real name and address must be forwarded, not for publication, but as a guarantee of good faith.

DORIC LODGE (No. 1,193).—The report will certainly appear in our next.

LONDON, SATURDAY, MAY 30, 1863.

THE RITES OF ADONIS.

By BRO. ROBERT MORRIS, LL.D.

Upon my recent visit to Je-bale (the ancient Byblos and Gebal), it was natural that I should give more than ordinary thought to that system of marvellous popularity and duration which had, if not its origin, at least its principal seat near this place. It is the custom of theological writers to refer to the passions of lasciviousness the whole machinery of the worship of Jammuz, or Adonis. They see nothing in the emblems adopted and the whole drama of those rites but a refined and horrible system of lust. I am more than doubtful as to the historical justice of this, and would like to see the other side of the question shown up.

The River Adonis (now termed Nahr Ibrahim, or Abraham's River) runs into the sea a short hour's ride south of Je-bale. It is a lively stream—when I crossed it, about 150 feet wide and 10 or 12 feet deep—fringed with reeds and the ordinary marshy vegetation of this country. It is crossed on the road from Beyrout to Je-bale by a very handsome and substantial stone-bridge—the best bridge I have yet observed in Syria, except those recently built by the French on their turnpike connecting Beyrout with Damascus.

Jebale itself—formerly so large and renowned for its College of Rites and the Applied Sciences—is now but a miserable village, with 500 inhabitants and a small garrison of soldiers (perhaps 150). The people are chiefly Christians of the Maronite persuasion, with perhaps a score of Moslems who worship in a shabby little mosque. The Maronite church is one of the best preserved edifices of ancient date remaining upon this coast. Its age of ten centuries is only betrayed by a few dilapidations and discolourations, which merely add to the respect which we naturally pay to antiquity. The town is built upon and surrounded by ruins, but for the most part in a sad condition. The iconoclastic hammer of the Saracen has defaced every vestige of human or animal forms from the statues, and, if you preserve, as I did, a human figure, a lion, &c., you must be content with bodies minus heads and limbs. Coins are exceedingly abundant. These are mostly of casts of Roman and recent times; but occasionally a handsome "Scander," as relic-mongers style them (coins of Alexander the Great), comes to

light. I procured from this locality more than 1,000 genuine coins; also a fair collection of scaraboei, tomb-lamps, tear-bottles, and other vestiges of ancient beliefs. So much by way of preface.

It is in the hills, seven miles east of Je-bale and near the source of the Nahr Ibrahim, that the ancient Aphaca, the seat of the worship of Venus and Adonis upon Mount Lebanon, is situated. My authority—Kenrick's "Phœnicia"—does not attribute the origin of the rite to this locality, but to Assyria, whence, he says, it was brought probably from Hierapolis—first to Lebanon, then to the coast. He refers the word Aphaca (denoting in Syriac "to embrace") to the history of Venus and Adonis, so elegantly wrought out in Shakespeare's poems under that head. The tradition was, that on a certain day of the year a globe or star of fire was supposed to dart from the summit of Lebanon into the river, representing Urania. It was there that Adonis was wounded by the boar, and the stream near which the temple stood was annually reddened by his blood. Of course every educated reader understands that the actual reddening of the river is occasioned by the reddish soil through which it runs. After every hard rain the stream presents that appearance. It did so the first day I crossed it, answering to a hard rain the night before. To lament the mystic death of Adonis, the women of Byblos (Je-bale) went to Aphaca; and as I walked a mile or two upon the ancient road to that place, I endeavoured to reproduce in my imagination the circumstances connected with those mysterious processions. Without comparing the two ceremonies from a Scriptural point of view, yet it struck me, while spending one hour, one Saint's day, in that old Maronite church, and observing the women of Je-bale secreted in their listless worship, behind a lattice, separated from their lords, and permitted no actual part in the Christian rites, that perhaps no great progress after all had been made in their condition since their mothers journeyed once a year, over these hills, to attend the more attractive rites of Jammuz.

Mr. Kenrick gives the following as the Phœnician understanding of this fascinating worship: "The name Adonis, which signifies 'lord,' was one of those titles of royalty, like Baal and Molock, which the Semitic nations gave to the sun as the supreme god, the king of heaven. Being the source of light to the physical world,

his departure to the upper hemisphere in winter was mourned as a temporary death; his return to it, being a new birth, was a season of rejoicing. This idea appears in various forms in the mythology of Egypt, Syria, and Asia Minor. Venus stands in the same relation to Adonis as Isis to Osiris. She is disconsolate in her temporary widowhood, and her female votaries, sympathising with her, lament for Adonis, slain by the boar, the emblem of the rude, ungenial winter. The temple of Aphaca was specially consecrated to the mourning Venus, and she was represented with the air and habit of grief—her head veiled, her countenance sad, her hands wrapped in her robe. In commemoration of his death, the women rushed frantically about, beating their bosoms. This mourning—which took place at midsummer, from which time the sun begins to descend among the wintry signs—was performed by the Syrians in Lebanon, and imitated elsewhere by the votaries of Adonis. ‘Women weeping for Jammuz’ (the Hebrew name for this divinity, also for the months June and July) were among the abominations which Ezekiel in his vision (viii. 14) saw practised by the women of Judah in the northern gate of the temple at Jerusalem. (See also “Paradise Lost, I. 455.) The mourning concluded with the interment of the image of the god. On the following day he was supposed to return to life, and his image was brought from its place of concealment into the open air with every circumstance of rejoicing. The women, who had gone with dishevelled locks during the mourning, cut off their hair, or, if any one refused, she was punished by a stipulated penalty. . . . According to one account, Cinyras, the father of Adonis was King of Je-bale (Byblos); according to another, he was a King of Cyprus, the island 75 miles west of this, and founder of the Temple of Venus at Paphos, and the progenitor of the race of the Cinyradal, her hereditary priesthood. The name was probably derived from the Semitic *kinour*, a musical stringed instrument, which, having a mournful sound, was employed in the lament for the lost Adonis.”

It is a singular coincidence that during my three days’ stay at Gebal (Je-bale) I had several opportunities of hearing musical performances upon an instrument whose native name my dull ears refused to identify, but which I could readily believe was the same as the *kinour*. Certainly this “musical stringed instrument” was mournful

enough in its utterances, although played with considerable skill, to give vent to the saddest association of Jammuz!

“The Phœnicians,” our author goes on to affirm, “used for this purpose a short pipe, of a wild and melancholy tone, which was called *Gingras*, and this name was transferred to the god himself, as the name *Linos*, properly ‘the string of the lyre’ (employed in the same or a similar lament, of Phœnician origin, practised in Cyprus and Bœotia), was given to the mysterious being whose death the strain so called commemorates. . . . A close resemblance between the rites practised at Je-bale and Aphaca and those in vogue at Cyprus is inferred from various conclusive circumstances.”

But not to copy further from our author—who, after all, has but little to say of the *cultus* of Adonis, the department in which Freemasonry is most interested—I cannot help uttering the wish and the hope that some day a deputation of intelligent brethren of our Order may visit Je-bale and Aphaca, with time and means (and lore), to make excavations, take measurements and drawings, thoroughly to explore the country over a diameter of fifteen miles (having Aphaca as the centre), and form collections of historical objects upon a scale worthy of our Society and of the subject. There is a sarcophagus lying in the suburbs of Je-bale, the most elegant piece of sculpture I have yet seen in Phœnicia, which is going to pieces under tourists’ hammers, for want of just such protection and preservation as our fraternity could give it. How readily I could name the dozen “good fellows” who should constitute this mission!

No. 11.

MASONIC WORTHIES OF JERSEY.

PART II.

(Continued from page 407.)

At the monthly meeting of La Césaire Lodge on the 27th of June, 1867, Bro. C. Le Sueur was presented with an elegant Masonic jewel as an expression of the respect with which the brethren regarded him. The W.M. in making the presentation remarked:—

“Whenever we call to mind, the most devoted, the most exemplary of Worshipful Masters naturally my dear brother we shall have remem-

brance of you. Your councils have invariably been dictated by the spirit and wisdom of sagacity, your conduct towards all of us, has without exception, been directed by fraternal feeling. You have been eminently successful in developing all those features which are the most beautiful and worthy of admiration in our honourable brotherhood and mystic art."

These words embody the sentiments of respect for Bro. Le Sueur of all the brethren that we met in Jersey.

In the annual report which is a distinguishing feature of La Césaire Lodge, for 1866-7, the following well merited eulogium is passed on Bro. Henry Luce Manuel :—

"Faithful to his lodge, enthusiastic and devoted to Freemasonry, gifted with an eloquence at once severe and facile, calm in his bearing, patient and sympathetic in judgment, impartial and cool, blending courtesy with firmness, distinction with familiarity, knowledge with modesty, austerity with indulgence, he has succeeded in gaining not only the esteem, but the affection of all his brethren."

When Bro. the Rev. F. de la Mare M.A., Prov. G. Chap. left Jersey for the Mauritius in 1863, he preached an admirable farewell sermon since reprinted by Le Feuvre, St. Helier. Before leaving he was also entertained by his brethren at a banquet at the Pomme d'Or Hotel, at which the Worshipful Bro. John Durell presided. A splendid Masonic jewel and addresses from the Lodges La Césaire and St. Aubin were presented to the reverend brother, and eloquent speeches, testifying to the fraternal respect with which he was regarded by the Craft, were delivered by the chairman, Bros. Dr. Hopkins, the Rev. C. Marett, J. T. Du Jardin, and others. The more the clergy follow the example of the late Archbishop of Canterbury, the present Bishop of Bath and Wells, and the present Bishop of Salisbury, by enrolling themselves under our banner, and the better for them and for us.

The services which Bro. Dr. Hopkins has rendered to Freemasonry in the Channel Islands will inseparably connect his name with the history of the Craft in Jersey and Guernsey. In Jersey he founded St. Aubin's Lodge, and assisted in the formation of the Cæsarean Lodge of English Mark Masters. By the gift of 105 volumes of books he had the honour of originating a Masonic library, which ought in time to become a great centre of

instruction to the brethren. The manner in which our respected brother parted with his Jersey friends was exceedingly interesting. The Cæsarean Mark Masters presented Dr. Hopkins with a jewel of P.M. Addresses of a most flattering character were also presented to Bro. Hopkins by the La Césaire and St. Aubin's Lodges, and on Monday, July 30th, 1865, the respected doctor was entertained by the leading Masons of the island at a banquet, which was presided over by Bro. Colonel E. C. Malet de Carteret. The *Jersey Express* noticed the doctor's departure in a eulogistic leading article, in which he was thanked for valuable public services rendered to the people of Jersey in obtaining an improved postal delivery, and a great reduction in the price of gas. It will be seen, therefore, that Bro. Dr. Hopkins did not confine himself solely to Masonry, but was ever ready to do what he could for the good of society at large. We can confidently recommend visitors to secure a copy of the "Pedestrian's Companion through the Island of Jersey," written by Doctor Hopkins, and published by Mrs. Payne, St. Helier.

Among the services to the Craft which have been rendered by Jersey brethren must be named the beautiful musical ritual prepared by Bro. C. Johnson, formerly of the Royal Sussex Lodge, but now of Leicester, and which Bro. Dr. Hopkins alluded to in a recent letter to the MAGAZINE in favour of music as a part of our ceremonies.

The brethren also retain a pleasing recollection of another Leicestershire Craftsman, Bro. Kelly, D. Prov. G.M., who left behind him tangible proofs of his visit in the shape of a donation of music to La Césaire Lodge.

It is worthy of note that Bro. John Durell is an hereditary Mason—his father and grandfather having belonged to the Craft. Bro. Durell initiated Bro. Viel, the first Mason made in the Temple. In 1863 the Rev. F. de la Mare, M.A., Prov. G. Chap., in proposing the health of Bro. John Durell, on a public occasion, remarked that he "had known Bro. Durell as a boy previous to his own departure for Canada, where he had resided for some years, and that on his return he found him in the high position of Worshipful Master of La Césaire Lodge. When acting in that character the Rev. Chaplain had often been impressed with the solemnity and impressiveness with which he had conducted the ceremonies, and in other ways, as presiding over the lodge, he had entitled himself to the respect and esteem of the

brethren, having successfully carried it through a time of much trouble and difficulty with a rare display of judgment, decision, and firmness, yet with kindness and moderation. In truth, by such a line of conduct, he had proved himself a genuine Freemason in principle and practice." From what we ourselves witnessed of Bro. John Durell's working of the ceremonies, we consider this praise only due to that gentleman, and we may add that his courtesy to visiting brethren is exceedingly gratifying. It was eminently characteristic of Bro. Durell's life and character that when the brethren wished to present him with a valuable Masonic jewel he preferred that the money raised for the purpose should be devoted to the benefit of the Royal Masonic Benevolent Institution, of which he is a Life Governor. The family of Durell is of great antiquity, and has included Bailiffs of Jersey, Generals, and other distinguished persons.

Numerous manifestations of respect have also been awarded to Bro. J. T. du Jardin, including a testimonial from the Provincial Grand Lodge, in recognition of long and arduous services as Grand Treasurer, and an elegant jewel voted by the Farmer's Lodge. Bro. Du Jardin was one of the noble-hearted band who, amid evil and good report, prosecuted the great work of building the Temple to successful termination. We were indebted for much valuable information to Bro. Henry du Jardin, who was initiated in Mechanics' Lodge in 1820. This brother has a lively recollection of visiting the Leinster, the Fortitude, and other defunct lodges. Having had occasion to call on Bro. Du Jardin at his residence, we found that in his own neighbourhood he was better known by the honourable appellation of the "Old Freemason" than by his patronymic.

Jersey has frequently been visited by brethren of eminence. We have alluded to Lord Yarborough's visit, and the change of the name of the Farmer's Lodge in honour of his Lordship. Bro. Prince Napoleon came to Jersey in his yacht a few years ago, and, although unable to attend a lodge meeting, our Imperial brother entered into friendly conversation with Bro. J. T. Du Jardin and other Craftsmen during his stay.

The list of Masonic visitors to the Channel Islands includes Bro. Brice, "the tallest man in Europe"; said to have been nearly 8ft. in stature. When Bro. Brice visited La Césarée Lodge on the 28th June, 1866, it is said that there was "natu-

rally a little sensation excited as he stalked into the room and took his seat among the visitors." The brethren decided at once to offer Bro. Brice the use of the Temple for a *séance*, and also invited "the Giant Anak" to a complimentary supper. It is noteworthy that Bro. Tom Thumb has also visited these provinces.

It is always pleasant to see Masonry handed down from father to son. Sydney Smith had a witticism that it was "hereditary in some families not to have children," and it is certainly remarkable that there are not more instances of Masonic ancestry. While in Jersey we had the pleasure of meeting Bro. the Rev. A. P. H. Trewman, M.A., Vicar of Ilminster and P. Prov. G. Chap. for Somersetshire, who is connected with a well-known West of England family which has numbered many distinguished Craftsmen. In 1777 Bro. R. Trewman, W.M. of Union Lodge, Exeter, published a work entitled "The Principles of Masonry Delineated," which was referred to in the *Freemasons' Review* for 1844 as "a compilation of the practical working of that period, which even now may be consulted with advantage." We trust that our excellent brother, the Rev. A. Trewman, when the time comes, may celebrate among the Craft the centenary of his ancestor's services to Masonry, and we are sure the brethren in Jersey will esteem him all the more because he has inherited his attachment to our Order.

Among those who have laboured hard in promotion of the Craft in this province must be mentioned, in addition to those already enumerated, Bros. Colonel E. C. Malet De Carteret (of whom we have previously written); Dr. Kitchener, P.M. of Royal Alfred Lodge, and P. Prov. G. Deacon; Judge Gibaut; Philip Binet, Prin. Z. of La Césarée Chapter; Le Quesne; and P. W. Benham, W.M. of the Cæsarean Lodge of Mark Masters. When the English Mark Lodge was established, through the exertions of Bro. Dr. Hopkins and others, valuable assistance was rendered by Bro. Dr. Blood, W.M. of the Irish Lodge Justice, and also by Bro. Grimmond, of that lodge, both of whom have had the honour to be elected honorary members of the Cæsarean Lodge. Bro. P. W. Benham has served as Grand Warden of the province, and has received more than one testimonial of respect from the brethren.

In the *Freemasons' Magazine* for October 5th, 1861, Bro. Wm. Kelly, D.P.G.M. Leicester, directed attention to a Masonic gravestone in the

burial-ground of the Town Church, St. Helier, erected in memory of three brethren—James Menmure, Robert Callon, and John Pirnie—who appear to have died in 1812. In the same burial-ground there is a tombstone surmounted by a variety of Masonic emblems, which is inscribed as—"To the sacred memory of Edward Wright, gentleman, late ensign of the 12th R.V. Battalion, who departed this life February 7th, 1824, aged 69 years."

Visitors to Jersey are always struck with the size and beauty of the shops. The two largest establishments are those of Messrs. Voisin, Bisson, and Co. and Messrs. De Gruchy and Sons. The founders of both these firms have been connected with the Craft. There appeared in the *Freemasons' Magazine* sometime ago a notice of an entertainment given by the late Bro. De Gruchy to his *employés* on the occasion of the celebration of the fiftieth anniversary of the existence of his firm. Bro. Voisin has, with creditable liberality, established a club among his clerks and assistants, which possesses the advantage of a news-room, and in connection with which there are carried on private theatricals, concerts, penny readings, and popular lectures. We are informed that Bro. Voisin has in this way succeeded in developing considerable histrionic and literary ability, and he has at all events won the warm esteem of his *employés* by these efforts for their welfare. Such brethren are an honour to the Craft.

Bro. F. A. Godfray, Registrar-General for the States of Jersey, was for several years Grand Secretary, and, on retiring from office, the Provincial Grand Lodge accorded him an eulogistic vote of thanks, resolving at the same time that the resolution in question should be written on vellum framed, and presented to Bro. G.

Bro. E. M. Lott, *F.C.O.*, the W.M. of the Mechanics' Lodge, is a gentleman of considerable eminence in the musical profession. Under his conductorship the Jersey Musical Society—which, by the way, meets at the Masonic Temple—has become highly successful.

At present the foreign residents in Jersey includes Bro. General Bulharyn, a distinguished Polish patriot. The General has achieved a reputation as an author as well as a soldier, and his name is "familiar as a household word" in the mouths of Poles and Hungarians. Bro. Bulharyn was initiated into the mysteries of Freemasonry at Besançon, in France.

The brethren in Jersey possess a lively recollection of the visit of Bro. Lord Graves, who, during his stay, became somewhat notorious. Among other eccentricities, his Lordship was accustomed to drive a four-in-hand excursion-car round the island.

We had great pleasure in making the acquaintance of Bro. the Rabbi Hanau, Librarian of La Césarée Lodge, and found him a most enthusiastic Craftsman, possessing a deep insight into the mysteries of the Order. Our esteemed Bro. the Rabbi Hanau gave us an interesting fact in Jewish and Masonic history. He stated that in 1492 a number of Jews were expelled from Spain, who, previous to and after their expulsion, practised our rites and ceremonies. Accepting this to be true, it fully refutes those who have argued that speculative Masonry dates only from the eighteenth century.

Bro. John Oatley, of Jersey is undoubtedly a Mason of Masons. He has twice been initiated as Master Mason; twice taken the Mark degree—once in an English and once in an Irish lodge; and twice been exalted to the Royal Arch. To crown all, he was simultaneously elected Worshipful Master of two lodges—La Césarée and St. Aubin's. Bro. Oatley is also an Odd Fellow, a Forester, and a Shepherd, and would be glad to become an Ancient Druid if he had the opportunity. In Masonry he is most enthusiastic, and is seldom "found wanting" at meetings. At a moment's notice he is prepared to conduct any of the ceremonies in English or French.

Bro. Sergeant-Major Tracy, of Yarborough Lodge is, we are informed, a highly-accomplished Mason, and we have heard many commendations of his proficiency in the Craft.

Bro. Captain Thomas Saumarez—a cadet of the noble family of which Lord De Saumarez is chief—was at one time a very active Mason. Capt. Saumarez has served with great distinction in the Royal Navy.

Without further extending our remarks, we have said enough of the province of Jersey to show that the pure light of Masonry shines with undiminished radiance within her borders.

J. A. H.

EVERY parent is like a looking-glass for his children to dress themselves by; therefore parents should take care to keep the glass bright and clean, not dull and spotted, as their good example is a rich inheritance for the rising generation.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 410).

BOOK III.—CHAPTER II.

GRAND MASTER—GILBERT GRALIUS.

Herman de Salza, the fourth Grand Master of the Order, having by his consummate prudence and superior abilities, found means to terminate the unhappy dissensions existing between Pope Honorius III. and the Emperor Frederick II., the latter being desirous of conferring upon the Grand Master a signal mark of his gratitude, conferred on him and his successors, the dignity of Prince of the Empire, and permission as already stated, to charge the arms of the Order with the Imperial Eagle. His Holiness presented him with a valuable ring, enjoining him to wear it constantly. Since that epoch it was customary to invest a newly elected Grand Master with that ring.

The Knights acquired so great fame that Conrad, Duke of Massovia and Cujavia, sent an ambassador in 1229 to their Grand Master Salza, requesting his friendship and aid against the Prussians. Wishing to attract the Order into his states, the Duke granted to the Knights (Culm and Lobau, and whatsoever they might conquer from the Prussians) to the end that the latter might be driven from his territories. This donation was confirmed by Pope Gregory IX. This led to their taking part in a bloody war for the purpose of forcing Christianity upon the heathen nations inhabiting the southern shores of the Baltic, and which resulted in the Order acquiring possession of Prussia, Livonia, and other adjoining territories.

In the year 1186 Mainard first preached Christianity to the Livonians, and erected the Bishopric of Riga; but his successors meeting with many difficulties in the year 1200, Albert, then Bishop of Livonia, instituted the Order of Knights Portes-Glaives, in imitation of the Teutons, with the design of extirpating idolatry, and promoting the spread of Christianity. He prescribed to these Knights the Cistercian rule and habit, viz., a long white mantle and black hood; on the breast two swords in saltire, whence their title of Brethren-Sword Bearers. Their Statutes were similar to the Knights Templars, and they vowed obedience and chastity. Pope Innocent III. confirmed the Order, which became fully instituted in 1203. In

1237 finding themselves unequal to the task for which they were instituted, they called in the aid of the Teutons, by whose help they overcame the Livonians, and established Christianity, whereupon the Grand Master of Livonia, acknowledged the Grand Master of Prussia as his superior.

During the 13th and subsequent century, warriors from all parts of Europe joined the Teutonic standard, including Henry IV. of England, accompanied by 300 Knights and men-at-arms. The conquests of the Order raised it to the rank of a sovereign power, with a territory extending from the Oder to the Baltic, and embracing a population of between two and three millions. After being driven, with the other Orders from Palestine, they established their head quarters in Venice, but soon after transferred them to Marienburg.

The decline of the Order began in the 15th century. It not only suffered on account of the burthensome wars in which it was engaged, but it was also convulsed and torn by intestine divisions during a long series of years. Under the administration of the Grand Master Conrad de Juningen, Uladislaus Jagellon, the then reigning King of Poland, endeavoured to profit by these internal feuds. With the assistance of his father Withold, Duke of Lithuania, he attacked Prussia; but the General of Livonia coming opportunely to the aid of the Grand Master, defeated that project, and in 1403 peace was declared, but which was of short duration, being broken by Ulrich de Juningen. War was again declared, and the King with an army of 150,000 men attacked the Grand Master, who had only 83,000 men under baton. The battle began at Tonnenberg on 15th July, 1410, and the slaughter was prodigious on both sides. Authentic accounts set down the Polish loss at 60,000, and the Teutonic at 40,000.

The harshness of the Knights caused several countries and cities to form an alliance against them which was concluded at Marienverder, and in 1453 the greatest part of Prussia seceded from the Knights, and put itself under the protection of the King of Poland. A bloody war ensued, desperate and vindictive, till the Pope in 1466 was forced to interfere, when peace was declared. A treaty was entered into at Thorn, between Casimir IV. of Poland, and the Grand Master in the following terms. Pomerania, Culm, and Michellau, and the cities of Ermland, Marienburg, and Elbing, were ceded to the crown of Poland; the remainder of Prussia to the Order, the Grand Master receiving

the investiture thereof, it being considered a fief belonging to the Kingdom of Poland, and held by military tenure. Later on, the Knights were totally dispossessed of Prussia. Their Grand Master Albert de Bradenburg, having embraced the Protestant faith, Sigismund, King of Poland, his cousin, invested him with the sovereignty of that country. This took place at Cracow, on 5th April, 1525.

From that period it was denominated Ducal Prussia, and Frederick III., Margrave of Bradenburg, and Elector of the Holy Roman Empire in 1701, procured its erection into a kingdom, the Emperor Leopold I. having granted an imperial concession to that effect.

Upon this defection of de Bradenburg, the Knights elected Walter Kronberg, Grand Master, who established the head quarters of the Order at Mergentheim in Suabia, styling himself Administrator of the Grand Mastership in Prussia, and Master of the Teutonic Equestrian Order in Germany, Italy, and their dependencies. As such he was recognised as a Sovereign Prince of the Empire, and was received as a member of the Circle of Franconia. At the peace of Presburg in 1805, the Emperor of Austria obtained the rights and revenues of the Grand Master, but in 1809 Napoleon abolished the Order, its lands passing to the sovereigns, in whose dominions they lay. The Teutonic Order, however, continues to preserve a titular existence in Austria.

The possessions of the Order in 1790 were divided into eleven Bailiwicks, viz., Alsace, Austria, Tyrol, Coblenz, Franconia, Biesen, Westphalia, and Lorraine (Roman Catholic), and Hesse, Thuringia, and Saxony (Protestant). The Order will be found constantly appearing in the wars which form the present book of the Templars' History.*

Upon the close of the third crusade the Templars set vigorously to work to repair the fortifications of the various strongholds still in their possession. They began the erection of the celebrated fortress Chateau Pelerin, or Pilgrim's

Castle, referred to in Chapter VIII. of the Second Book of this history. Other strongholds were also built, and the Hospitallers and Teutons were not behind them in erecting defences.

On the 13th March, 1193, Saladin had died, and the mighty kingdom which he had constructed like that of the great Alexander, crumbled away. No great conqueror such as Alexander, Saladin, and Napoleon the First, has ever yet been able to transmit to his posterity, the entire dominions which he has acquired. Like the waters which have been dam'd up, for a brief space they may be held together, but the hour comes when the embankments give way, and the hard won spoil, is dispersed. An event of such a nature should have called forth all the energies of the Christians, advantage should have been taken of the dissensions among the Musselmen, the conquest of Palestine lay before them, but the opportunity slipped past and unemployed. God seemed to have blinded the eyes of the Christians, and the last chance of success for their eyes in the Holy Land, was for ever lost. Saladin's kingdom was partitioned, three of his numerous sons erected thrones at Cairo, Damascus and Aleppo; but the veterans of his army, followed the flag of his brother, Saif-Eddin, who, at his nephew's expense, created a sovereignty, which embraced a considerable part of Syria.

Throughout Europe Saladin's death caused the utmost joy, and it was considered a favourable opportunity for renewing the crusade.* Pope Celestine III., then a very aged man, sounded the trumpet for a new crusade, but, with the exception of Germany, the Christians remained inactive. In Germany the religious war fever raged like fire. North and South, Clergy and Laity, all burned with the divine zeal.† Two expeditions were formed, the one, marshalled by the Dukes of Brabant and Saxony, the other by the Archbishop of Mayence and Valeran of Limbourg who reached the Holy Land first. The Christians in the Holy Land viewed them with the greatest disfavour, they being in the midst of a profound peace, and the truce with Saladin still unexpired. The Germans were not to be balked, they scouted the idea of holding faith with the Infidel, and insisted upon a declaration of war. The Templars, Hospitallers, and others bitterly opposed such a breach

* The following authorities may be consulted for accounts of this celebrated Order. Accurate account of the European Orders of Knighthood. London: 2 vols. n.d., Clark's Concise History, London: 1784, 2 vols., Ashmole's History of the Garter; Bonanni's Ordini Equestri et Militari. Histoire des Ordres Militaires. Histories of the Crusades, and the various Encyclopædiæ, Teutonic Knights. There is, the author believes, an incomplete work upon the History of the Order, but he has, as yet, failed to obtain a copy.

* Jac. de Vit. lib. III.

† Chron. August. p. 515.

of good faith,* represented strongly to the Germans the weakness of the Christian force compared with the Musselmen, and urged them at least to wait the arrival of the other division.

This prudent advice was hailed with derision and the advisers branded as traitors, and lukewarm in the cause of Christ.† The Germans eager to signalise themselves before the arrival of the other division, sallied out of Acre, carrying destruction into the Musselmen dominions, and committing the wildest excesses. This breach of the truce fired the Musselmen with the greatest indignation, and Saif-Edden, gathering a vast array marched upon Joppa, where the Germans had retreated on hearing of his advance, and by a skilful manœuvre, he induced them to make a foolish sortie, when suddenly falling upon them, he defeated them with immense slaughter, entered the town pell mell with the fugitives, and annihilated their entire force. The small garrison maintained there also were massacred, the fortifications levelled with the ground, and not a single Christian inhabitant spared.‡

Now that the war had commenced, and with such disastrous results for the Christian arms, the military Orders buckled themselves for the fray. But disaster followed close on the heels of disaster. The troops despatched to attack the Musselmen were marching out, in the cool of the evening, from Acre to encamp at Caiphas, when the King, who had stationed himself at a window to see them pass, fell to the ground and was killed.§ Isabella was thus a second time a widow. Radolph of Tiberias became a candidate for her hand, but him the Templars rejected on account of his poverty,|| and sent to Almerie, King of Cyprus, who had succeeded his brother Guy, offering him Isabella. Almerie eagerly embraced the offer, and hastening to Acre was married to Isabella a few weeks after her husband's death.

On the arrival of the second division of the German force, the war was prosecuted, and Saif-Eddin defeated with immense loss, he himself being desperately wounded. He fell back upon

Damascus, and the Christians took in succession Beyrout, Gabala, Laodicea, and all the maritime towns between Tripoli and Joppa.*

An expedition was undertaken against the strong fortress of Thoron, perched on the summit of a rocky mountain, situated between Anti-Libanus and the sea. The attack was successful, the besieged were prepared to capitulate, when a sudden panic seized the Christians, who retreated precipitately from the spot. No satisfactory reason has been given for this dastardly action, although writers, as usual, have been found ready to assert that the Templars, the old story, had been bribed to cause the retreat.† As might have been expected recriminations broke out among the Christians, a split took place, the Military Orders and the Barons of Palestine marching to Acre, while the Germans, throwing themselves into Joppa, hattily rebuilt the fortifications. Saif Edden hearing of this, marched against the Germans, whom he defeated, the Dukes of Saxony and Brabant, many Bishops Barons and Knights, and a vast number of common soldiers being slain. The Germans accused the other Christians of having abandoned them to destruction,‡ but this was an idle accusation. Their blood was on their own heads.

Shortly after this, the news of the death of Henry VI. arrived, and the Germans, eager to take part in the disputes which would follow that event, prepared to return home in spite of the prayers of the Pope to continue the war. The leaders left the Holy Land with the exception of the Queen of Hungary, who remained behind with her Knights faithful to her vow. The Germans left behind them a garrison at Joppa, but whilst celebrating the feast of St. Martin with every excess of drunkenness and debauchery, this garrison was surprised and massacred by the Saracens. Fuller writes of this crusade in the following terms:—"In this war we may contemplate an episcopal army which might have served for a synod; or, more truly, it offers us a picture of the Church militant. Many captains returned home secretly, and when the soldiers wanted to fight the officers went away; what remained of this army fortified themselves at Jaffa. The feast of St. Martin, the great saint of Germany, fell at this time. This holy man, a German by birth, and bishop of Tours

* They were perfectly right both as men of honour and as politicians. When a breach of faith takes place, the perjured needs a world at his back. The fourth crusade should have had the men and means of the third.

† The leaders were priests, and therefore whoever dared differ from them must not have had the truth in him. Brave leaders of the Christian army!

‡ Michaud. Hist. des Crois. Liv. IX.

§ Will. Tyr. Tom. V. Col. 644, 645.

|| Ib. Col. 645.

* Otho. de St. Blaz. Chron. de Nangis. Jac. de Vit.

† Otho de St. Blaz.

‡ Otho. de St. Blaz. Chron. de Nangis.

in France, distinguished himself eminently by his charity. The Germans changed his charity for the poor into excess for themselves, observing the 11th of November in such a manner that it ought no longer to be called a Saints day, but a day of festivity. Drunkenness reduced them to such a state, that the Turks, falling upon them, killed more than twenty thousand of them. This day which the Germans write in red letters in their calendars, takes its colour from their own blood, and as their camp was a slaughter house, the Turks were their butchers. We may compare them to the oxen of St. Martin, which differ little from droves of drunkards."

The Christians complained bitterly of the conduct of the Germans, through whose arrival they had been plunged into war when they had been at peace. "Our fellow Christians and self styled allies found us at peace, they have left us at war. They are like those ominous birds of passage whose appearance portends the coming storm."

The Holy Land was now left in a pitiful condition, and the feuds between the different sections of the Christians broke out with renewed fury. To add to the general confusion, and to prevent any combined resistance to the Musselmén, a war broke out betwixt the Templars and the Hospitallers.

Vertot relates† that at this time there was residing in Palestine a gentleman named Robert de Margat, who, as a vassal of the Hospitallers, was in possession of a castle, seated near that of Margat, and holding of it. The Templars, under colour of some old pretensions, surprised the place, and made themselves masters of it by open force. Robert, thus driven forth of his home, complained to his superiors, the Hospitallers, who had then their head quarters at Margat. They thereupon sent out a force, stormed the castle, and drove out the Templars. A war ensued, the other Christians, siding some with the Templars, others with the Hospitallers. The Patriarch and the Latin Bishops interposed, and out of respect to them peace was declared, and the decision of the affair left to the Pope. As deputies to Rome the Templars sent the Brothers Peter de Villeplane and Thierri, and the Hospitallers the Prior of Barletto, and the Preceptor Auger. Innocent III. who had succeeded Celestine III., and who was perhaps unequalled in the Papacy, and whose

reign was the culminating point of the Roman Church power, having examined into the pretensions of both parties, delivered, as a preliminary, that before final sentence should be pronounced upon the merits of the cause, the Hospitallers should deliver back to the Templars the castle in dispute. That after the Templars had resided there quietly for the space of a month, Robert should have liberty to cite them before the judges at Margat to produce their title and the evidence of their claim, but that the Hospitallers, to avoid all suspicion of partiality in their own magistrates and judges, should on this occasion have recourse to those of the principality of Antioch, or the County of Tripoli, that they should moreover make choice of persons of integrity; that this choice notwithstanding the Templars should be allowed to object to, and challenge any of these foreign magistrates that they suspected, but withal, if they refused to submit to the verdict which should be afterwards brought in, the Hospitallers should be empowered to put their vassal again in possession of the castle.

In a letter addressed to the Grand Master and brethren of the hospital, the Pope represented to them, with much force and persuasiveness, how unsuitable their proceeding, and that of the Templars, was to the character of religious, if the name of religious could be given to men, who were for deciding their rights by force and methods of violence. That though he knew well enough in the main what party had right and justice on its side, yet he had chosen rather to make up the affair by an amicable composition, which the deputies of the two Orders had agreed to in his presence, than to pronounce a rigorous judgement which would have fixed a slur upon the party guilty of the wrong. He exhorted them both to maintain unity and peace with one another, and, at the same time enjoined them, in virtue of their holy obedience, and on pain of excommunication to determine the differences that should start up between them, in the manner directed by the rules which Pope Alexander III. prescribed them. Innocent concludes his letter with threatening such as should prove refractory with all the weight of his indignation. The judges chosen appear to have decided against the Templars, who surrendered the castle, and peace for a time was restored.

The Pope thereafter satisfied with their submission, wrote them recommending to their best attention the interests of Almeric, who alarmed at

† Hist. des Crois. A.D. 1198.

the state of popular opinion in Cyprus, meditated repairing there in person to put down the disaffection of the people, with whom the Greek Emperor had been tampering. Innocent was afraid that upon Almeric's withdrawal, the Orders would come to blows for the supremacy in the Holy Land. Almeric however remained in Palestine, and so the Pope's alarm proved groundless.

The English Templars seem, in 1192, to have come into collision with the Church, for in that year the new Temple at London was laid under interdict, because the Archbishop of York, had presumed to say mass there with the ringing of bells, contrary to the commands of the Bishop of London, who had forbidden him to carry his cross in the province of Canterbury. The Temple in London had become a storehouse of treasure, and the money of the kings, nobles, bishops, and wealthy merchants were deposited there for safe custody. The money likewise collected for the defence of the Holy Land was kept there.

Pope Innocent III., who was an affiliated member of the Templars, confirmed all their ancient privileges, and induced the European monarchs to add to their immunities. They were exempt from payment of taxes, tolls, and various imposts, and their wealth and power increased daily in every part of Christendom.* Their exemption from tithes and ecclesiastical imposts speedily brought them in collision with the clergy. During one of these quarrels the Bishop of Sidon ventured to fulminate a sentence of excommunication against the Grand Master and the brethren, and all their friends and protectors, but he was speedily silenced by the Pope (one, indeed, of those whom he had excommunicated) who censured him for his presumption, accused him of ignorance and malice, and suspended him from the exercise of all ecclesiastical functions.†

About this time the sword was gradually superseding the stole, it in its place to give way to thought. In the darkness of a grovelling superstitious mud, the pearl of truth was slowly growing, to be at length found by the daring spirit of Luther.

(To be continued.)

THERE is a certain Freemasonry among great minds by which they recognise each other in the clearly ringing interchange of a few sentences.

* Reg. et const. ord. Cisterc. Inn III. in cartul. camp. f. 166.

† Inn. L. II. Epi. 257.

MASONIC NOTES AND QUERIES

LODGE OF FREEMASONS AT THORNHILL.

A correspondent at Cambridge will find the following passage in Bro. Murray Lyon's "Recollections of the Lodge of Freemasons at Thornhill" (*Freemason's Magazine*, No. 854, page 282):—"The first meeting of the lodge (1814) was opened and closed 'with solemn prayer'—a custom by which it has ever since been characterised; praise being in certain cases offered previous to business being transacted. The universality of a Mason's religious faith is by many urged as a reason for the exclusion of the name of the Saviour from the prayers of a lodge of Freemasons. But on all occasions when, as lodge, the members of No. 252 (the Thornhill Lodge) address the Deity they crave to be heard and answered in the name and for the sake of Jesus Christ; and their practice in this respect agrees with that of the most ancient of Scottish lodges, whose records afford indubitable evidence of the Christian religion having been that which, within as well as without the lodge, was professed by its members; indeed, such profession seems to have been a *sine quâ non* to the candidate's admission to the mystic circle."—C. P. COOPER.

"R. Y." AND THE RED CROSS, TEMPLARS, AND OTHER DEGREES OF KNIGHTHOOD.

I have perused with interest the history of the Red Cross of Rome and Constantine, by Bro. R. W. Little, some little time ago inserted in the *Freemason's Magazine*, as also the sketch of the Order and the rights of chivalric degrees, by Bro. W. J. Hughan, in last week's issue, and have not been able as yet to see that their statements have even been impugned in the slightest by either "R. Y." or the other brethren, who have done little else but ask questions, and then answer their own queries themselves. Not being a member of the Red Cross, although about to be, with several of my friends, I should have remained silent as to the discussion of the merits of that degree had it not been that "R. Y." virtually casts a stigma on the Knights Templars when referring to the Red Cross. Therefore, as a Knight Templar, I protest against his evident desire to throw a slur on the origin of Masonic Knights Templars, as well as the other degree. He says (page 413) "that at the revival Bro. R. W. White is elected Grand Sovereign, a drop from his Royal Highness [*i. e.*, the Duke of Sussex] to Bro. White (*like that from Lord Rancliffe in 1804 to Bro. W. B. Wright*)." I cannot see what sort of "drop" he can mean. Bro. W. B. Wright was also Grand Master of the Knights Templars, and Past Grand Master of the Ionian Isles. If it was a "drop" for a Grand Master of the Knights Templars to be a Past Grand Master, then *it is so now*, as Bro. William Stuart is but Past Grand Master of Hertfordshire. I think, however, a Past Grand Master is a very honourable office, and quite sufficient to warrant the Templars in placing the Order under the control of Bro. William Stuart, the eminent and Supreme Grand Master; but I suppose "R. Y." would call that also a "drop" from Bro. H. R. H. the Duke of Sussex to Bro. Col. Tynte, and then to Bro. William Stuart.

To my mind, "R. Y." has used a most un-Masonic phrase, tending to throw discredit on the Knights Templars as well as the Red Cross.—RICHARD JOHN.

FRENCH MASONRY.

An antiquarian brother is mistaken. It was not until the year 1756 that the denomination "Grande Loge de France" was substituted for that of "Grande Loge Anglaise de France."—C. P. COOPER.

CHRISTIANITY AND OUR CHARITIES.

In answer to a letter signed "A Theistic Mason," I say, show and publish that Christianity is not the religion of our lodges, and you will greatly endanger the prosperity of our noble Charities.—C. P. COOPER.

FRENCH MASONRY.

"Historicus," without a word of introductory matter, sends a mere string of questions respecting French Masonry, and, the questions ended, abruptly asks, first, if I can answer such questions? next, if I cannot, do I know anyone who can? "Historicus" is hereby informed, first, that I cannot answer the said questions; next, that the only English brother, in any way known to me, who can, is Bro. Hyde Clarke, who has for many years been a member of the two great Masonic bodies in France, the Grand Orient and the Supreme Council. But it must be added that, in my opinion, it is not likely that Bro. Clarke will answer the questions, unless the application be made to him in a way somewhat different from that in which it is made to me.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE PROVINCE OF JERSEY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It cannot but be gratifying to me to find that my articles have received the approval of so distinguished a Craftsman as Bro. Hughan.

The readers of the *Magazine* are also indebted to Bro. Hughan for the information that there is an Orator in connection with the Lodge of Antiquity. The duties of *Orateur* in La Césarée Lodge, Jersey, are, however, essentially different to those of Lecture-Master, and are, indeed, precisely those appertaining to the office of *Orateur* in France.

If during my three months' residence in Jersey I have not had the pleasure of acquainting myself with the leading brethren, I can only say that I am labouring under a profound mistake. Possibly Bro. Dr. Hopkins, from his intimate knowledge of the Craft in the island, may be aware whether those brethren who have kindly given me information deserve to be styled "leading" or not. Among the brethren in question I did not find one who knew of any Grand Master previous to Bro. Hammond; and having at meetings of four lodges—La Césarée, St. Aubin's, Prince of Wales, and the Mark Lodge—stated what I had found out as to Bro. Dobree's Grand Mastership in 1784, the statement was re-

ceived with surprise by every brother present. The copy of Anderson presented to the Masonic Library by Bro. Dr. Hopkins had remained unopened until it was unearthed by me, and so much were the brethren in ignorance of its existence that one eminent brother had searched all the old book-stalls in London for a copy of this very book, which all the time was lying idly in a box in the Temple.

In knowledge of our ceremonies the Jersey brethren stand A 1; but it is nevertheless true that Masonic archæology has been almost entirely neglected by them. I believe, however, that the spirit of enquiry is awakened, and will ere long prove powerful.

No one holds "the credit of the fraternity in Jersey" higher than myself; and when I remember all the kindness I received from brethren there and in Guernsey, I find myself unable to adequately express all the thanks I feel. In my opinion, the Craft in the Channel Islands will have a bright future, provided two fully-qualified Grand Masters for the provinces of Jersey and Guernsey are appointed; and it is to be hoped that the advisers of the Most Worshipful Grand Master appreciate the true position of affairs in those islands.

With regard to the Knights of the Red Cross of Constantine, I may say that the recent absurd attacks upon them have, to my personal knowledge, influenced over fifty Craftsmen with a desire to enter this Order. If the opponents of the Red Cross wish to make it popular, they are going the right way to work. Those who indulge in unscrupulous abuse are always playing into their antagonists' hands. Surely there is room enough for Templar, Rose Croix, and Red Cross degrees without rivalry.

Yours fraternally,

May 25th, 1868.

J. A. H.

RED CROSS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—After the clear and explicit letter of "Audi Alteram Partem," there will perhaps be little more controversy, as, in case of need, "documentary evidence" of "an independent character" will be brought forward.

The points, I understand, to be proved by this letter are as follows:—

The Order in England has been conferred on Masons only.

There has been a regular succession from Lord Ranelagh in 1796 to Lord Kenlis in 1866.

The Order is not the same as the American degree. The Order had no connection with the Templars.

A ritual existed, which is proved, by a will of the date of 1812, to be a ritual of Grand Cross, which was curtailed in 1865.

This manuscript and its water-mark is attested by Bro. Hughan. This is a fault I find in this explicit document: the attestation of an individual brother of eminence is not what we want. The Craft can exercise its judgment upon facts, and does not want the *ipse dixit* of any brother. Thus, Bro. Hughan is made to vouch for this ritual; Bro. Hyde Clarke, for the succession of the Order; and Bro. Little, for other points. This, it may be repeated, is not what

we want. It is in this way most of the impostures in Masonry have been attested, and a consequence of this individual bail, if it comes to no more, is that the controversy degenerates into a personal quarrel between the disputants, and the main issue is lost sight of in these personal issues. In this way the writer before us recites the question that the rituals are alleged to be compiled by Bro. Little, as if, on the one hand, any one would declare that Bro. Little is incapable of writing the rituals, or as if they would be any the worse for his having written them, or any the better.

The questions really under discussion are very important to Masonry, and the way in which they are decided by your correspondent by the evidence of facts and documents is the only real test. If an Order and ritual stated to be ancient can be concocted under our noses in the present day, it will be a very great reflection on the intelligence of Masons. Old traditions, though bearing the internal evidence of not being historical, become tolerable because they are old, and belong to the domain of antiquity. This is the case even with regard to Jeffrey of Monmouth; but, though Tennyson may gracefully adopt his legends as subjects for poetry, it would not do to start a new history of Britain in the same style.

It is, therefore, of great service to establish the authenticity of the Order of Constantine. This is done by the attestation of the "monarchical succession" from Lord Raneliffe to Lord Kenlis. Seventy years is already a respectable antiquity for a private Masonic society. I would, however, beg to point out to the writer that he has not got far enough to explain a new difficulty which arises, from his having proved that the Order is a Masonic institution, and is not connected with the chivalric Order. He has now to explain how a Masonic Order of the epoch of Lord Raneliffe or before, limited, as he had shown, to England, can be the ancient Order founded by Constantine. This he will have no difficulty in proving from documents.

Another temporary difficulty, subject to his explanations from the documents at his disposal, is consequent on the proof that the Red Cross is not connected with the Templar Orders; and that is the reason or prerogative for giving under the Red Cross the Orders of St. John, of the Holy Sepulchre, &c., which are Orders of the Holy Land. It is readily comprehended that the Templars may claim jurisdiction over the other Orders of the Holy Land; but the case of the Knights of the Red Cross, until explained, appears to be different at the time of its first foundation at Constantinople by Constantine. There were no Knights of St. John or the Holy Sepulchre in the Holy Land, and at the time of its second foundation at Constantinople by the Byzantine Emperors these latter had not a rood of land or any jurisdiction in the Holy Land, and never exercised any jurisdiction over the Order of St. John or other Orders of the Holy Land.

This objection appears strong; but documentary evidence will dispose of it, as it has already of other objections, and which does not prevent me from pointing out that as yet the evidence has not been brought forward for the rituals of the Order of the Holy Sepulchre, of St. John, and of the numerous degrees recorded in pages of the *Freemasons' Maga-*

zine. The conclusive evidence as to the ritual of Knight Grand Cross in 1812 only settled that ritual for some date subsequent to 1812. The ritual is most likely a translation from some very ancient document; but the date of the copy, though it may be 1812, is just as likely to be 1813, 1815, 1818, 1822, or any year in which paper with the water-mark of 1812 remained in use. After all, the ritual of "1812" can only be the translation of some ancient Greek ritual, and not the original; and the original, in the lapse of ages, may have been lost or forgotten. It would be unreasonable to expect originals of Greek documents to be in English. With the present state of the numerous other rituals, their water-marks, orthography, handwriting, &c., as "*Audi Alteram Partem*" well says, it does not require an "expert" to settle these matters. It will be quite sufficient to give the same account of ten or a dozen only of these rituals as is given of the one with the water-mark "1812."

Some points may occur to other brethren; but these are a few simple deductions from the principles laid down by "*Audi Alteram Partem*." He has in a candid way offered himself, his witnesses, and his documents before the tribunal of the readers of the *Freemasons' Magazine*, and he might have refused to discuss the matter at all; but, now that he has taken this course, he will cheerfully abide by the decision of the court to which he has appealed for fair play.

Imitating his example, I beg to sign this letter,

Yours fraternally,

FAIR PLAY.

EAST LANCASHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The Province of East Lancashire is, I believe, worked as well as any province, and I often wonder I never read any of its proceedings recorded in your valuable *MAGAZINE*. Surely there can be no objection. I heard of a most enthusiastic meeting recently at Oldham, but have in vain searched your columns for a report of it. Can't you, Mr. Editor, obtain the services of a "Special Correspondent?"

Yours fraternally,

A SMALL VOICE FROM A REMOTE CORNER.

P.S.—My wishes have reference to the Provincial Grand Lodge meetings.

PRESENTATION OF A TESTIMONIAL TO BRO. DR. RICHARDSON, F.R.S.—The testimonial to our esteemed and highly distinguished Bro. Dr. Richardson, F.R.S., was presented by Mr. Paget, F.R.S., at a meeting of the subscribers and friends, on Wednesday, the 20th inst., at Willis's Rooms, King-street, St. James's. The subscribers numbered about seven hundred; a very large attendance of the friends and admirers of this much-respected brother. The subscription amounted to over a thousand guineas, scarcely a department of literature, science, art, or commerce being unrepresented on the list. Bro. Dr. Richardson's original and valuable contributions to medical and general science are well known, but to the general public his name is more especially identified for his important discoveries in general and local anaesthesia, and the application of the ether spray for the latter purpose. The testimonial consisted of a handsome piece of plate and a purse of 700 sovereigns. Mr. Ross, of Welbeck-street, prepared a microscope to accompany and form part of the testimonial.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE members of the Leeson Testimonial Committee will meet on Wednesday next, at half-past three.

THE Council of the Masonic Archaeological Institute will meet on Wednesday next, the 3rd June.

GRAND LODGE.—The next quarterly communication will be held at the Freemasons' Hall, Great Queen-street, on Wednesday, June 3rd, at seven, for eight o'clock. Brethren should be in their places not later than a quarter to eight o'clock.

THE INSTITUTION OF CIVIL ENGINEERS.—Bro. Charles Hutton Gregory, the President, held the usual annual conversazione on Tuesday evening last. It was the most brilliant and numerously-attended meeting ever held in the rooms of the Institution.

THE Council of the Society of Arts have invited the members and their friends to a conversazione at the South Kensington Museum, on Wednesday, the 3rd June, 8.30 p.m. It is expected that a large number of those who attend Grand Lodge Quarterly Communication on that evening will attend, as it is a very convenient hour after the meeting at Freemasons' Hall.

THE Half-yearly Communication of the Grand Lodge of Mark Masters of England and Wales, and the Colonies and Dependencies of the British Crown, will be held at Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, W.C., on Tuesday next, the 2nd June, at five o'clock precisely, under the presidency of Bro. W. W. Beach, M.P., M.W.G.M.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This old lodge met on the 19th inst., at the Bridge House Hotel, Wellington-street, Southwark; Bro. T. J. Sabine, W.M., presided, and did all the work in an able and proficient manner. There were present Bros. F. H. Ebsworth, S.W.; D. Rose, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; M. A. Loewenstark, S.D.; G. Free, J.D.; G. J. Grace as I.G.; Dr. Dixon, P.M.; F. Walters, P.M.; E. N. Levy, P.M.; and many others. Amongst a large number of visitors were Bros. Hyde Clarke, Sawyer, Brown, Lancaster, and very many others. Over forty-six sat down to the first-class banquet.

LODGE OF JOPPA (No. 188).—A meeting of the above lodge took place at the Albion Tavern, on Monday, the 11th inst. Bro. M. Van Dippenheim, the worthy W.M., presiding with his usual ability, assisted by a large number of P.M.'s and other members of the lodge. The minutes of the previous meeting having been read and passed, Bros. Henry Hyams, Isaac L. alzado, and Stransky were questioned upon their apprenticeship, and raised to the second step in the Order. A similar favour was conferred upon Bros. Jose, J. C. Thwaites, Wagstaff, and Leader, they being raised to the highest degree below the pair, a compliment deserved for their ready replies to the ceremonial questions necessary to be answered before receiving the degree of M.M. The working of the W.M. was much praised for the excellent and perfect manner in which he performed the heavy duties imposed upon his office. For years past it has become a stereotyped fact, that the Masters of the Lodge of Joppa have vied with each other in perfecting themselves in Masonic ritualism; and a brotherly visit to the Joppa is only needed to endorse these remarks. The lodge was then closed and the brethren adjourned to a sumptuous banquet, which was followed by the usual loyal and Masonic toasts. Bro. B. W. on, B.M. and Treas., returned thanks on behalf of the Benevolent Fund, in a speech replete with eloquence and feeling,

dilatating at some length upon the usefulness of such funds attached to lodges, and particularly referring to the great amount of good done by the Joppa Benevolent Fund. The visitors were Bros. W. Runtig, P.M. 749; W. Williamson, 200; Isaac, late of 188; L. A. Israel, P.M. 185, and J. G. Froud, 749. The last named brethren returning thanks for the visitor's reception. A pleasant evening was passed and the brethren separated in peace and harmony.

PANMURE LODGE (No. 720).—The annual festival of this lodge was held on Monday, the 18th inst., at the Balham Hotel, Balham-hill, under circumstances of a very gratifying character. After the termination of the ordinary business of the lodge, and the passing of a brother to the second degree, Bro. Hodges, W.M., thanked the members for their loyal support and co-operation during his two years of office, then about to terminate. At his request Bro. Thomas, P.M., the father of the lodge, then took the chair as Installing Master, when the W.M. presented his successor, Bro. J. H. Gates, to receive the benefit of installation. After the ceremony had been most effectively performed, and a Board of Installed Masters had placed Bro. Gates in possession of his chair of office, the newly-installed W.M. appointed his officers for the ensuing year, viz.:—Bro. Hodges, I.P.M.; Walpert, S.W.; Young, J.W.; Moore, S.D.; Roberts, I.G.; H. F. Hodges, W.S.; Thomas, P.M., Treas.; W. P. Moore, Sec.; Bradley, Tyler. A vote of thanks to the Installing Master was ordered to be inscribed on the minutes. The report of the audit committee was received and adopted, and several propositions having been made of candidates for initiation and joining, the lodge was closed and the brethren adjourned to a splendid banquet, served *a la Russe* in Bro. Lilley's best style, in every way worthy of himself and the lodge. Not only were the tables profusely decorated with the choicest flowers, but every brother on entering the room was presented with an elegant bouquet—a graceful and thoughtful compliment on the part of the new W.M. The W.M. was supported by the P.M.'s of his lodge (Bros. Hodges, Thomas, Gardner, &c.), and by numerous visitors, including Bros. Stevens, Francis, and Read, P.M.; Palmer, W.M. elect; Perrot, Turner, Robert Ord (Sunderland), Otto Booth, &c. After banquet, grace "Deum Laudate" was sung, and after the first toast the National Anthem was also given in splendid style. After "The Health of the Earl of Zetland," came the glee, "Life's a bumper," and after the toast of the D.G.M. the song of "Love's request," magnificently rendered by Bro. Carter. "The Health of the Installing Master," having been proposed and responded to, was followed by the part song, "When evening's twilight," (Hatton). In proposing the health of the Installing Master, the W.M. said no eulogies of his were required to render welcome the mention of Bro. Hodges' name, and he was saved the necessity of making a lengthened speech by being the happy medium on that occasion of conveying to Bro. Hodges, in a more enduring form than words, a striking proof of the estimation in which he was held by his brethren. The W.M. then produced and affixed to Bro. Hodges' collar a magnificent Past Master's jewel of a perfectly original design, manufactured by Bro. Platt, and the back of which contained a complimentary inscription relating to Bro. Hodges' two years' occupancy of the chair. The W.M. concluded by saying that he hoped the lodge would continue to have the benefit of Bro. Hodges' services, and that he himself would be cheered during his year of office, by always having on his left the portly presence and jovial face of his esteemed predecessor. The toast was received with applause, and was followed by an original song entitled, "Mine host," by the composer, Bro. Distin, who was loudly encored. In returning thanks, Bro. Hodges, I.P.M., said that the stereotyped phrases usual on such occasions were utterly inadequate to express his feelings, still he would use one—the old saying, that this was the happiest moment of his life. His twenty-first anniversary as a member of the Craft closed almost simultaneously with the cessation of his duties as Master, which he had discharged for two years in succession, and while he could congratulate himself and the lodge on having so worthy a successor as Bro. Gates; it was also gratifying to know that the lodge was now in a most healthy state—that both the general account and the Charity Fund showed good balances in hand, and there was every prospect of the coming year being still more prosperous. He called upon the brethren to drink the health of their new Master, who deserved all their support, and who would, he was sure, give them every satisfaction. Glee, "King Canute." The W.M. replied modestly, contenting himself by asking the brethren to suspend their judgment until

the termination of his year of office, but promising at all events to do his best for the welfare of the lodge. The next toast was that of "The Visiting Brethren," responded to by Bros. Stevens and Ord, and followed by the part song, "Sleep, gentle lady." The W.M. then proposed "The Health of the Past Masters," which was replied to by Bro. Gardner. Song by Bro. Carter, "My pretty Jane." "The Newly Initiated Officers" was proposed, and replied to by Bro. Young in very appropriate terms. "The Musical Brethren," proposed by Bro. Thomas. "The Host, Bro. Lilley," proposed by Bro. Hodges, and the Tyler's toast completed the programme. In addition to the selection of music already mentioned, several of Bishop's glees were given, and the brethren charged with the musical arrangements, viz., Bros. Reed, Distin, Carter, Barnby, and Overall assisted materially in contributing to the enjoyment of the evening. Bro. Otto Booth, the celebrated composer, also performed several solos on the pianoforte, and some excellent songs and duets were sung by Bros. Young, Roberts, Perrot, Stevens, and others. Altogether a more enjoyable evening we scarcely remember.

ROYAL UNION LODGE (No. 382).—This popular lodge met on Monday, the 18th inst., at the Chequers Hotel, Uxbridge. Bro. James Glaisher, W.M., punctually at four o'clock opened the lodge. There were present Bros. Magnus Ohren, S.W.; Fehrenbach, J.W.; Claissen, P.M.; Treas.; Coombes, Sec.; Groome, S.D.; Coulton, J.D.; Jaquin I.G.; Weedon, P.M.; Wirtzfeld, P.M.; Horsley, P.M.; Adams, P.G.P.; Saqui, P.M.; Codner, P.M.; Londedale, and many others. Visitors, Bros. Reed, Staton, Baber, Ovil, Stacey, and Caunron. The work done was one rising, three passings, and three initiations. The joining fee was raised to £3 3s. The W.M. read a statement of the lodge accounts ending March, 1898, showing a balance in the treasurer's hands. Bro. Magnus Ohren, S.W., brought forward his motion, viz., "To remove the lodge from Uxbridge to Southall." The majority of the brethren voted for the lodge to remain at Uxbridge. Bro. Wirtzfeld's, P.M., motion "to remove the lodge to Belmont Hall, Uxbridge," was carried unanimously. The lodge was closed with solemn prayer. The brethren then adjourned to banquet, and spent a very pleasant evening. A special train was provided at 11 o'clock p.m., to take a number of the London brethren to town.

PROVINCIAL.

CUMBERLAND AND WESTMORLAND.

LONGTOWN.—*Holy Temple Lodge* (No. 412).—The above lodge held a meeting on Thursday, the 7th inst., at 8.30 p.m., at the Wheatsheaf Inn. The chair of K.S. was ably filled by Bro. F. W. Hayward, P.M. (412 and 310), P.P.S.G.W., and was supported by Bro. J. Pendright, P.M., as S.W.; N. McCullester, J.W.; R. Irving, P.M., Treas.; D. Murray, P.M., Sec.; A. Woorhouse, W.M. (412), P.G.S., as S.D.; W. Murray, Sen. (who is upwards of 87 years of age), J.D.; J. Carruthers, P.M., J.G.; W. Nixon, Tyler; H. Fleming, P.M., Prov. G. Assist., Dir. of Cera.; T. Robinson, P.M., P.P.S.G.D.; P. Forster, P.M. (who had to leave the lodge because he received information that his son had just broken his leg); Bro. Deighton (310), visitor. The lodge was opened in due form—the minutes of last meeting confirmed—when Bro. A. Robinson, being a candidate for preferment, was tested, entrusted, and prepared, after which he was duly passed to the degree of a F.C. by Bro. F. W. Hayward, in his usual style of mastership, Bro. Woodhouse acting as deacon on this occasion. The lodge was then closed down to second degree, and after the vote had been responded to the lodge was finally closed, and the brethren adjourned to another room to spend an hour in good fellowship. Previous to the Carlisle Brethren leaving (which took place at about 11.45 p.m.), and as the moon was at full, they enjoyed the night drive, highly delighted with their evening's entertainment.

KENT.

DOVER.—*Corinthian Lodge* (No. 1,208).—The regular meeting of this flourishing lodge was held at the Royal Hotel, Clarence-place, on Monday the 18th inst. There were present Bro. Adamson, W.M.; Thomson, S.W.; Laforest, J.W.; Fuhr, S.D., in the absence of Bro. Neall; Tyler, J.D.; Popkiss, Treas.; Marsh, Sec.; and about forty brethren, including several

visitors, the business of the evening being of unusual character—several raisings and five passings. The lodge was opened at 6 p.m.; the minutes of the last lodge were read and confirmed. The lodge was then opened in the second degree, when Bros. Ralph, Lovewell, Wiles, Norris, Barton, Newman and Wilkens, having answered the usual questions satisfactorily, the lodge was opened in the third degree, and the above named brethren were raised to the sublime degree of M.M. The W.M. then resumed the lodge to first degree, when Bros. Smeeth, Hume, and Carter, having answered the usual questions satisfactorily, the lodge was opened in the second degree and the brethren were duly passed to the degree of F.C. The lodge was then closed in the second degree; the several ceremonies were performed in Bro. Adamson's usual style and called forth a vote of thanks from the brethren to be recorded on the minutes for the admirable working. Nothing further being proposed for the good of Freemasonry, the lodge closed in perfect harmony at 9.30. The brethren then adjourned to refreshment. The usual loyal and Masonic toasts were duly given and responded to, several excellent songs were sung by the brethren, and they departed in that true Masonic spirit which this lodge is so distinguished.

LEICESTERSHIRE.

LEICESTER.—*John of Gault Lodge* (No. 523).—This lodge held its usual monthly meeting at the Freemasons' Hall, on Thursday the 21st inst., under the presidency of the W.M. Bro. George Henry Hodges, and at which the following brethren were present:—W. Kelly, W.M. (No. 279), and D.P.G.M.; T. Sheppard, P.M. and Treas.; W. B. Smith, P.M.; A. M. Duff, P.M.; W. Barfoot, S.W.; Geo. Toller, J.W.; W. Sculthorpe, S.W.; T. H. Buzzard, S.D.; J. E. Clarke, J.D.; A. Sargeant, J.G.; G. B. Atkins, Steward; W. Moor, S. S. Partridge, W. S. Bethrey, F. J. Baines, T. G. Hives, M. Hack, C. Bembridge, Tyler. Visitors, Bros. L. A. Clarke, P.M., and C. Stretton, Sec. (No. 279); L. L. Atwood, Garden City Lodge, Chicago, U.S., and John H. Surridge; and L. J. H. Buhman (No. 27), Glasgow. The lodge having been opened and the minutes confirmed, Bro. T. Gamble Hives was called to the pedestal and examined as an E.A., after which he retired, and the lodge having been opened in the second degree, he was passed a Fellow Craft. The lecture on the tracing board was then delivered by the D.P.G.M. The lodge was afterwards lowered to the first degree. This being the period for the election of W.M. Bro. Barfoot, S.W., nominated for that office Bro. Alexander Marshall Duff, which was seconded by Bro. Toller, J.W., and there being no other nomination a ballot took place, when Bro. Duff was duly elected, and expressed his acknowledgement for the honour which had been conferred upon him. The W.M. having thanked the officers and brethren generally, and the D.P.G.M. in particular, for the assistance they had rendered him during his year of office, it was resolved that the festival should be held on St. John's day, June 24th. A brother of the Hope Lodge, Kurrachee, India, having been proposed as a joining member the lodge was closed and the brethren adjourned to refreshment. The health of the W.M. Bro. G. H. Hodges was proposed by the D.P.G.M., who spoke in high terms of praise of his many personal good qualities and of the able manner in which he had ruled the lodge, and which was most warmly received by the brethren.

NORFOLK.

WYMONDHAM.—*Doric Lodge* (No. 1193).—At the monthly meeting of this flourishing lodge held at the King's Head Hotel, on Wednesday, the 6th inst.; the lodge having been duly opened by the W.M., Bro. Henry J. Mason, P.G. Dir. of Cera., assisted by Bros. Geo. Loftus, S.W.; Rev. J. P. Deacon, J.W.; James Dunsford, P. Prov. G. Purst, S.D.; Walter B. Harcourt, P.G.P., S.D.; Edmund Beeston, Sec.; William Bullard, I.G. The minutes of the previous meeting of the lodge having been read and confirmed, the W.M. then opened the lodge in the second degree, after which Bro. Feltham, having previously answered the necessary questions, was passed in the second degree by the W.M. The lodge was then closed down to the first degree; the W.M. then stated that this was the last meeting of the season, and proposed that the next meeting be held on the first Wednesday in September next, when there would be two candidates for initiation, one brother for the second and one for the third degree, and to propose the W.M. for the ensuing year. He hoped the brethren would at-

tend punctually to the time on that occasion as the D. Prov. G.M., Bro. the Hon. F. Walpole, and officers &c., of the Provincial Grand Lodge of Norfolk, have signified their intention to honour the lodge with their presence; one candidate was proposed for initiation. There being no further business the lodge was duly closed in solemn prayer, the brethren then retired to the large dining room of the hotel. The chair was taken by the W.M., Bro. H. J. Mason, who after the cloth was removed proposed the usual loyal and Masonic toasts, which were duly responded to. The W.M. then proposed "The Very Worshipful Provincial Grand Master of Norfolk, Bro. B. B. Cobbell," calling to their minds his great usefulness in the Craft, more in particular to the charitable institutions of the Order, which was drunk with great applause and Masonic honours. Song by Bro. Dunsford. Bro. Feltham then proposed "The Health of the Founder, and First Master of the Lodge," remarking that he was but a young Mason or brother of the lodge, he that evening only took his second degree, and was glad to have the opportunity to propose the chairman's good health, as they all could testify to his great services and kindness, not only to this lodge but to the Craft in general, which was drunk with the usual honours. Song by Bro. Plumstead. Bro. Mason thanked Bro. Feltham and was glad to hear from him that he so greatly appreciated the Order of Masonry, at the same time he could but thank the brethren for the hearty response given, he congratulated the lodge on its great success as it was only seven months since the Doric Lodge was consecrated; in that short space of time they have initiated into Masonry seventeen candidates, all of which were respected tradesmen of the town of Wymondham and its environs, having now on the books two candidates. He considered he was greatly honoured as the first Master of the lodge, by the numerous attendance of visiting brethren from Norwich, and assured them if he could assist them at any time he should consider it a great pleasure and duty. It was pleasing to find that the lodge furniture which was made by a brother of the lodge, and the splendid jewels and collars supplied by Bro. Spencer, Great Queen-street, London, have given such great satisfaction, leaving no debt due from the lodge. After "The Health of Bro. Dunsford" and "The Visiting Brethren from Norwich," the brethren retired, after having spent a truly Masonic evening.

NORTH WALES AND SHROPSHIRE.

WELCHPOOL LODGE (No. 998).

The installation meeting and anniversary festival of this lodge took place on Friday, the 3rd instant, when the following brethren were present:—W. Bro. Francis Smith, W.M., in the chair; Rev. Bro. John Meredith Edwards, S.W., W.M. elect; W. Bro. Thomas Blakeman Brown, I.P.M., Prov. G.S.; Bros. David Pryce Owen, J.W.; Edward Pryce, S.D.; Thomas Rutter, J.D.; V.W. Bros. T. W. Goldsbro' P.G.S.W. (P.M.); J. C. Fourdrinier, W.M. (No. 1,113), P.M. (No. 775, &c.), P.P.G.W.; J. P. White, P.M. (No. 262), Prov. G. Treas.; Charles Wigan, P.M. (No. 262), Prov. G. Sec.; Forrest, Prov. G. Org.; W. H. Hill, P.M. (No. 1,124), P.P.G.S.B. (Staffordshire); George Owen, W.M. (No. 1,124); William Withy, T. P. Jones, James Eddowes, J. Andrews, J. Askew Roberts, W. Ward, Samuel Davies, Thomas Morris, Roper, William Colender, R. S. Standen, R. Lloyd, Barnard, &c. &c.

The lodge was opened in due form, and the minutes were read and confirmed. The W.M. stated that Bro. Lloyd was a candidate for the second degree. That brother, being in attendance and having been found duly qualified, received the usual reward. Lodge was opened in the second degree and Bro. Lloyd was passed to that degree. Bro. Standen, a candidate for the third degree, proved himself highly qualified for that honour, and having been entrusted by the W.M. he retired. Lodge was then opened in the third degree, and Bro. Standen was raised to the degree of M.M. Both ceremonies were performed in a most masterly manner, the beauty and solemnity of each being greatly enhanced by the appropriate selection of lodge music kindly performed by Bro. Forrest, Prov. G. Org., who presided at the harmonium. The lodge was resumed in the second degree, and the Rev. Bro. J. M. Edwards, conducted by Bro. Goldsbro', was presented by him to Bro. F. Smith, the W.M., to receive the benefit of installation. The usual preliminaries having been duly observed, a board of Installed Masters was formed consisting of W. Bros. Francis Smith, T. B. Brown, George Owen, W. H. Hill, and V.W. Bros. J. P. White, Four-

drinier, Goldsbro', Wigan, and Bro. Edwards, was duly installed W.M. for the ensuing year, and proclaimed and saluted as such by the brethren in the several degrees according to ancient custom. The following brethren were appointed and invested as officers for the ensuing year:—Bro. Francis Smith, I.P.M.; Bro. T. B. Brown P.M., Sec.; Bro. Withy, Treas.; Bro. D. P. Owen, S.W.; Edward Pryce, J.W.; T. Rutter, S.D.; Bro. Roper, J.D.; Bro. McGrath, L.G.; Bro. Barnard, Tyler, &c. After the investment of the officers the several addresses were given in an admirable manner by Bro. T. B. Brown.

The report of the Audit Committee was read and proved the highly satisfactory state of the lodge funds, there being a large balance in hand, and it was resolved that the report be entered upon the minutes.

Bro. Goldsbro' addressed the members of the lodge, expressing the great pleasure it had given him to witness the able manner in which Bro. Smith had discharged the duties of his office as W.M. during the past years, and who, though residing at a great distance from the lodge, had not failed to attend on any one occasion to fulfil those duties, during the whole of that period, and that now in retiring into the rank of the P.M.'s of the lodge he was equally able to conduct the ceremony of installation as he had done the other duties of the Master's chair. Bro. Goldsbro' then proposed that a P.M.'s jewel be presented by the lodge to Bro. Smith as a token of the regard of its members. The proposition having been seconded, and there being no further business, the lodge was closed in solemn form, and adjourned to the first Friday in June, emergencies excepted.

The brethren partook of an excellent banquet, provided by Mr. Rowhand at the Royal Oak Hotel, at which the Rev. Bro. J. M. Edwards, the newly installed W.M., presided.

After grace, the W.M. proposed the health of the Queen and the Craft, which was duly honoured.

"National Anthem."

In proposing the health of the M.W.G.M., Bro. Edwards said: You have all heard of the excellent qualities of the nobleman who presides over the Craft in this country, and of the great attention he pays to the duties of the high office he fills. It is useless for me to dwell upon this toast at all. His fame and his great abilities are known through the length and breadth of the land to all Masons. Not having the advantage of a personal knowledge of him, I cannot say so much as those who have spoken of him in this place; you are all aware of what an excellent G.M. he is, therefore we will with true loyalty drink his health with the customary honours.

The W.M.: "The next toast I propose is that of the Right Honourable the Earl de Grey and Ripon, the D.G.M., and the rest of the Grand Officers, and with that toast we will couple the name of our very worthy and distinguished visitor, Bro. Fourdrinier, who is a P.G. Steward of England. I believe that the Earl de Grey and Ripon is an equally zealous Mason with the G.M. himself, and has devoted much time to the Order. I will not dwell further in his praise, but will take this opportunity of thanking Bro. Fourdrinier for his presence. We are not only much obliged to him, but we are very much honoured by his visiting us. I have nothing further to do than to drink his health with the honours.

V.W. Bro. Fourdrinier: On behalf of Lord de Grey and the present and past Grand Officers of England, I beg to return you sincere thanks. For myself I hope I may be permitted to say one word. Considering that it is but four years ago I had the pride, the pleasure, and the honour of being in office in the Prov. G. Lodge of North Wales (I was the J.G.W. of the year), and had the gratification of assisting at the consecration of this lodge. I congratulate you, brethren, exceedingly on the position in which I find your lodge to-day, and it will afford me at all times great pleasure to hear of its going on well. I miss one or two familiar faces of brethren who I find are absent through pressing business, but whom I rather hoped and wished to see here. I hope should any of them on some future evening enquire as to anything being said of their absence, it will be answered that one of your visitors, invited by your most kind and distinguished host, mentioned the names of one or two of his friends—Bros. George Brown, Newill, &c. Brethren, I hope this lodge will continue to receive a succession of P.M.'s, as able and as willing as I find them now. I congratulate the lodge on the appointment, on the present day, of the gentleman placed at his time of life in the chair for the first time, of one who can feel the importance of the duties, and can feel the kindness of his brethren. You may rest assured that the

sympathies of his declining years will go with you and with the lodge to make it honourable, and if you will be punctual in your attendance, if you will make your number when the lodge is opened, and do the duties to be done, you *will* prosper. I pray that it may be so, and that it may be in my power and with the W.M.'s permission, to visit you again. I am exceedingly obliged to you and I pray you to believe my sincere wish as a very old Mason, as P.M. of two lodges, and the actual master of one in the province, that your lodge may go on and prosper as it has done.

The W.M. next proposed the health of Sir Watkin Williams Wynn, the R.W.P.M. of the province of North Wales and Shropshire, and said: He is a gentleman well known to every one of us. We know what trouble he takes on the score of Masonry and the time he gives to it. Nothing stands between him and Masonry. Of the high 'qualities of the man it is needless for me to say anything. I believe no gentleman in England lives more like a country gentleman than he does. Not only so, but in the House of Commons, who has so many personal friends as our excellent Prov. G.M.? And that is saying a great deal of a man. We will therefore drink his health, if you please, with all the honours.

Chorus—"Prosper the Art."

The W.M.: The next toast is that of the Right Worshipful Bro. Dymock, the D. Prov. G.M., and the rest of the Prov. G. Officers, among the number of whom we have the honour of seeing amongst us this evening our Bro. Goldsbro', the S.G.W.; Bro. Fourdrinier, a P.G.W.; Bro. White, the G. Treas.; Bro. Wigan, the G. Sec.; and Bro. Forrest, the G. Org. of this province. Of Bros. Fourdrinier, White, Wigan, and Forrest, I would say I take their presence here to-day not only as a compliment to the lodge, but in my position as the master in an especial degree to myself. The D. Prov. G.M. is equally interested in Masonry with the Prov. G.M. himself, and seldom neglects an opportunity of visiting lodges and meetings of this kind, especially at the Installation of the Master. I believe he is universally respected, and further, that he is worthy of it. We will therefore drink the health of the Prov. G. Officers, and couple with the toast Bro. Dr. Goldsbro', the present S.G.W.

Bro. Goldsbro' returned thanks for the Prov. G. Officers.

Song—"Oh! would I were a boy again."—Bro. Forrest.

W. Bro. Francis Smith, I.P.M., said: I have now to propose to you the health of the W.M., as it is the duty of the youngest or I.P.M., so I must say it is a most pleasurable one to me. I think that no pleasure has ever occurred to me during my career in Masonry to surpass that of the present evening, in seeing a dear relative of mine placed in the chair as W.M. of this lodge. He has undertaken this office with reluctance, fearing that his strength may not be equal to the dictates of his heart. Of course it is the duty of the P.M.'s of the lodge to make his work as light as possible. I am sure that to the members of this lodge especially it must be a gratification to find an old inhabitant, born within a few miles of this place, of a good old stock of the country, moreover, if I may venture to say so, one who has been over the greater part of the globe in the service of his country, and who, having returned to his native place, entitled to the ease and life of a country gentleman, now takes the chair of our lodge. I must say, although I am related to him, I never heard a single word except of esteem spoken of our W.M. I had better say no more on this matter, than to ask the officers to shew their respect to him by being, not only constant, but punctual in their attendance, which they have all promised to do. I, myself, came from Dorset to be present on this occasion. I can only say that I believe this lodge will gain additional lustre during the year of office of our W.M. I intend to be present on every occasion, and I trust the Great Architect of the Universe will give him health, strength, and spirits to discharge the duties of his high office with comfort to himself and satisfaction to the lodge.

Chorus—"Prosper the Art."

The W. Master: Brethren, I rise to return you sincere thanks for the way in which you have drunk my health, which I must say has been proposed and responded to with great cordiality and enthusiasm on this occasion. It is highly gratifying to me as it induces me to think I hold a place in the esteem of my brethren, which I was not aware of, and I am happy to find such good wishes and good feelings are entertained towards me by my brethren, and I do believe I am cordially esteemed by most of them. My strength will not permit of my saying much, not more than sincerely to express my thanks, and also let me put in the hope that some of the brethren who were

invited, and whom we hoped to see as our visitors on some future occasion, we shall be happy to see them on all occasions. I will attend regularly if health permits me, and I hope while I preside over the lodge it will prosper, and that we may enjoy that happiness which it is one of the great objects of Masonry to produce. I have nothing further to say on this occasion, only to express my ardent prayer to the Great Architect of the Universe, that he may give me health and strength to fulfil the duties of my office.

Bro. Fourdrinier: Brethren, the toast I have to propose to you is "The Health of the Past Masters of this Lodge," and you will excuse me if I recur to what I said on a former occasion. What I said is, I believe, as apropos now as it was on that occasion, namely, that the Past Masters are the "back-bone" of the lodge; and at the head of whom, as the father of this lodge, is my dear friend and good brother, Dr. Goldsbro', to whom, I need not say here, this lodge owes a great debt of gratitude, and for whom, so far as good feelings can go for any one man towards another, I have the greatest affection. Of my dear friend, Bro. Brown, I ask yourselves if you have not found a good officer in him, who, as Secretary, says "he is willing to act as such so long as it suited the lodge to employ him." When a brother carries out the duties of that onerous but honourable position, he is entitled to receive the warmest thanks of the Master and of the lodge. He was the Secretary when the lodge was first formed, and subsequently passed the chair. He may claim no little zeal to himself. I also refer to your Immediate Past Master, Bro. Smith, whether he has not felt the greatest interest in the lodge, as shown by his constant attendance and zeal in the discharge of his duties. All your Past Masters have distinguished themselves by their good feelings and good fellowship. I do not know a more delightful task permitted to me than to propose this toast. As I said before, I was at the inception of this lodge, and it is a great pleasure to me to be amongst you to-day. I do say that I am the oldest Mason in the room, and I do say also that this lodge is a great credit to the province. I am sure you, brethren all, will feel with me that your Past Masters are worthy of your esteem, and have done good service; and you will always find this, a good Mason looks only for this return for his exertions and endeavours, that if the brethren are pleased, they will kindly say so when he has done his duty. I challenge you to be upstanding, and to drink the Health of the Past Masters of this lodge.

Chorus—"Prosper the Art."

Song—"With soft blue eyes," Bro. Standen.

Bro. Francis Smith, I.P.M., having returned thanks on behalf of the Past Masters,

The W. Master said: I am sorry that the toast I have now to propose has not come forward sooner, as several of those to whom the honour was intended have been obliged to leave. Our visitors are not very large in number, but in the position in which they stand in their respective lodges, they are highly respected. I hope that those who have gone, have left this lodge with the impression that unanimity exists amongst us, and that we endeavour to propagate those principles of Masonry, good feeling, and good fellowship in our lodge. I am sorry to say at my time of life that I have not been able on more than one or two occasions to visit the neighbouring lodges. I feel myself in the position now to return some of the compliments. We are all very much obliged to our brother visitors, and we cordially and sincerely thank them for visiting us.

Bro. T. Jones returned thanks on behalf the visitors.

Bro. Goldsbro' proposed "The Health of the Treasurer and Secretary of the Lodge."

Bro. Past Master Brown, in reply, said: I beg to return my sincere thanks for the kind manner in which my health has been proposed, and for the cordial manner in which it has been responded to. It is not the first time, as most of you are aware, of my being Secretary. When this lodge was first formed, it was necessary that some one should take those duties, and as I had been a Mason a few years I took those duties for the sake of helping the lodge, and filled that office for two years, and I am glad you are satisfied with the way in which they were done. I accept them again with pleasure, and when I see the W. Master, at his time of life, cheerfully accepting the duties of the chair, I feel that the least thing I can do is to be the Secretary of the lodge. With regard to our Bro. Treasurer, I return thanks for him; he, no doubt, is very much engaged, more so than he has been for many years, and I am sure that nothing but his engagements would have kept him away from

us this evening. Though not here in *propria persona*, I feel sure he is with us in spirit. On his behalf I thank you for the kind and cordial manner in which you have drunk his health. I have now the pleasure to propose the next toast, it is "The Health of our late Secretary, Bro. Samuel." He left as he came—as an honourable man. As our Secretary, he was the right man in the right place. Bro. Samuel left not only with the respect and esteem of the lodge, but of the town generally, and I ask you to join with me in drinking his health, wishing him success in his new sphere of action.

The W. Master proposed "The Health of the Officers of the Lodge," and remarked, that so far as the lodge was concerned he was fortunate, and felt that the brethren would find no difficulty in drinking the healths of Bros. Owen, Pryce, Withy, Rutter, and Roper.

Song—"When the snow lies on the hill," Bro. R. Lloyd.
Bro. D. P. Owen, S.W.: I was the third in rotation initiated in this lodge, and have attended the lodge upon every occasion except one. I commenced as Junior Deacon and have gone on the chair of Senior Warden, and I trust I shall not disgrace Masonry by rising to the position which Bro. Edwards now holds, and which is the object to which every ought to look, not selfishly. I shall only be too glad to obtain the good will of my brethren. I should not flatter myself that I should succeed in gaining the Master's chair had I not attempted to do my duty. I have tried to do my duty, and I hope that every brother will do so. Some of the brethren come many, many miles, and we should take example from those who live far beyond the length a C. T. I hope on no occasion to miss attending the meetings of the lodge, and if anything be wanting on my part, I shall only be too glad if the brethren will tell me in what way. The bi-monthly meeting of the lodge is always to me a red-letter day. As the Senior Warden, I return you my sincere thanks.

Bro. Price, J.W., also on behalf of the officers, returned thanks.

Song—"William Tell," Bro. Brown.

The W. Master proposed "The Health of the Stewards," and complimented Bros. Pryce and Rutter upon the efficiency of their arrangements.

Bros. Pryce and Rutter respectively returned thanks.

Song—"England's Golden Days."

Bro. Fourdrinier proposed "Success to the Masonic Charities," and in the course of a long and interesting account of the excellent institutions connected with and maintained by the Craft, mentioned that he served upon the committee of the Girls' School for thirty years, and had been a member of the Committee of the Boys' School for sixteen years. "I have endeavoured," said Bro. Fourdrinier, "to do my duty to the Charities during the forty-six years that I have been a Mason. I hope and believe that I speak the truth when I say there is no deserving case of distress, no application on behalf of any of our brethren, or their widows, or children, but receives relief and attention. The great principle of Masonry—Charity—is impressed early upon the mind of the young Mason; it excites in the Mason the most pleasurable emotions, and step by step he becomes a worthy member of the Craft. I hope that our Charities will continue to flourish. It is no small credit to the Craft in this country, that by voluntary contributions alone these wonderful Charities receive at the hands of the brethren upwards of £10,000 per annum, besides many thousands of pounds distributed to the poor and distressed in the course of each year. I believe we may well feel proud of our Charities, and it is only simply amusing that the fulminations of a certain foreign power should be directed against Masonry as a political society. We only desire to meet on the square and part on the level. I challenge for the Masters of lodges the desire to do the best in their power to alleviate the general distress, and I feel very much complimented in being brought before you. I myself have supported the Charities as a Steward more than once, and I do profess an ardent devotion to them. They are worthy the attention of every brother, and I give you as the toast, "Prosperity to the Masonic Charities."

Idleness is no natural propensity of mankind, for when they are too young for being tainted by the example of the worthless, they are all activity.

SCOTLAND.

GLASGOW.

LODGE ST. MARK (No. 102).—The hundred and first anniversary festival of this lodge was held on Tuesday, the 19th inst., in His Lordship's Larder, and although the attendance was not as large as might have been expected from so large and influential a lodge, there was an amount of good fellowship that rendered the meeting thoroughly enjoyable. The chair was ably filled (through the unavoidable absence of the R.W.M., Major Barbor) by Bro. J. Barradale, D.M., and Bro. Allan, S.M., efficiently performed the duties of croupier. Dinner was served in a most excellent manner, by Bro. Pailthorpe, and on the removal of the cloth, the chairman proceeded to open the lodge, Bros. Barradale, acting R.W.M.; Allan, S.W.; Stirrat, J.W.; which having been done, and the usual loyal and patriotic toasts proposed, by the R.W.M., and responded to by the brethren, Bro. Hedderwick (No. 4) rose to propose the toast of the evening, the "Prosperity of the Lodge St. Mark," he said, that he had great pleasure in doing so, as during the thirty-five years he had been a Freemason, he had never enjoyed himself more than when in Lodge 102, and that he felt convinced that Lodge St. Mark, would have that prosperity in the future that she had had in the past. After this toast was responded to with full Masonic honours, Bro. Allan rose, and said that he had now a toast to propose, and which he was sure would be acknowledged in the heartiest manner by the brethren present, namely, the health of Absent Brethren, and particularly that of the absent R.W.M., and although it was to be regretted that the respected R.W.M. was not present to respond to the toast, he, Bro. Allan, felt sure that all the brethren present would join him in drinking bumpers to the health of Major Barbor. The toast of Visiting Brethren was duly proposed, and responded to, by Bro. Hughes, 392; and Bro. Stirrat proposed in a few appropriate words, the health of the Acting R.W.M., which having been acknowledged and responded to, the meeting was brought to a close, with the toasts of the "Ladies," and "Happy to meet, &c.," after which the lodge was closed in due form, the brethren having spent a very happy and harmonious evening.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP, (No. 84).—The ordinary monthly meeting of this lodge was held on Wednesday evening, the 13th inst., at 8 o'clock. There were present, Bros. Gallienne, P.D. Prov. G.M.; Martin, W.M., in the chair; Guilbert, J.P.M.; Stickland, P.M.; Wilcocks, P.M.; Churchouse, P.M.; Sparrow, P.M.; Hutchinson, P.M.; and Treas. Sarchet, Sec.; Gardner, S.W.; Glencross, J.W.; Millington, S.D.; Nicolle, as J.D.; Muntz, I.G.; Clarke, Koneng and Garland. Visitors, Bros. Churchouse, 289; Oatley, 590; Smythson, P.M., 168; and Horner, 862. The lodge was opened shortly after the time above-mentioned, by the W.M., and the minutes of the preceding regular monthly lodge in April, as well as of the last emergency lodge, were read and confirmed. Mr. S.D. Lobb was balloted for and approved as a candidate for initiation. In accordance with No. 30 of the bye laws of the lodge, the secretary, at the request of the W.M., read to the brethren the said bye laws in full. Bro. Millington, S.D.; proposed, and Bro. Stickland, P.M.; seconded, that the sum of one guinea be given by the lodge in aid of the Masonic Life Boat Fund—the proposition was put and carried. The lodge was closed immediately after this, and the brethren retired for refreshment. This meeting was the first for a considerable period of time that Doyle's Lodge has held, without having had something to do in one or other of the three degrees. In so small a locality as Guernsey, it can scarcely be expected that such an uninterrupted flow of prosperity as has lately attended the lodge can always be with us; yet as there are two approved candidates for initiation, as soon as they return to the Island, and others likely to come amongst us, we shall not in all probability arrive quite yet at a stand still. After supper, the usual loyal and Masonic toasts having been given and responded to, the health of the visitors was proposed by the W.M., and drank as it always is at the board of this lodge, most cordially. Bro. Horner hav-

ing returned thanks, proposed that the memory of our late illustrious Bro. Lord Brougham (deceased) be drank in solemn and respectful silence, and in the course of his remarks, stated, that he was initiated a member of the Craft, in the Lodge Canongate Kilwinning, of which also no less personages than Sir W. Scott and Robert Burns were members. The toast was drank in the manner proposed. The health of the Duke of Edinburgh was proposed by Bro. Clarke, who referred to the late dastardly attempt on his life, and expressed the deep sympathy, which he was sure all good Masons felt with him towards the Prince himself, Her Majesty, and the Royal Family in general, on so distressing an occasion, and was responded to most enthusiastically. The pleasure of the evening was much enhanced by some capital glee-singing, by Bros. Gardner, Row and Clarke. It was hinted to Bro. Churchouse that here he might find a nucleus for the formation of a capital choir. An extremely agreeable evening was spent, the presence of Bro. Horner adding to the enjoyment of all present. It was extremely gratifying to the W.M., and members, to know that the principal reason of his passing a few hours in Guernsey on his way from Jersey to England, was that he might embrace the opportunity of meeting the members of this lodge once more before saying good bye to the Channel Islands for a season.

MARK MASONRY.

METROPOLITAN.

ST. MARK'S LODGE OF MARK MASTERS (No. 24).—This lodge was held on Monday, the 4th inst., at the George Hotel, Aldermanbury, Bro. W. R. Little, W.M., presiding. There were present:—Bros. H. C. Levander, J.W.; T. Wescombe, S.O., Treas.; H. P. Allender, M.O.; J. G. Marsh, J.O.; F. Walters, Sec.; J. McKiernan, and others. The visitors were, Bros. C. Swan, P.G.S.B.; Palmer, 22, &c. Bros. Holman, Hubbard, Baines, and Allender were duly advanced. Bro. H. E. Levander, J.W., was unanimously elected W.M. A tribute of respect was ordered to be placed on the lodge minute book to the memory of the late Bro. W. Turner, W.M. elect and G.S. A handsome Past Master's jewel was given to Bro. R. W. Little, W.M., for his efficient and valuable services rendered to the lodge. Business ended, the lodge was closed.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—A regular meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 14th inst., Bro. Kelly, W.M., and Prov. G.M., in the chair, and among the brethren present were:—Bros. Major Brewin, S.W.; W. Beaumont Smith, J.W.; G. H. Hodges, Sec.; C. Stretton, Treas.; W. Weare, S.D.; J. C. Clarke, J.D.; Manning, I.G.; G. Johnson, Dir. of Cers.; W. Mow, F. J. Baines, and others. The lodge having been opened, and the minutes of the last regular meeting, and of two lodges of emergency having been read and confirmed, Bros. Henry Gumble and Samuel Steads Partridge, who were elected at a former meeting, were admitted and regularly advanced to the Mark Master's degree. The lodge was then closed with the usual ceremonies, and the brethren adjourned to refreshment.

KNIGHTS TEMPLAR.

KENT.

WOOLWICH.—*Kemeys Tynte Encampment*.—The usual monthly meeting of this encampment was held at the Freemasons Hall, William-street, near the Royal Arsenal Station, Woolwich, on Friday, the 15th inst. Sir Knt. Joseph J. Forrester, Eminent Commander, in the chair, supported by his principal officers, several Past E.C. Masters and other members of the encampment, including the V.E. Prov. G. Commander of Kent, Sir Knt. Col. H. Clerk. In addition to the ordinary routine of business, the installation of Eminent Commander and the appointment of officers was proceeded with, and Sir Knt. Joseph Taylor having been presented in due form by P.E.C. William Smith, C.E., to a board of installed E.C.'s, Sir Knt. J. J. Forrester, installed his successor in the E.C.'s chair in an admirably correct and telling manner. On the completion of this ceremony and the re-ad-

mission of the members of the encampment, the new E.C. proceeded to appoint and invest his officers, who were advanced in regular order, and Sir Knt. Captain W. P. Dadson re-appointed Treas., and Sir Knt. P. Laird re-appointed as Reg. In addition to the ordinary business of annual audit and report, involving a discussion as to whether a life governorship of the Masonic Benevolent Institution ordered to be purchased last year had really been obtained and paid for, and if so, why the encampment had lost the advantage of voting at the last two elections, and a confirmation of the vote of 10s. 6d. to the Masonic Life Boat Fund was then ordered to be paid, the business of the encampment was concluded, and it was formally closed according to ancient custom and with prayer. The members of the encampment afterwards dined at Bro. De Gray, the Freemasons' Hotel, Woolwich Dockyard Station, where the new E.C. was supported by many eminent members of the Order, including Col. H. Clerk, Captain N. Phillips, Captain Dadson, and others.

MASONIC FESTIVITIES.

BERKS AND BUCKS.

READING.

Annual Festival of the Greyfriars Lodge (No 1,101).

The annual festival of the Greyfriars Lodge (No. 1,101) took place on Wednesday. The Lodge has only been established about two years, but it has met with an exceptional degree of success. It has a considerable number of members; it has been enabled to remit no insignificant sum to the great Masonic Charities; it has met, of course, the usual claims which from time to time are made upon Masonic Lodges; and these having been done the funds are in a sound and prosperous condition. The ceremony of installing the new Master took place on Wednesday last. Bro. Alexander Beale was the W.M. elect. The ceremony of installation was performed by Bro. Biggs with his wonted impressiveness. The following members of the Lodge were then appointed and invested as officers for the ensuing year—Bros. R. C. Hurley, S.W.; J. Weightman, J.W.; R. J. Simpson, S.G. Chap. of England, Chap.; W. Biggs, Treas.; George Lyddon, Sec.; G. Chancellor, S.D.; Tabor, J.D.; W. Godsmark, I.G.; J. T. Brown, Dir. of Cers.; — Stransom, Steward; E. Margrett, Almoner.

A jewel was voted to Bro. Ellis, I.P.M., as a recognition of the zeal, assiduity, and ability with which he had discharged his duties as W.M. during the past year.

The effect of the musical portion of the ceremony in lodge was increased by the performance of Bro. Strickland on the harmonium, and by the vocal talent of Bro. Tolley (of the Windsor Castle Lodge and St. George's Church) and other brethren.

In the evening a banquet was provided at the George Hotel. It was served in Bro. Pontin's best style. The W.M. (Bro. Alexander Beale) presided, and amongst those present were Bro. the Rev. J. R. Simpson, P.M., G. Chap. of England, Bro. the Rev. T. F. Ravenshaw, J.G. Chap. of England, Bro. Chas. Smith, P.M. (Union Lodge), Bro. John Ellis, P.M., Bro. W. Briggs, P.M., Bro. C. W. Wyndham, P.M., (Elias de Derham Lodge), Bro. J. W. Lamb, W.M. (Oakley, Basingstoke), Bro. J. T. Morland (Abingdon), Bro. H. Dempster, P.M. (Windsor Castle), Bro. F. A. Bulley, P.M., Bro. Wynne, P.M. (Temple Lodge), Bro. W. Smith, C.E., P.G.S., P.M. Bro. A. Sellar, P.M., Bros. Hurley, Lyddon, Weightman, Godsmark, Chancellor, Tabor, and Brown (officers of the Greyfriars Lodge), Bros. Blowers, S.W., R. Bradley, J.D., Strachan, Livesey, A. Welch, Greenfield, H. Maude, R. Lovegrove, Blackall Simonds, Granville Sharp, Egginton, Scammell, Brigham, Dowsett, T. Margrett, E. Margrett, &c.

The W.M. proposed in suitable terms, "The Queen and the Craft," and "The Prince and Princess of Wales," and the toasts were duly honoured.

The W.M. next proposed the health of the Grand

Master, the Earl of Zetland. His lordship had held the position of Grand Master for twenty-five years, and he had previously been Deputy Grand Master. His Masonic career had been long and distinguished, and the services which he had rendered to the Craft were well known and highly appreciated.

The W.M. next gave the health of the Deputy Grand Master (the Earl de Grey and Ripon), the Wardens, and Officers of Grand Lodge. They were so fortunate that evening as to have present, the two G. Chaps. of England, and he thought they ought to feel highly gratified at such a circumstance. They were also very much indebted to Bro. Simpson for taking the office of Chaplain to the Greyfriars Lodge, and they felt highly flattered that one who had held so distinguished a position should undertake such an office in so young a lodge.

Bro. the Rev. J. SIMPSON, who was most cordially received, returned thanks, and paid a tribute to the manner in which the Grand Master, the Deputy Grand Master, and the other officers of Grand Lodge discharged their duties. On his own part he had to return thanks for the compliment which had been paid to him, and for the hospitality with which he had been received. He did not know any place where he had been made more happy than he had been in Reading. Nor did he know any Lodge where the working was more satisfactory than at the Greyfriars, and he believed that the Grand Officers would be proud as well as pleased to see such admirable working. When he contrasted the working in these days with what it used to be in many Lodges years ago, he could not but be struck by the improvement which had taken place. He was not, however, so much surprised at the efficiency which had been attained to the Greyfriars' Lodge, when he remembered the enthusiasm which Bro. Biggs threw into everything connected with the Craft. He (Bro. Simpson) hoped that that spirit of hearty good will and of cordial co-operation which at present existed might long continue. It was a sad and grievous thing where other feelings prevailed, and it was a paramount duty to sink all political and religious prejudices, to forget class interests or professional jealousies, and to work with that love and harmony which should always characterise Masons. They should breathe an atmosphere of such kindness and goodwill; they should by developing their gentler qualities and cultivating their generous impulses, so raise their sentiments and improve their hearts that they might catch something of that spirit which prevailed in the Grand Lodge above, where it should be the constant and earnest prayer of each that all might meet. After a few further remarks Bro. Simpson concluded an eloquent speech.

The W.M. proposed the health of the Acting P.G.M. of the province. (Bro. Aeneas McIntyre), who would have been present but for a professional engagement in Wales.

Bro. the Rev. T. F. RAVENSHAW proposed the Provincial Grand Officers, Past and Present of Berks and Bucks.

Bro. HOLDEN, Prov. G. Treas., returned thanks.

Bro. Wm. SMITH, C.E., proposed the health of the P.G.M., and Pro. G. Officers of the province of Wiltshire, coupling with the toast the name of Bro. Wyndham, the Prov. G.R. whom he said was well known as a most excellent and energetic Mason and who, wherever he went, endeavoured to place Masonry on a good footing.

Bro. WYNDHAM, in returning thanks, mentioned that the next meeting of the Provincial Grand Lodge would be held at Salisbury, and they should be happy to welcome as many of the brethren now present as could attend.

Bro. BIGGS said it was unfortunate that the present festival was fixed at the same time at which the festival of the Masonic Girls' School was being held. But for this fact they would have had other visitors, amongst

whom would have been Bro. Binckes, who would have been able to represent "The Masonic Charities." They had just initiated a Brother, and he might not be aware, and the remark would probably apply to some others, of what the Masons are doing to help those who are less fortunate than themselves. They had institutions for the education of children, both for boys and girls; they had an institution for the benefit of the aged; and they had a Benevolent Society, and from this latter, one whom he had known well had received 100 guineas. Sums like these were given to enable Masons to tide over difficulties. At the girl's school twelve hundred girls had been educated, and of these not one had been known to disgrace herself, or had done anything to bring a blush of shame upon the countenance of those interested in her, or in the great institution in which she had been educated. £6,000 had been collected by Masons in aid of this one charity alone during the past year. Then there was the boys' school. He regretted to hear that funds are very much required by this institution, but he had such faith in the liberality of the Brethren that he believed whatever was required would be forthcoming. The boys received a first-class education, and they had passed the Oxford Middle Class Examination most successfully. They had also, as he had already said, an institution for the aged and decayed, and in supporting this the Masons endeavoured to act upon the golden principle of doing to others as they would be done by. In proposing "The Masonic Charities" he would merely remind them of the old adage that "many may help one where one cannot help many." On occasions like these it was usual custom to pass round their "broken column" for contributions, and he hoped they would respond liberally, as the proceeds of this and some future collections, would be devoted to lending what help they could to the boys' school.

Bro. Simpson said that as he had been connected with the Masonic Charities for twenty years, he was able to speak of the excellent manner in which they were managed and of the great amount of good which they had effected. A friend of his said when he took him to see the schools, that it was worth giving up a day's hunting to see the children. And a lady who had visited most of the principal educational establishments in the kingdom, and was well informed on all educational matters, told him that they were the best conducted schools in the land. In his parish there was a school of a somewhat similar description to the girls' school, and the cost per head per annum was £40. He pointed out to those who like himself were interested in it, that the cost per head at the Freemasons' School was only £28, and that they there gave them the best education that could be afforded. It was stated to him that the girls at the Freemasons' Schools were of an inferior kind, to which he replied that they were superior, being for the most part the daughters of medical men, lawyers, clergymen, or merchants. The economy with which the Freemasons' School was conducted was attributable to a large extent to the fact that the girls were taught not merely that which was ornamental, but that which was useful in a household. Although there were a hundred and four girls in the schools only two servants were kept, and the girls did the remainder of the household duties. For his own part he agreed with Lord Grey, who said in the House of Lords that a man had much better marry a girl who could make a shirt, than one who could say the names of all the Popes.

Bro. Ellis, in appropriate terms, proposed the health of the W.M., who suitably responded. A number of other toasts were proposed, and as most of the speeches were concise and effective, and as there was plenty of musical talent, the proceedings were really of a very agreeable and animated description. Indeed the gathering on Wednesday was held universally to be one of the most pleasant and successful of the kind ever held in Reading.

Poetry.

PRIMROSES AND VIOLETS.

Reflections of a Freemason engaged in a City Office whilst pursuing a bouquet in the month of March.

By T. J. Swain.

Primroses and violets,
Oh! how I love the cry,
That through the streets vibrating,
Reminds me spring is nigh.
That sunny days are coming
With purest joys in store,
Fair flowers so sweet and fragile,
Each year I love thee more.

Primroses and violets!
Although I may not roam,
In valleys where ye blossom
Ye still shall grace my home.
Whilst weary wand'ers bring thee
And 'neath my window stand,
"Two roots a penny" calling,
With bouquets in each hand.

Primroses and violets
Ye lead my thoughts above,
To dwell on One who formed thee,
With reverence and love.
And ev'ry year returning,
With each succeeding spring,
A sweet and blessed lesson
Ye ever seem to bring!

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 6TH, 1868.

WEDNESDAY, 3rd—Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JUNE 6TH, 1868.

MONDAY, June 1st.—Lodges:—Royal Alpha, 16, St. James's Hotel, Piccadilly. Joppa, 188, Albion Tavern, Aldersgate-street. Chapter:—Victoria, 1,056, George Hotel, Aldermanbury.

TUESDAY, June 2nd.—Lodges:—St. John's, 167, Hollybush Tavern, Hampstead. La Tolerance, 538, Freemasons' Hall. Chapters:—St. John's, 167, Radley's Hotel, Bridge-street, Blackfriars. Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, June 3rd.—Lodges:—Quarterly Communication at 7 for 8 p.m.

THURSDAY, June 4th.—Lodges:—Westminster and Keystone, 10, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Yarborough, 554, Green Dragon, Stepney. Crystal Palace, 742, Crystal Palace, Sydenham. Excelsior, 1,155, Sidney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey. Chapters:—Moriah, 9, Albion Tavern, Aldersgate-street. Crystal Palace, 742, Crystal Palace.

FRIDAY, June 5th.—Lodge:—Florence Nightingale, 706, Masonic Hall, Woolwich. Chapter:—Prince of Wales, 259, Willis's Rooms, St. James's.

SATURDAY, June 6th.—Gen. Com. Boys' School, at 4, Freemasons' Hall. Lodge:—Leigh, 957, Freemasons' Hall. Chapter:—Rose of Denmark, 975, Star and Garter, bridge.

LIST OF PERFORMANCES AT THE METROPOLITAN THEATRES FOR THE WEEK ENDING JUNE 6TH, 1868.

HAYMARKET.

The Ladies' Champion, at 7. After which *A Hero of Romance*. To conclude with *A Co-operative Movement*.

PRINCESS'S.

Nobody's Child, at 7. After which *The Wonder*. Concluding with *Flo's First Frolic*.

LYCEUM.

Japanese Troupe Imperial, at 8, terminating at half-past 10; and on Wednesdays and Saturdays at half-past 2.

OLYMPIC.

The Head of the Family, at 7. After which *Black Sheep*. To conclude with *Hit and Miss*.

ST. JAMES'S—FRENCH PLAYS.

Les Crochets du Pere Martin, at half-past 8. To conclude with *Les Meli-Melo de la Rue Meslay*.

ADELPHI.

Go to Putney, at 7. After which, at a quarter to 8, *No Thoroughfare*.

STRAND.

Sisterly Service, at half-past 7. After which *The Field of the Cloth of Gold*. To conclude with *Marriage at any Price*.

PRINCE OF WALES'S.

A Silent Protector, at half-past 7. After which, at 8, *Play*. To conclude with *Done on Both Sides*.

NEW QUEEN'S.

Mary Jones, at 7. Followed by the *Poor Nobleman*. To conclude with *Dearer than Life*.

NEW ROYALTY.

Daddy Gray, at Half-past 7. After which, at 9, *The Merry Zingara*. To conclude with *The Clockmaker's Hat*.

HOLBORN.

The Post-Boy, at 7.30. After which, at 9, *The White Fawn*. To conclude with *Honeydove's Troubles*.

ROYAL AMPHITHEATRE AND CIRCUS, HOLBORN.

The wonderful Spanish Troupe. M. Cassell, on the Invisible Wire; M. Agouste; and La Persira on the Lofty Trapeze. Commence at 8.

ROYAL ALHAMBRA PALACE, LEICESTER SQUARE.

Open nightly at 7.30. Begin at 8. Prices, 1s., 6d., and 2s.; reserved seats, 4s.; private boxes from £1 1s. Box-office open from 11 till 4.

TO CORRESPONDENTS.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

S. W.—The first part of music is now complete, and will be published in our next.

J. C. (Athlone).—Your letter to hand, thanks the change of address is noted.

J. C.—You have not complied with the rule we have established respecting the system of our Masonic Exchanges.

LONDON, SATURDAY, JUNE 6, 1863.

THE FIRST MASONIC MEETING IN
DAMASCUS.

BY BRO. ROBERT MORRIS, LL.D.

Somebody has said, and very truthfully, that "Damascus is rightly named the oldest city of the world." It dates back, certainly, anterior to the days of Abraham (B.C. 2000, or thereabouts), having been founded, according to the best records, by Uz, the son of Aram, the son of Shem, the son of Noah. (Genesis, x., 21—23). If we omit the first eleven chapters of Genesis, there has no recorded event occurred in the world's history but Damascus good was in existence to receive it. Had the good hebdominal, now issued at Damascus under the auspices of H. E. Raschid Pasha, Governor General, entitled *La Syria*, been commenced a few thousand years earlier, its files would certainly be a *thesaurus* of historical facts unequalled for value, because containing nothing less than that "universal history" which Sir Walter Raleigh and other aspiring composers meditated. Go back as far as you will in the past and there was *always a Damascus*. In the writings of every century, for more than four thousand years, its name has been mentioned and its praises sung. To this old place years are only minutes, decades only fitting trifles of time. She saw the foundation of Baalbec and Thebes, and Ephesus laid; saw them grow into mighty cities, and amaze the world with their grandeur; saw them desolate, deserted, and given over to the owls and bats. She saw the Israelitish empire exalted, and she saw it annihilated. She saw Greece rise, and flourish her twenty centuries—then die. In her old age she saw Rome founded, builded, overshadow the earth with greatness—then perish. All that has ever occurred upon the earth Damascus has seen, and yet she lives. She has looked upon the dry bones of a thousand empires, and will probably see the tombs of a thousand more before she passes from the stage. Far more truthfully than the "severed" city of Rome does Damascus deserve the name of the *Eternal City*.

Perhaps all this is not much to inditing an article upon "The Meeting in Damascus," yet it is this all the difference between one place. The new town of Pumpkinville, in

of Nebraska, is a more sightly object by far than this old city on the banks of the Baraba, as its river is far larger and more noble than this; but who can arouse any mental or spiritual glow in Pumpkinville? Every drop in the flow of the Baraba is historical. The very mud of which these walls of Damascus are constructed, contains the dust of a thousand generations. Those overhanging hills yonder have witnessed in their grand reticence such sights, as could we rend their secrets from them, would fill volumes of history! And it is the consideration of these things that made my entry upon the top of the diligence, through that mountain cleft and down by that singing stream, "a joy for ever."

I had been in Damascus but a day when I paid my respects to H.B.M Consul, Bro. E. J. Rogers. This gentleman is acting in the absence of the Consul-General of Syria, Bro. Eldridge; but his own official position is here. He is the Worshipful Master elect of the lodge at Beyrout, Palestine (No. 415, Scotch Registry), while Bro. Eldridge is Deputy Grand Master of the district. The fame of Bro. Rogers as an exemplar of gentlemanly courtesy, benevolence, and the largest cosmopolitan friendships, has gone out, long years ago, and all that I can say in regard to it is just so much surplusage. His knowledge of Arabic is remarkable; even here where so many foreigners, learned in that rich and abounding language, are found. His French is that of a native. Standing as the representative of so great a nation, foremost among Syrian consuls, his own urbanity, shrewdness, knowledge of the people and their peculiarities of government, religion, and habits, places him far higher than any mere office could do.

My call upon "Bro. Rogers" (for so in unbent hours he delights to be styled) was at an opportune moment. We had "spiritual affinities" (whatever that expression means). An hour was sufficient to lay the foundation of a friendship that *mors non separabit*. I may forget a good many things that have occurred in my life (and hope I shall) but I never expect to forget this and subsequent conferences with the good Consul Rogers at Damascus.

Amongst my first requests (and goodness knows I made enough) was a personal introduction to our distinguished brother, the Governor General of Syria, Raschid Pasha. This was readily had, and "we three" passed an evening together in Bro. Rogers' parlour, much to my gratification. At

that time it was proposed that the Masonic brethren of Damascus should be invited ere long to come together in the same apartments to become acquainted with each other, to take the preliminary steps should prudence dictate, for the organisation of a lodge in that city, and to hear some remarks of a Masonic nature from myself. This meeting was accomplished a few days later, and it is this that forms the basis of the present article to which, I must confess, there has been a most unconscionable preface tacked on.

It was Tuesday, April 7, 1868, that this "first Masonic meeting in Damascus" was held. There were present ten, out of the fifteen Masons residents of that city, viz.: E. T. Rogers, Worshipful Master elect of Palestine Lodge (No. 415, Scotch Registry), Beyrout, Syria; Joseph Pilastre, Lodge La Verité, Marseilles, France; Christophe Delenda, Lodge Stella Ionia, Smyrna, Asia Minor; Nasif Meshaka, Palestine Lodge (No. 415), Beyrout, Syria; Asari Messedié, *ibid*; Mohee-ed-Deen, son of the Emir; Abd-el-Kader, *ibid*; Mohammed, son of the same, *ibid*; Ali Ibn Khalil Mohassini, *ibid*; Mustafa Sebace, *ibid*; Saleh Izdachir Azm, *ibid*; Robert Morris, Fortitude Lodge (No. 47), La Grange, Kentucky, United States.

After the proper introductions and tea-drinking—the latter being among the land-marks of Oriental life—and the preparation and ignition of a suitable number of cigarettes, your correspondent was called upon for his remarks. These I had written out in English. Bro. Rogers translated them into French, and a portion of them from that tongue into Arabic, for there was but one of the native brethren present (Bro. Meshaka) who knew any English. What I said would not be worth detailing here, except as it forms a part of the history of this transaction. It was designed to be a sketch of the practical influence of Freemasonry, particularly in the country from which I came, and in which, as my hearers had already been informed, I had played some part as a Masonic writer and oral instructor. I told them that "in the United States we have more than six thousand lodges, one-half of all the lodges in the world; that these are divided into about forty Grand Lodges; that there is very much zeal manifested amongst the members therein affiliated, who love one another and venerate the ancient Order; and that they had sent me to this distant land that I might see with my own eyes how many

Masons are here, what kind of persons they are, and what is their condition, and tell them the facts when I return home."

I informed them that, amongst American travellers to Damascus, there are very many Freemasons; but they cannot find their brethren here for want of a lodge; when I notify them that in this city there are not less than fifteen of the brotherhood, they will be equally surprised and delighted. I assured them that, should they visit the United States, they would find lodges in every town and village. Our largest city, New York, not one-half so large as Constantinople, has alone more than one hundred Freemason's lodges, and in every American lodge they would be greeted with welcome, and their acquaintance hailed with undissembled joy. Then I informed them that the grand objects of Freemasonry are the honour of God, the increase of brotherly love among men, and the relief of the poor and distressed. The world in which we live is afflicted with sorrow and cursed with selfishness. Strangers are usually unkind to each other, or, at the best, indifferent; while those professing opposite creeds hate and worry each other. But in this ancient and world-wide institution we have a common religion—the worship of God—and a common language—that of the sign, the hand-grasp, and the word; so that we both recognise and fraternise with each other through it. In its rites we are assimilated by solemn obligations, and thus, by duty as well as love, we become brothers. The world, it is true, cannot understand this, nor do we care that they should. Those who have not penetrated our charmed circle are slow to believe this; nor are we careful for that. We know it to be true. I, who for more than twenty years have travelled from lodge to lodge, studying and instructing—bearing the light of Freemasonry as upon a torch from heart to heart—I know that this claim is well founded. Ever since I left home I have secured additional proofs of this. The steamer upon which I crossed the Atlantic had among its officers and passengers ten Freemasons. We recognise each other, and exchanged the undying proofs of sympathy and fraternal esteem. The steamer which brought me from Marseilles to Beyrout was not wanting in the "good men and true" who bore their Masonic covenants gracefully. At Smyrna, where I remained for a few hours, the Craft conducted me to their halls; heard my message gladly; entertained me with the largest

courtesy; nor suffered me to depart until they had loaded me with their grateful burdens of sympathy, loving wishes, and prayers. At Beyrout I found more than sixty Masonic brethren.

Then I said: "I come to this city (Damascus) a total stranger. Our kind host, Bro. Rogers, took me by the hand. His Excellency Raschid Pasha took me by the hand, welcomed me as a brother, offered me every facility in my mission that his exalted station permits, and has attached me to his staff as an honorary member during his proposed journey to Tadmor, the renowned city of King Solomon. The distinguished Emir Abd-el-Kader took me by the grip fraternal. In like manner I have now been greeted by you. So that, only one week a resident of Damascus, I am no longer a stranger here, but acquaintance, neighbour, brother—yea, a brother of the same Father—the Father in Heaven. Nor do I believe that ever we shall become strangers to each other again. There is a Lodge in which all good men hope to meet—a Master at whose feet all good men hope to worship and adore through the circles of eternity."

I then informed them of the difference (of rituals merely) between American Freemasonry and that in which they had been instructed. I did this not to produce confusion, but to prevent it. Being nearly all young and inexperienced in the practice of the Art—only one or two of them ever having visited lodges than their own, I knew they would desire some light upon this subject, and indeed they were greatly entertained by the sketch of the *esotery* of this lodge Masonry which I communicated to them. This I followed by the poem "Our Vows." Speaking of the funeral practices of American Masonry, I sang for them the opening stanza of the ode which all our brethren expect will, some day, be sung around our graves—

"Solemn strikes the funeral chime
Notes of our departed time;
As we journey here below,
Through a pilgrimage of woe.*

[also sung a verse or two of "The Gavel Song," quite popular at present in American lodges in which the peculiar concussion of that implement is introduced as the chorus. Following this, I exhibited my "Mark Master's mark," explaining

* The author of this is David Vinton, about 1815. We sing it to Pleyel's Hymn.

my chosen device, "the broken column;" also my ring connected with the Lodge of Perfection; A. . and A. . R. .; and my token, in marble, of the Order of H—m. These things were absolute novelties to my hearers, not one of whom has a degree above the third.

But I might spin out the particulars of this pleasant meeting to a half ream. We adjourned "in peace and harmony" at a suitable hour, and as I assumed my couch at "Demetry's" I endeavoured to conjure up the spirits of the departed visitors to Damascus, who could have shared in congenial mood, all the events of the occasion—Abraham, Eliezer, Jacob, Elisha, Paul, the great Saladin; perhaps Mahommed himself, who I suspect, was a very much better man than our Christian historians paint him. I called this group around me and mentally repeated before them the sentiments I had just expressed. Every one without exception endorsed my views.

A few days subsequently to this meeting a petition was drafted to the Grand Lodge of England, soliciting authority to organise and work King Solomon Lodge (No.), at Damascus, Syria. This is signed by the following brethren:—Bros. E. T. Rogers, H.B.M. Consul; Dr. P. Nataley, Nasif Meshaka, Secretary to American Vice-Consulate; A. Joseph Pilastrì, LL.D.; Caisar Messedie, Abbas Kulli Khan, Persian Consul in Damascus; Mustapha Effendi Sabax, Inspector of Entailed Property of the Great Mosks; Mohammed Ali Effendi Mohasin, Secretary of the Grand Court of Justice in Damascus; Mohammed Effendi, son of His Highness the Emir Abd-el-Kader. Several other brethren, native and foreign, who were temporarily absent, will attach their signatures to the petition. Several of the Beyrout Masons have already done so. The following American Masons asked leave, upon an additional slip, to be attached, viz., Bros. Robert Morris, LL.D.; Samuel Hallock, of Lodge No. 9, Philadelphia Pa., U.S.A.; and David W. Thompson, of Fulton City Lodge (No. 147), U.S.A.

In the petition which we sent forward from Beyrout in the mail of April 22nd, the following facts are set forth: "There is but one Masonic lodge in this large and populous Pashalie of Syria, viz., Palestine Lodge (No. 415), working under warrant from the Grand Lodge of Scotland. This is at Beyrout, 75 miles north-west from Damascus, a point always difficult of access, often inaccessible.

Besides this, the nearest lodges are those of Alexandria, in Egypt, and Smyrna, in Asia Minor. The petitioners, although in good strength as to numbers and social position, and second to none in zeal and veneration for the Order, are thus practically debarred from all enjoyment and advantage as Masons; although united together by the most solemn and enduring covenants, they are almost strangers to each other; although amongst the crowds of tourists who annually throng Damascus are many competent to instruct them in their Masonic duties and obligations, yet, for want of organisation, that privilege is lost; that Masonic charities languish from the same cause; and that there is no city over which the jurisdiction of the Grand Lodge of England extends in which the establishment of a lodge is so imperatively demanded, or where a respectable circle of members could so soon be found as at Damascus." To all this I can heartily affirm, and would add that I never saw a company of Masons in which such large social, commercial, and political interests were represented as the fifteen at Damascus. I cannot but hope that these facts will have due weight at head-quarters, and that ere the hot season comes on to put an end to Masonic labour a warrant will reach these shores and the organisation be effected. In the garden of Bro. Rogers there is an ancient mosk that seems to have been erected on purpose for a lodge-room; and in this I trust to see King Solomon Lodge (No. —) at work before my own fiftieth birthday comes round.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

By Bro. WILLIAM JAMES HUGHAN, W.M. 131,
Truro, Cornwall.

(Continued from page 365).

CHAP. II.—MODERN FREEMASONRY.

Turning from a hasty sketch of the revival of Freemasonry, A.D. 1717, and its consequences, we now purpose glancing at the Royal Arch degree of England, its institution, character, and position in the Craft, and its several necessities, down to the present time. Its origin has been a matter of dispute for more than a century: from its very commencement many of its votaries have claimed for it an antiquity far beyond the range of possibility, and, on the other hand, nearly all writers of

note declare the degree was established about A.D. 1740. The subject of late has been referred to in the *Freemasons' Magazine* by "A Masonic Student," who has brought a considerable amount of research and intelligence to bear on the question. The writer has been well known in the fraternity for many years, and therefore his statements are well worthy of consideration, especially as the brother is a fair representative of the few who still adhere to a belief in the traditional antiquity of the third and Royal Arch degrees. He states "that we have numismatic evidence of the second part of the third degree, coeval with the operative lodge of York Masons, certainly in the fifteenth century," and that the Royal Arch, as we have it, is identical in substance with the second part of the Master's degree." In consequence, "A Masonic Student" expresses his firm belief that the Royal Arch degree is far more ancient than 1740. Now, I freely admit that the anonymous writer who has thus most fraternally criticised the first part of my "Analysis," for Masonic position and influence is considerably in advance of myself; and now that he has privately revealed his name to me I frankly avow my indebtedness in particular to him for his Masonic labours. Yet, still, I most emphatically demur to his propositions, on the ground that no evidence has been adduced to support them; but, on the contrary, history and testimony generally concur in quite the reverse.

In the first part of the "Analysis" a considerable amount of evidence was presented, tending to prove that the system of ancient or operative Masonry was of a very simple character, and that neither any record, constitution, nor other document ever made mention of *three degrees of Masonry* anterior to the eighteenth century; that the minutes of operative lodges of the seventeenth century confirmed the fact of but two degrees, and no more, being worked at their meetings; and that, consequently, the Royal Arch, and all other degrees besides, were the production of later times. We are not aware of either of these propositions having been disproved in any way, and therefore we must make them the basis of the following considerations.

Although the Grand Lodge of England was established in 1717, the limited Grand Chapter of royal arch Masons was not formed until one hundred years later, and in the interval between A.D. 1717, and the first decade of the nineteenth

century, the Grand Lodge *never once recognized the Royal Arch degree*, but actually as late as the 21st November, 1792, in answer to a complaint of Bro. Sampson's, relating to certain acts of a Grand Chapter, constituted by members under the Grand Lodge, resolved "That this lodge do agree with its committee that the Grand Lodge of England has nothing to do with the proceedings of Royal Arch Masons." We thus take it as proved that the Grand Lodge of England until the "Union" never recognized the Royal Arch degree. We do not say thus to depreciate its value, but only to place the degree in its proper historical position, and as it deserves every effort to elucidate it more completely than has been our wont. I am determined to contribute to so interesting a subject. The Grand Lodge of Scotland, which from A.D. 1736 has refused to recognise more than three degrees, including the "mark as the second part of the Fellow Craft" decided by a considerable majority, A.D. 1813, that the Royal Arch degree *was not* a "real and intrinsic part of Master Masonry," and that the latter degree was complete without it (page 34, F. Mag., A.D. 1865). Bro. Laurie, the Grand Secretary, in his valuable history of the Craft observes (page 425), "That the object of the Royal Arch degree is to supplement the third degree of St. John's Masonry, but this is entirely unnecessary, as it is known to every intelligent Master Mason, that this order is complete in itself." I cannot see though, how a Master Mason, under the Grand Lodges of England and Scotland *can be complete without taking the Royal Arch in this epoch of the Craft*; for although before the Royal Arch was fabricated, a Master Mason was complete, surely since he cannot be, unless under authorities who work the ancient system as in some lodges in Germany.

Under what is called the English rite—which came in force when the United Grand Lodge of England was formed—a Master Mason cannot obtain the secrets originally communicated in the third degree until exaltation as a Royal Arch Mason. This arrangement must now continue, as any alteration in the present system would create a greater evil than it would seek to remedy. However, an intelligent Master Mason may even now discover considerable light by perusing Dr. Oliver's History of the Royal Arch, and especially by referring to the works issued from A.D. 1723 to A.D. 1760. Some of the so-called "exposures" are curious, and particularly the

plates, many of which I have in my Masonic library, and value exceedingly, on account of their rarity and importance. The rituals of the third degree in my possession on or before A.D. 1750, would also tend to establish the modern nature of the Royal Arch, and of the alteration made in the sublime degree of a Master Mason, but obviously their production here would be out of place and inexpedient.

In the introduction to the Lausano regulations for the Government of the Order of Royal Arch Masons of Scotland, it is stated that the Royal Arch degree was "retained more immediately in connection" with the original Knights Templars, and to have "formed part of the ancient ceremonial." It is likewise stated that the earliest printed notice of it is an address by Laurence Dermott, A.D. 1764. The former we cannot accept, and the latter is incorrect. The earliest writer on the English Royal Arch of which we have any account is Bro. Fifield Dassigny, *M.D.*, author of the "Impartial Answer to the Enemies of Freemasons," which work was issued some twenty years earlier than Dermott's notice. We may mention that the work itself, which contains the reference to the Royal Arch, has been unknown for some time past. Bro. Findel mentions that "he sought in vain for the book in the British Museum," and but for the quotation in the "Ahiman Rezon," by Laurence Dermott, 2nd edition, 1864, we should have been in ignorance of its character, until I became the fortunate possessor of a copy a few months ago. On comparing the quotation with the original I find that the whole of the recommendation by Bro. Dr. Dassigny is not given, and therefore beg to present it to my readers in its entirety. "A serious and impartial enquiry into the cause of the present decay of Freemasonry in the kingdom of Ireland," &c. Dublin, A.D. 1744, page 32. "As the landmarks of the constitution of Freemasonry are universally the same throughout all kingdoms, and are so well fixt that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system some few years ago in this city, who imposed upon several very worthy men under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry."

However, he carried on his scheme for several months, when his fallacious art was discovered by a brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and proved that his doctrine was false; whereupon the brethren justly despised him and ordered him to be excluded from all benefits of the Craft, and although some of the fraternity have expressed an uneasiness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation), I cannot help being of the same opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organised body of men who have passed the chair, and given undeniable proof of their skill in architecture, it cannot be treated with too much reverence, and more especially since the characters of the present members of that particular lodge are untainted, and their behaviour judicious and unexceptionable; so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons." It will be seen that in the earliest work referring to the English Royal Arch there is nothing to prove that the date of about A.D. 1740, is too late for the introduction of the Royal Arch.

At page 16 Dr. Dassingy states thus: "I am informed in that city (i.e. York) is held an assembly of Master Masons, under the title of Royal Arch Masons, who as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons." Whatever this learned author may have been told, we know that at present there is not a single warrant, record, or other document respecting the Royal Arch degree in connection with the Grand Lodge of York before A.D. 1760, and that so far as we are aware, there is not a single charter in existence under the authority of the regular York Masons authorising any lodge to confer the Royal Arch degree for some time after that date, if at all.

The foregoing quotations are the only allusions to the degree I can find in the book:

We have never been able to find that any notice was taken of the Royal Arch degree by Bro. Preston or Hutchinson, although Dr. Charles Mackay in his well known Lexicon, says the latter spoke highly of it, but on examining the "Spirit of Masonry" from the first editor of A.D. 1775, to the last edited by the Rev. Dr. Oliver, I cannot find any such recommendation, but on the con-

trary, actually discovered that the part supposed to refer to the Royal Arch, is a deserved tribute to the grandeur and sublimity of the third degree. Dr. Mackay however states "That before the year A.D. 1740, the essential element of the Royal Arch constituted a part of the third degree, and about that year it was severed from that degree, and transferred to another by the schismatic body." (Page 560 Lexicon A.D. 1861.) The learned Dr. Rob Morris, the voluminous Masonic author, says its origin must be set at about the year A.D. 1740. This we take to be the real truth of the matter. That some such alteration existed among the ancients is still more palpable when we consider of the 7th Query by Lawrence Desmott, their Grand Secretary, and subsequently Deputy Grand Master, viz., "Whether it is possible to initiate or introduce modern Masons into the Royal Arch lodge (the very essence of Masonry) without making him go through the ancient ceremonies—answer, no." The reason of which we take to be that the modern Mason (so called, but really the ancient had received the secret of the Royal Arch in the Master Masons degree, or else why should the ceremonies of the degree be repeated? Strange to say in the 1st ed. of Ahiman Rezon, A.D. 1756, the Royal Arch degree is not mentioned, although in the 2nd ed. A.D. 1764 (p. 46), the author says, "he firmly believes it to be the root, heart and marrow of Masonry." It will be well to guard against supposing the Royal Arch of England to be the same as that of the noted Chevalier Ramsay's of an earlier date, and now incorporated with the Ancient and Accepted Rite. Although the Knight of the Ninth Arch, is considered to be several years older than the English Royal Arch, it has never been so generally accepted, as an illustration of ancient Masonry, as the latter.

Dr. John Pearson Bell in his admirable chart of Freemasonry, records A.D. 1740, as the date when the Royal Arch degree was instituted, and several other noted Masons, like D. M. Lyon, Anthony Oneal Haye, incline to the same opinion.

It is said that Ramsay visited London A.D. 1740, and submitted the various innovations of which he was the author to the Grand Lodge of England. These were declined; and therefore what more natural than to suppose, from the fact of his novelties being rejected by this body, he went to the schismatics, and gave them such an "inkling" of the "Knight of the Ninth Arch" that induced them to alter the Master's degree, and declare that

"Masonry consisted of four degrees." We have heard, on the authority of a noted Masonic author, that some time since the lectures on the English Royal Arch "opened with the details of Enoch's Arches" (page 33, Dr. Oliver's "Royal Arch"), who also mentions the important fact that "the first lectures which were drawn up by Bros. Payne Anderson, Desaguliers, Martin Folks, Madden, and other eminent Masons, expressly declare, in the degree of Master, that that which was lost (meaning the Master's word) is now found—i. e., in the latter ceremonies of the third degree—when it was delivered to the newly-raised Master in due form; and therefore the Royal Arch degree would have thrown no new light on the subject to a constitutional Master Mason" (page 39). We take it then as clear that the Royal Arch was unknown to the Grand Lodge of England for some time after its invention by the seceding Masons, and that the original third degree was intended to lead the fraternity to the footstool of the Creator in solemn devotion and praise, and to unite in ascribing all honour, power, and glory to Him, who condescended to reveal His name unto Enoch, to Jacob, and to Moses, and which name, through them, descended to Boaz, Obed, and Jesse, and even, by the lips of our father David and his successors of ever blessed memory, to us of latter days. (*Vide* "Primitive Rituals.") In the address appended to the by-laws of No. 6 Chapter, Dundee, it is stated that the Royal Arch degree "formed a prominent part of the rites and ceremonies of the Knights Templars and the Knights of Malta, and, although no distinct records have been found of its being practised in Scotland until the early part of the last century, yet it must have been known at a very early period, as is sufficiently proved by relics in the possession of the ancient Lodge of Stirling. From a minute dated 25th January, 1773, it appears that the Grand Lodge of England had recognised and encouraged the Royal Arch and its concomitant degrees, and that, by a special understanding with the Grand Lodges of Ireland and Scotland, they became fully authenticated in these kingdoms." We present this quotation as a sample of how un-historic statements are told as genuine in reference to this degree. There is no evidence whatever of the old Knights Templars and of Malta ever having been Royal Arch Masons. The earliest minute of the Royal Arch at Stirling is said to have been dated A.D. 1743; but no one there

that we can find knows where the minute-book is, or aught of the degree during the eighteenth century, and there never was any such agreement made with respect to the Royal Arch by the Grand Lodges of England, Ireland, and Scotland.

The next oldest chapter in Scotland is the one at Banff (although it is numbered 4 on the roll). In the admirable preface to the by-laws of St. Andrew's Chapter it is expressly declared that "although the antiquity of St. Andrew's Lodge of Master Masons can be traced by its written records as far back as the year of our Lord 1703, and by the most authentic and satisfactory proof to a much more remote period; yet it does not appear that the Masonic knowledge of the brethren extended beyond the three degrees of apprentice, Fellow Craft, and Master, until about the year 1787." We have it, however on the authority of Bro. Stenhouse Bairnsfather, P.M., of Banff, that the St. John's Operative Lodge has worked the R.A. degree from an earlier date and possesses minute books from A.D. 1765; so that it ranks next to Stirling. None, however, in any country can produce minutes before A.D. 1740, which is decisive.

Banff has also worked the Knights Templar's degree from about A.D. 1780 to the present time, although it has not joined the Grand Conclave, but has never conferred the degree on any but Royal Arch Masons. The members under the Grand Lodge at York observed the same gradation, although in that city the Royal Arch degree cannot be traced so far back as in this northern town of Scotland.

In neither of the constitutions of the regular Grand Lodges of England, Ireland, and Scotland, from Anderson's of A.D. 1723 and 1738, to Spratt's of A.D. 1744 and 1751; from Laurie's of A.D. 1804, and all the editions in England from 1756 to the end of the last century, is there a single reference to the B.A. degree. The learned Dr. Kloss fixes the date of the introduction of the Royal Arch into England, in the year 1744, but to our mind that is four years too late, on account of the evidence we have submitted clearly pointing to A.D. 1739 or 1740. Bro. W. A. Laurie observes "that beyond a mere assertion, there is no evidence of any kind of its existence in this country previous to 1743." Dr. Dassigny's work, though, militates against this, and points some few years further back. The accomplished Mason, Bro. Findel, is of the opinion

that it was not known in Ireland until 1751. Bro. Spratt, the compiler of their contributions, never once mentions it, and their having derived that degree and the Knights Templar's from Kilwinning, is entirely fabulous. It seems to have been imported in America about 1758, and in Germany 1781, for a short time.

The "abstract of laws for the Society of Royal Arch Masons," by members under the regular Grand Lodge of England, *although not recognised*, was first published A.D. 1778, and a second edition A.D. 1782. The latter is inserted in Findel's "History of Freemasonry" (page 196), and is almost an exact reprint of the first edition, of which we have a copy. The preface is of an elaborate character, and mainly in support of the following statement, viz.: that "it is reserved for the honour of this Society to show forth to the world the glory, power, and import of the *Sacred Word* in a much more perfect, clear, and ample manner than is now generally done." The list of officers appended contain a goodly array of most distinguished Masons.

As we come nearer to the time of the union, Masonic writers frequently notice the Royal Arch favourably, e.g., Smith, in "Use and abuse of Freemasonry," page 344, on the triangle, says "It must strike the learned Mason, but more particularly the Royal Arch companion," of the truth of his opinion expressed; and in Browne's "Master Key" a list of regular chapters is appended to the roll of lodges, with their times of meeting, &c. Sandy and Findel nearly agree as to the date of formation of the Royal Arch chapter in London, to which the abstract just quoted from, refers. The former inclines to 1877, and the latter to one year earlier. For certain, however, no Grand Chapter was formed by members of our Grand Lodge before A.D. 1770, and we presume that its institution was regarded as a necessity from the growing popularity of the "Ancients," in consequence of their being the promoters of the Royal Arch degree. Unquestionably the seceders owed their success chiefly to the fourth degree.

But we must draw these disconnected remarks to a close, rest content with the little we have done to elicit the early history of the degree, and to trace its true origin. It is a matter for sincere congratulation that the learned divine, the late Rev. Dr. G. Oliver, has exhaustively treated this subject, and that a second edition was all but re-published ere he departed this mortal life, which is even

of more value than the former of A.D. 1837 (Spencer, London). We know of no work to be compared with it for research and careful enquiry into the presumed antiquity and legitimate basis of the Royal Arch degree.

This learned Masonic author fixes the error of its introduction to a period which is coeval with the memorable schism amongst the English Masons about the middle of the last century (page 6).

The words ancients and moderns are used by him in their "general acceptation; the former to designate the seceders, and the latter the constitutional Masons, although both were alike either ancient or modern, being equally derived from the same source." (i.e. Grand Lodge of A.D. 1717.) "The fabrication of the English Royal Arch appears on their own showing (i.e. the ancients) to have been their work," and originally contained certain detailed events commemorated in Ramsay's Royal Arch, the Knights of the Ninth Arch and many others, particularly the rite, called the *anciende Bouillon*, which was the real name of the degree, and it was on this authority that they denominated themselves ancient Masons (page 27). Dr. Oliver believes that the degree as first conferred was in a Master's lodge, and we are inclined to accept this as a fact, for the laws originally promulgated respecting the right to give the degree, acknowledged that "every regular and warranted lodge possesses the power of forming and holding meetings in each of these several degrees, the last of which from its pre-eminence, is denominated a chapter." We are also not able to discover that the ancients were in the habit of granting warrants to work the Royal Arch degree alone, but usually allowed the lodges to confer the degree by virtue of their Craft warrant, and the candidate having passed the chair." (The latter was merely nominal.)

The union of the two Grand Chapters occurred in 1817, under the title of the United Grand Chapter of England, but some five years afterwards the name was changed to Supreme Grand Chapter. In the articles of union it is provided that there are but "three degrees and no more," and in the ceremonies of exaltation, the candidate is distinctly told that the Royal Arch is not a fourth degree, but only the completion of that of a Master Mason. It is stated by Dr. Oliver, that "the last version of the Royal Arch is essentially different from the ritual which was manufactured by the seceding brethren, and introduced by Dunckerley, with

certain modifications, into the London Grand Lodge." We presume he refers to the version by the Rev. Adam Brown, who was one of the Chaplains to H.R.H. the Duke of Sussex, Grand First Principal, A.D. 1835, and if so, we certainly admit that the present ritual is vastly different to the one used at and before the union of A.D. 1813. Although it is now much improved, it still requires careful alteration in several parts of its ritual in order to constitute it well worthy of the acceptance of a highly educated generation, and it is gratifying to find that amidst all the innovations by the accomplished Bro. Ramsay and others, they were careful to preserve and retain that sublime reference to Jehovah as "The Great Architect of the Universe, which formed a principal element in the constitution of Athelstan, was renewed at the revival in 1717, and still animates an improved system of Freemasonry.

Without any desire for more than truth, and that alone, allow me to conclude this part of my Analysis in the words of Dr. Oliver, "Thus have I detailed the chief varieties in the different systems of Royal Arch Masonry. I am afraid, however, that those brethren and companions who have been in the habit of valuing the Royal Arch degree on account of its antiquity, will be sadly disappointed to find it thus shorn of one of its brightest attributes, viz., antiquity. But there is rather cause for congratulation than regret; for what can be fairer or more desirable than truth? The degree loses none of its excellencies by being shown to be of modern origin. I have been anxious to clear up this dark problem in the history of Masonry; and if I have been successful, the time I have employed in the investigation has not been ill-bestowed. It must be evident to every candid reader, that in these suggestions I have been actuated by no other motives than those which have influenced my career in the cause of Freemasonry, viz., a high veneration for its sublime qualities; a love of its principles, not to be subdued by any earthly influence; and an arduous desire to remove every objectionable impediment.

(To be continued.)

UNDER date Malta, May, 25th, we learn from the *Times* of May 26th, that "letters received here from Smyrna to the 17th ult., report that on the preceding day Mr. Vanlennep and Mr. Stevens, an engineer, had been kidnapped by a band of thirty brigands. A ransom of £3,000 is demanded for these gentlemen under a threat of sending in their heads. The family of Mr. Vanlennep proposed to send £1,500 on the 18th ult." Mr. J. W. Stevens was S.W. of the Homer Lodge of Smyrna.

(No. 12).—TRUTH STRANGER THAN FICTION.

The authoresses of "East Lynne" and "Lady Audley's Secret," have often been denounced for writing "sensational novels," but wonderful as are the plots and counterplots which the brilliant imaginations of those writers—whom in spite of all the critics we cannot help liking—have woven into romance, we believe that there are often occurrences in real life which far transcend the most extraordinary flights of fancy which authors may indulge in. The following incident furnishes a case in point. In Guernsey we had the pleasure of making the acquaintance of Bro. Wakley, who was then W.M. of Loyalty Lodge, and Grand Junior Warden of the province. Bro. Wakley often pleased us by the plain, common-sense, and eminently fraternal speeches which he made on festive occasions, and we may say that throughout the island he was much respected as a man of unimpeachable veracity. A graphic account of one event in Bro. Wakley's life, which cannot fail to remain imprinted on his memory as long as life can last, was given by him at a meeting of the Loyalty Lodge, Guernsey, held on November, 21st, 1866, a report of which appears in the *MAGAZINE* of December 1st, 1866. We venture to say that if Miss Braddon or Mrs. Henry Wood had published in any of their works, a narrative like this, they would have been told that it was not only improbable but impossible, but the facts resting upon incontrovertible testimony are not more strange than true.

Bro. C. J. Carleton, of Doyle's Lodge of Fellowship, Guernsey, told us of another case in which Freemasonry had prevented a *fracas*. A landed proprietor in the south of Ireland having been defrauded by his steward, issued an advertisement to the effect that "all the tenants" of Captain —— were requested to meet him at an hotel in Cork on a certain day, whereupon the editor of a local paper published a facetious article, headed "A Strange Landlord," and intimating that the Captain must be a curious person not to know the addresses of his own tenants. This put Captain —— in a furious rage, and he at once purchased a pair of pistols, and a heavy whip for the purpose of offering the offending editor the alternatives of an apology, a duel, or a horsewhipping. Arrived at his hotel in Cork he met a very agreeable gentleman at dinner, whom he discovered to be a fellow-Mason, and getting comfortable and chatty over dessert the Captain enquired if he knew Mr. ——, and then proceeded to explain confidentially the object of his visit; the pistols and whip eliciting the warm admiration of the gentleman. Next day the Captain proceeded to Mr. ——'s office, and on being ushered into the editorial *sanctum* was surprised

to find the excellent brother with whom he had spent an agreeable evening to be the identical editor. Of course satisfactory explanations ensued, and the result was the formation of a valuable friendship. Then we may remark that until quite recently, duelling was thought highly honourable in Ireland, and it will be remembered that a few years ago The O'Donoghue, *M.P.*, feeling aggrieved by a speech made by Sir Robert Peel, *M.P.*, sent the honourable baronet a challenge to fight a duel, which was afterwards the subject of an amusing scene in the House of Commons. In the general statutes of the "Order of Knights of the Eagle and Pelican, Princes Grand Rose Croix in Ireland," there is the following clause, the necessity for which was no doubt apparent when it was adopted:—

"It is strictly prohibited, under pain of degradation, that a Prince Mason should challenge or provoke to combat a brother of the Order."

As a further illustration of the curiosities of Freemasonry, we may mention that it is within our knowledge that an Englishman who went over to America to personally observe the civil wars, having been captured during General McClellan's raising of the siege of Richmond, subsequently obtained his freedom from the Confederates, through being a Mason. Moreover, Freemasonry was extensively practised among the negro population in America previous to the abolition of slavery, and was sometimes of great service to escaping slaves. Bro. the Rev. J. Sella Martin, an escaped slave, well known in England as a writer in "Good Words," was an accomplished Mason long before he obtained his freedom. We do not know how far coloured Masons obtain recognition among lodges of white men in the United States; but we have unquestionable authority for what we have stated. Bro. Dr. Morris, of Kentucky, in the *Freemason's Magazine* for November 16th, 1867, stated that the American negroes have "more than one hundred lodges of their own, contained in some twenty Grand Lodges, the whole forming a national organisation that meets triennially." The account of how Masonry was introduced and spread among these people will add a most interesting and remarkable chapter to the history of the Craft.

Bro. P. L. M. Nicolle, of Doyle's Lodge of Fellowship, Guernsey, writing to the *Freemason's Magazine* of May 9th, 1868, under the signature of "Aproned," relates a curious circumstance that occurred while he was travelling in Australia. Still more singular was the experience of our Bro. General Bulharyn, of Jersey, who, when travelling in the interior of Asia, was admitted to the sacred temples by giving the Masonic signs.

The whole course of our reading and study of

Freemasonry induces us to believe that the signs and symbols are much older than the ritual. We are convinced that, whoever originated the modern system, it was simply adapted, not invented.

J. A. H.

MASONIC NOTES AND QUERIES.

THE KNIGHTS TEMPLARS.

The third and fourth books of the history being now completed, and in the hands of the publishers, I shall be greatly obliged by receiving from any of the members accounts of the Templar Chapters in England working in connection with Freemasonry, so as to perfect the fifth book.—ANTHONY ONEAL HAYE.

"J. A. H." AND BRO. HUGHAN.

I am perfectly satisfied with the explanation given by "J. A. H.," the accomplished Mason and writer of "Masonic Worthies of Jersey," and beg to thank him for his very courteous reply to my communication. In the fullest sense I have much pleasure in withdrawing any remarks of mine that would tend to throw a doubt on the accuracy of the information afforded by "J. A. H.," as the fact is now clear, viz.: That a copy of the Book of Constitutions of A.D. 1784 was actually in the Masonic library, presented by the erudite Bro. Dr. Hopkins to Jersey, although "the brethren were in ignorance of its existence" until it was discovered by "J. A. H."

Again permit me to express my unqualified admiration of the various articles by "J. A. H.," and a hope that we shall soon be privileged with several more from so interesting an author.—WILLIAM JAMES HUGHAN.

RED CROSS OF ROME AND CONSTANTINE.

In reply to "Fair Play" (although much engaged, and therefore must be brief), I am glad to find that he is pleased with the "clear and explicit letter of 'Audi Alteram Partem.'" Perhaps he has the advantage of me, and knows the writer of that article personally. Although "Audi Alteram Partem" wrote mostly in favour of the views advocated by some friends and myself, he surely might as well have appended his name. I am not aware of "having been made to vouch" for a ritual; neither has the accomplished Mason, Bro. Hyde Clarke, "been made to vouch for the succession of the Order." I do not say that the present Red Cross of Rome and Constantine is the Order founded by Constantine, but simply a revival of that Order during the eighteenth century, and confined to the Masonic body—just like the Masonic Templar degrees is not the veritable Order of the Temple, but a revival only of the last century.

No Masonic chivalric degrees are of any great antiquity, and few, if any, existed before the latter part of the eighteenth century that are in existence now. I agree with the remarks of "Fair Play" in many respects, but not with the foregoing.—W. J. HUGHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

HISTORY OF THE KNIGHT TEMPLARS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I desire, with Bro. A. ✠, to express the great pleasure with which I have perused our talented Bro. Anthony Oneal Haye's "History of the Knights Templars." It does him great credit, and is well worthy, as A. ✠ suggests, of being published singly in book form. Bro. Haye's answer to A. ✠, on page 411 of the *Magazine* contains three very important pieces of information:—

- 1st. "There never was, and there never has been, up till the end of the seventeenth or beginning of the eighteenth century any connection between the Templars and Freemasons."
- 2nd. "The true descendants of the ancient Templars are the barristers of the Temple."
- 3rd. "There was no secret doctrine among the ancient Templars."

Which three sentences gives a great deal of information in a very small space, and highly worthy of being well pondered and digested by all interested.

We look forward with great interest to Bro. Haye's fifth book.

I would feel gratified if Bro. Haye could inform me if there was ever any connection between the ancient Hospitallers and the Freemasons in Scotland, and, if so, of what sort? Also, if there was any secret doctrine among the ancient Hospitallers?

Yours fraternally,
PICTUS.

MASONIC WORTHIES OF JERSEY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Allow me to correct an inadvertent mistake made by me in the *Magazine* for May 23rd. In alluding to our esteemed Bro. Schmitt, I spoke of his estates as having been "larger than the whole island of Jersey." Permit me now to explain that it is the estates of Bro. the Count De Sesmaisons, of La Césarée Lodge, which are of the extent alluded to. At the same time I crave the pardon of my dear Bro. Schmitt for the unfortunate error in my notes.

Yours fraternally,
J. A. H.

MASONIC LIFE-BOAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the *Express* of Tuesday last, under the heading "Odd Fellows, A.M.C., at Cheltenham," I read the following:—"The Directors had paid over £620 for the 'Manchester Unity' life-boat, which was to be launched early in August, and will be stationed at Cleethorpe, near Grimsby, on the Lincolnshire coast."

Comment upon the above is superfluous.

Yours fraternally,
LECTOR.

THE MASONIC MIRROR.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—We have been requested to bring the case of C. W. R. Betty, a candidate for the next election, before the Craft. Proxies will be thankfully received by Bro. Dr. H. Hopkins, 3, Plymouth-road, Totnes.

On the occasion of the laying the foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, on June 17th, Grand Lodge will be opened prior to the ceremony.

We understand that Red Cross Conclaves will shortly be established in the Islands of Jersey and Guernsey—the popular Bro. Gallienne, P.D. Prov. G.M., will in all probability, be appointed Inspector-General for Guernsey.

THE installation by Bro. the Right Hon. the Earl of Dalhousie, K.T., Grand M.M. of Scotland, of Bro. Hector F. McLean, as Prov. G.M. of the province of the Upper Ward of Lanarkshire, took place on Tuesday, the 26th ult., in the County Hall, Lanark; the attendance of brethren was very numerous, and we hope to be able to give a full report of the proceedings in our next.

UNITED GRAND LODGE.

The quarterly communication of the United Grand Lodge of England took place on Wednesday evening, June 3, in Freemasons' Hall, and there was an unusual full attendance for this season of the year.

The Right Hon. the Earl of Zetland, Grand Master, on entering the hall, preceded by his Sword Bearer, was greeted with the most hearty cheering, and his lordship looked in the enjoyment of excellent health. He took his seat upon the throne, surrounded by a number of Provincial Grand Masters and Grand Officers. Bro. John Fawcett, Prov. G.M. for Durham, was the acting D.G.M., Bro. Havers, as S.G.W., and Bro. J. le Gendre Starkie, J.G.W.; and there were present, amongst many others, the following brethren:—Lord de Tabley, Prov. G.M. for Cheshire; the Earl of Limerick, Prov. G.M. for Bristol; Daniel Hart, Dist. G.M. for Trinidad; Llewellyn Evans, President of the Board of General Purposes; Æneas J. McIntyre, the Rev. Sir John Warren Hayes, Bart., P.G. Chaplain; the Rev. Robert J. Simpson and the Rev. Thomas F. Ramshaw, P.G. Chaplains John Emmens, P.G. Pursts; John L. Hopwood, P.G.D.; Benjamin Head, P.G.D., the Rev. C. R. Davy, P.G. Chaplain; John Symonds, P.Ass. G.D.C.; E. H. Patten, P.G.S.B.; H. Browne, J.G.D.; E. J. Fraser, P.G.D.; William Young, P.G.S.B.; William Farnfield, P. Ass. G. Sec.; J. Coward, G. Org.; Albert W. Woods, G. Dir. of Cers.; Thomas, Ass. G. Dir. of Cers.; John McClabon, P.G.D.; John Savage, P.G.D.; Rich. A. Williamson, P.G.W.; Rev. R. Bedford, P.G. Chaplain; Jabez Hogg, P.G.D.; Richard J. Spiers, P.G.S.B.; George Cox, P.G.S.B.; Samuel Tomkins, G. Treasurer; William Gray Clarke, G. Sec.; J. Smith, P.G. Purst.; Thos. A. Adams, P.G. Purst.; Dr. Goldbro', J. E. Saunders, Nunn, Thos. Lewis, G. Pursts. Meggy, &c.

The Grand Lodge was opened in ample form and with solemn prayer.

THE LAST QUARTERLY COMMUNICATION.

The G. Secretary read the minutes of the quarterly communication of the 4th of March, which were confirmed.

THE GRAND FESTIVAL.

The minutes of the Grand Festival of the 22th of April were also read and confirmed.

THE BOARD OF GENERAL PURPOSES.

The next business was the election of fourteen members to form the Board of Benevolence, of which not more than seven could be Past Masters. The following were the candidates:—

MASTERS.—Bros. Gardyne, Bruce, 1118; Hale, G.W., 5; S. May, 101; Meggy, 569; J. Monckton, 1150; Robinson, 3; J. E. Saunders, 1; G. States, Grand Steward's Lodge.

PAST MASTERS.—Bros. F. Adlard, 7; B. Baker, 21; James Brett, 177; W. M. Bywater, 19; E. Cox, 657; C. C. Dumas, 46; Dr. Lilley, 857; J. Nunn, 134; J. S. Peirce, 83; Samuel Poynter, 902; J. Sharpe, 26; J. R. Sheen, 201; J. Tepper, 14; S. L. Tompkins, 2.

A ballot took place, and scrutineers were appointed to collect the votes, and the result was as follows:—

| | |
|----------------|-----|
| May | 176 |
| Saunders..... | 149 |
| Brett | 146 |
| Robinson | 143 |
| Nunn | 142 |
| Hale | 131 |
| Meggy | 129 |
| Monckton | 126 |
| States..... | 124 |
| Adlard | 118 |
| Cox | 112 |
| Baker | 106 |
| Gardyne..... | 102 |
| Sheen | 97 |
| Tompkins | 95 |
| Dumas | 89 |
| Bywater | 86 |
| Poynter | 72 |
| Sharpe | 63 |
| Lilley | 54 |
| Peirce..... | 42 |
| Tepper | 27 |

On the announcement of these numbers the Grand Registrar said as Bro. Sheen belonged to a lodge that was under suspension he was ineligible to serve on the Board of General Purposes, and therefore the votes so given for him could not be received.

The Grand Master said that being so, he should include in the vote the next highest in point of numbers, which was Bro. Tomkins, who, together with Bros. May, Saunders, Brett, Robinson, Nunn, Hale, Meggy, Monckton, States, Adlard, Cox, Baker, and Gardyne, would form the Board of Benevolence proposed by Grand Lodge. He nominated Bro. L. Evans, President, and Bro. Fraser, Vice-President.

THE COLONIAL BOARD.

The under-mentioned brethren were nominated at the General Committee on the 20th May to be on the Colonial Board, and no others were named:—

Bros. F. Adlard, 7; Brackstone Baker, 21; F. Bennock, 1; C. A. Cottebrune, 733; E. Cox, 657; S. Poynter, 902; H. J. Warland, 144.

The Grand Master nominated Bro. J. S. Hopwood President and Bro. Fraser Vice-President.

THE ROYAL BENEVOLENT INSTITUTION.

The under-mentioned brethren (P.M.'s) were nominated at the General Committee on the 20th May to be on the Committee

of Management for the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, and no others were named:—

Bros. B. Baker, 21; J. Brett, 177; E. W. Davis, 173; J. A. Farnfield, 907; S. Gale, 19; P. Kirke, 144; J. G. Marsh, 28; E. J. Page, 23; W. F. N. Quilty, 862; W. F. Smith, 177.

The G. Master declared the above to be duly elected.

THE BOARD OF BENEVOLENCE.

The report of the Board of Benevolence for the last quarter was presented, in which were recommendations for the following grants, viz., Bro. J. T., of the Lodge of Unanimity (No. 154), Wakefield, £50; Bro. J. McL., of the Finsbury Lodge (No. 861), London, £30; Bro. P. M., of the Prince Edwin's Lodge (No. 125), Hythe, £100; Bro. W. W., of the Albany Lodge (No. 151), Newport, Isle of Wight, £40; Bro. G. W., of the Pomfret Lodge (No. 360), Northampton, £40; the widow of Bro. I. H. B., of the Howe Lodge (No. 587), Birmingham £50; the widow of Bro. S. L., of the Pythagorean Lodge (No. 79), Greenwich, £30.

These recommendations were brought forward *seriatim*, and unanimously agreed to.

THE BOARD OF GENERAL PURPOSES.

The following report of the Board of General Purposes was presented.

"To the United Grand Lodge of Ancient Free and Accepted Masons of England.

"The Board of General Purposes beg to report—

"1. It having been reported to the Board that a petition for relief from the Fund of Benevolence had been sent in by the widow of a deceased brother, to which a certificate was annexed purporting to be signed in open lodge by the Master, Wardens, Secretary, and several other members of the Silurian Lodge (No. 471), Newport, Monmouthshire, stating that the deceased brother had been initiated in that lodge, and had paid the usual initiation fees; and it appearing that the brother's name had never been returned for registration in the Grand Lodge books the Master and Wardens were required to attend the Board. The Secretary of the Silurian Lodge attended the Board by desire of the Master, and produced the warrant and books. On investigation it appeared that the deceased brother was initiated in the above lodge in December, 1856, passed April, 1857, and continued to attend the meetings of the lodge until August following, shortly after which time he died. The Secretary of the lodge was unable to account for the omission of the deceased brother's name in the return, and the books appearing to be very regularly kept, and the name of the brother having been duly returned for registration in the books of the Provincial Grand Lodge, it was resolved—'That the Silurian Lodge be required to pay to Grand Lodge the regular fee for the registration of the deceased brother's name, and his quarterage for half a year, and be recommended to be more cautious for the future.' The money having been at once paid, the warrant and books were returned.

2. It appearing, by the returns made by the Jordan Lodge (No. 201) that more than five candidates for Freemasonry had been initiated in that lodge in one and the same day, in violation of Art. 6, p. 86, of the Book of Constitution, the Master and Wardens were ordered to attend the Board. The Master attended, and produced the warrant and books. On inquiry it appeared he was not Master when the offence was committed, but that he was present and objected, but was overruled and withdrew. Under these circumstances, the Board summoned before them Bro. Henry Carvell, who was Master in the chair on the occasion referred to, who had initiated

seven candidates in the Jordan Lodge in one and the same day, without having obtained a dispensation for so doing; but he pleaded that, although at the time he knew there was a limit to the number that could legally be initiated on the same day, he did not know what that limit was, but also admitted he was aware that some objection at the time was made. The Board, in view of the law in this respect contained in the Book of Constitutions, p. 82, which subjects a lodge offending against any of the laws therein referred to to erasure, resolved—"That the Jordan Lodge (No. 201), London, having, in contravention of the provisions of the Book of Constitutions, Art. 6, p. 86, initiated into Masonry more than five persons in one and the same day, be suspended, and that the suspension be reported to Grand Lodge," and ordered the warrant and books to be retained. The Board would hope that the punishment which the Jordan Lodge has already suffered will be a warning to its members to be observant for the future of the laws of the Craft, as laid down in the Book of Constitutions, and that those in authority in the lodge will for the future take care that the ceremonies be conducted decently and in order; and, being desirous to take a merciful view of the case, they recommend to Grand Lodge to resolve: "That, under the circumstances, the penalty of erasure, as regards the Jordan Lodge (No. 201), be remitted; but that the suspension of the said lodge be continued, with power to the Board of General Purposes to remove the same on due submission being made, and on such conditions as the Board may see fit to impose."

3. It having come to the knowledge of the Board that certain irregularities had taken place at an emergency meeting of the De Grey and Ripon Lodge (No. 905), Great Ilford, Essex, the Master and Wardens were summoned to attend the Board, and produce their warrant and books, and to give such explanations as might be in their power. The Master and one of the Wardens accordingly attended. It appeared from the minutes that an election of Master had taken place at the regular meeting of the lodge; the minutes of the election were not confirmed. A lodge of emergency was subsequently held, at which an election of Master took place, and the brother so elected was at the next regular meeting of the lodge installed. It, however, appeared that neither the present Master nor Wardens were members of the lodge when the said lodge of emergency was held. After full consideration, and under the circumstances, the Board resolved that, the De Grey and Ripon Lodge (No. 905) having committed a gross error in allowing the election of a Master at a lodge of emergency in March, 1864, this Board declares the said election void, it being contrary to the Book of Constitutions, Art. 1, p. 76. The Board ordered Bro. Matthew Cooke, the brother thus irregularly elected, to be summoned to attend the Board, to give any explanation that might be in his power. Bro. Cooke attended, and, admitted that his election had taken place at a lodge of emergency, which proceeding, he was now aware, was illegal; but said he was not acquainted with the law at the time of the election, and that at that time he believed a lodge of emergency could be convened for any purpose if the business to be transacted was stated in the summons. The Board, after a full consideration of the matter, resolved to submit the case to the favourable consideration of Grand Lodge, and accordingly recommended—"That, under the circumstances, Grand Lodge do condone the error which has been committed in the case of, the De Grey and Ripon Lodge (No. 905), in electing a Master at a lodge of emergency, and do sanction Bro. Matthew Cooke and the succeeding Masters of the said lodge, taking their seats as members of this Grand Lodge."

4. The Board have investigated a complaint against the Lodge of Peace and Harmony (No. 496), St. Anstell, for neglecting to pay quarterages for a deceased brother during the time he was a subscribing member of the lodge. The warrant and books were produced, and the Master and Wardens stated that they and a large majority of the present members had joined since the said brother had left the lodge, and they were unable to assign any reason for the non-payment of Grand Lodge dues on his behalf, but they admitted that the brother had duly paid his subscription during the four years he was a member, and the Master and Wardens expressed regret at the irregularity of the former members. It was resolved—"That the explanation be accepted, but that the lodge be required to pay forthwith, the four years' quarterages due on behalf of the deceased brother." The money having been paid, the warrant and books were returned.

5. It has been brought to the notice of the Board that in some lodges an arrangement is allowed of compounding with their members to return their names during life to Grand Lodge as annual subscribers to the Fund of Benevolence on the payment of a fixed sum to the lodge in lieu of a yearly subscription. The Board, upon full consideration of the matter, are of opinion, and submit to Grand Lodge, that such arrangement is illegal, as being contrary to the law as well as the policy of Grand Lodge, which, in the judgment of the Board, requires a continuous contribution on the part of members of lodges to the Fund of Benevolence, as well as a subscription to a regular lodge.

6. The very large impression of the 32mo edition of the Book of Constitutions (5,000 copies) printed in March, 1867, by order of the Grand Lodge, being exhausted, the Board have given directions for a reprint of the same, to meet the demands of the Craft.

(Signed) J. LLEWELLYN EVANS, President.

Freemasons' Hall, London, W.C., 20th May, 1868.

At a meeting of the Board held on Tuesday, the 19th ult., after the ordinary business had been disposed of, it was unanimously resolved:—

"That the thanks of the Board are due, and are hereby tendered to the V.W. Bro. John Llewellyn Evans, the President, for his attention to all matters of business that have been brought forward during the past year, for the ability with which he has conducted the proceedings, and for his courteous bearing to all the members of the Board."

(Signed) CONRAD C. DUMAS, Vice-President.

To the report was subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 14th ult., showing a balance in the hands of the Grand Treasurer of £3,520 3s. 2d., and in the hands of the Grand Secretary for petty cash £50. Of these sums there belongs to the Fund of Benevolence £1,216 17s. 7d., to the Fund of General Purposes £1,963 9s. 2d., and to the Unappropriated Account £389 16s. 5d.

The different items of this report were discussed and occupied the entire evening, but as our notice of the Grand Lodge has already extended to so great a length we must defer the report of the discussion until next week. The suspension of the Jordan Lodge was ordered to be removed on due submission being made.

The other business on the agenda could not be entered upon, and it was all deferred until the next quarterly communication.

METROPOLITAN.

SOUTHERN STAR LODGE (No. 1,158).—The first annual meeting of this prosperous lodge was held on Tuesday evening, the 26th ult., at the Montpelier Tavern, Walworth. Bro. H. Thompson, W.M., presided, supported by his officers and several visitors. The lodge was opened in due form and with solemn prayer, soon after 4 o'clock, when the minutes of the last regular lodge and the lodge of emergency were read and confirmed. The first business of the evening was to raise Bro. Wright to the sublime degree, which ceremony was performed by the W.M. in his usual careful manner. This being installation night, the next business was to install Bro. T. H. Pulsford, W.M. elect into the chair for the ensuing year. Having been presented by Bro. H. Potter as the candidate for the office upon whom the choice of the brethren had fallen, Bro. Thompson recited to him those qualifications which were essentially requisite in any one aspiring to that high office, and having received a satisfactory reply, after some further proceedings all the brethren below the chair were requested to retire. A board of installed Masters was then formed, and Bro. Thompson, the retiring Master, duly installed Bro. Pulsford in the chair of K.S., as W.M. of the Southern Star lodge for the ensuing twelve months. The rest of the brethren were then admitted, and the new W.M. was saluted and proclaimed according to the ancient custom. The W.M. having been entrusted with his warrant of authority, he proceeded to appoint his officers as follow:—Bro. Thompson, P.M. and Treasurer; R. E. Clarke, S.W. Bayfield, J.W.; C. E. Thompson, S.D. and Sec.; O'Connor, J.D.; Towers, I.G.; H. Potter, S.; and Laing, Tyler. Bro. H. Thompson, P.M. then delivered the addresses in a most impressive manner, and the installation ceremony was brought to a close. The W.M. at once commenced upon the duties of his office by initiating Mr. Robert Varvill, a candidate for the honour, into the mysteries and privileges of ancient Freemasonry, in a manner which proved to the brethren that the business of the lodge will be well carried out in his hands. Some proposition having been made, the W.M. said he had a very pleasing duty to perform, which was to present to Bro. Henry Thompson, the promoter and founder of the lodge, with the jewel which had been voted to him at their last meeting as a mark of their appreciation of his services. He had well won and deserved it, and in placing it upon his breast he hoped he might live many years to wear it, and to remind him of the esteem in which he was held by every member of the Southern Star Lodge. For the information of the brethren he would read the inscription on the jewel which he thought expressed the feelings of the brethren to Bro. Thompson. It was as follows:—"This jewel was presented by the brethren of the Southern Star Lodge, No. 1158, to Bro. Henry Thompson, founder and first W.M., as a token of their appreciation of the courtesy and kindness he has uniformly displayed towards them, and as a mark of their esteem for the zeal and ability with which he has discharged his duties during the year he presided over them. May 26th, 1868." Bro. Thompson said he felt altogether inadequate to give expression to his feelings, or in suitable terms to acknowledge the kindness he had at all times received from the brethren of the Southern Star Lodge, but the splendid jewel he had that evening received was a substantial token of their goodwill towards him. As a work of art it was most beautiful, and one of which any brother might be proud in wearing, but at the same time he did not regard it so much for its intrinsic value as for the cordial and kind feelings with which he had been received not only then but on all occasions when he had the happiness of meeting them. His year of office had been one of unmixed pleasure, and long might those feelings continue and be as they had hitherto been, the distinguishing characteristic of the Southern Star Lodge. As the first Master and promoter of the lodge they might naturally suppose that it was most gratifying to him to see the present state of prosperity to which it had arrived, and he trusted that would go on year by year adding so many more links to that fraternal chain which bound them together, and that his successor would have the pleasure of bringing into their Order as many worthy members as he had. Long might they remain as united and happy as they were, long might they enjoy every satisfaction and delight which disinterested affection could afford, might peace and comfort for ever reign in their walls; and when at length the time should come when they were removed from their sublunary abode, he trusted they

might all again be re-united in the Grand Lodge above, where the World's Great Architect lives and reigns for ever. The jewel was handed round for the inspection of the brethren, manufactured by Bro. Harker, of 24, Upper Barnsbury-street, and it was pronounced by all as a most beautiful work of art. There being no further business the lodge was closed in due form, and the brethren adjourned for the banquet, which was supplied by Bro. Allott, the worthy host, and gave entire satisfaction. On the cloth being drawn the W.M. gave the loyal and formal toasts, alluding to the fact that the Earl of Zetland, Grand Master, had now fulfilled that office for twenty-five years, a proof of the esteem in which he was held by the Craft. He also adverted to the very able way in which Bro. the Earl de Grey and Ripon discharged his duties as Deputy Grand Master, and not less those of the chair in the sometimes unavoidable absence of the Grand Master. All these toasts were heartily responded to. The W.M. said the next toast he had to propose was one that he trusted they would do all honour to, as it was "The Health of Bro. Thompson, their Installing Master," and he was sure that all who had witnessed the way in which he had performed the ceremony of installation, must have been highly delighted with it. For himself he must say that to him it was most gratifying, as Bro. Thompson had initiated, passed, and raised him, and that day had installed him into the chair, so that he was indeed his father in Freemasonry. He had done his duty in the chair and he (the W.M.) trusted that they should long have his services as P.M. and Treas. of the lodge, and he hoped that his year of office might be as prosperous as the last, and that he should be able to instal his successor as well as had been done by their Past Master. This toast was very cordially received. Bro. Thompson, P.M., said their W.M. had departed from the usual routine of toasts for the purpose of doing him especial honour, but as it was his will and the brethren had so cordially responded to it, he sincerely thanked them for that renewed mark of their kindness towards him. Their W.M. had been pleased to allude to the fact that he had initiated him into Freemasonry, and had that day installed him into the chair, which was most gratifying to him, and having referred historically to the duties he had performed in the lodge in which he was initiated as well as in the lodge of which he had then become W.M., trusted that he might have a successful year, and at the close of it be able to retire with the same good opinion as he (Bro. Thompson) preserved at that moment. In position as P.M. he should do all in his power to promote the interests of the lodge. The W.M. said the next toast he had to propose was a most pleasing one, for it was "The Health of their Newly Initiated brother Bro. Varvill," whom he had that evening initiated into Freemasonry, and he doubted not that he would become a good Mason and an honour to the Craft, a toast for which Brother Varvill briefly returned thanks. The W.M. next gave the health of the visitors, for which Bro. Thomas, of the United Pilgrims; Bro. Harker, of the Royal Athelstan; Bro. Watts, of the Jordan; Bro. Huddleston, of the Rose of Denmark, and other brethren, severally returned thanks, complimenting the W.M. on the very efficient working of the lodge and the truly fraternal greeting they had received. Bro. Thompson, P.M., in a few complimentary sentences proposed "The health of the W.M., Bro. Pulsford," and added that he was sure under his auspices the lodge would go on and prosper. The W.M. returned thanks for the way in which their P.M. Thompson had spoken of him, and expressed his determination to do all he could to promote the interests of the lodge and the benefit of Freemasonry. The W.M. next proposed the officers of the lodge, and in complimentary terms alluded to the very efficient manner in which they had discharged their duties. Bro. R. Clarke returned thanks for the officers, and trusted they should go on in the way they had begun. Some other toasts were given, and the evening was spent in the most harmonious manner. We omitted to state that in the course of the evening Bro. Sloman, who presided at the harmonium and pianoforte, favoured the company with one of his extemporaneous compositions, which was warmly applauded. Bro. Mackney also contributed some choice songs which materially added to the general amusement.

He who betrays another's secrets because he has quarrelled with him, was never worthy of the sacred name of friend. A breach of kindness on the one side will not justify a breach of trust on the other.

PROVINCIAL.

BEDFORDSHIRE.

LEIGHTON BUZZARD.—*Beaumont Lodge* (No. 1087).—The regular monthly meeting of this lodge was held at the Assembly Room of the Corn Exchange, on Monday, May 11th. Bro. Arthur Whyley, Prov. G. Reg., W.M. in the chair. Bros. Bernard T. Fountain, Prov. G. Treasurer, S.W.; — Gotto, J.W.; F. Gotto, P.M., P.P. G.S. Works, Hon. Sec.; Henry Poynter, I.G., &c., &c. Visitor: Bro. John Bowes, P.M.; Prov. G. Reg. Cumberland and Westmorland. The lodge was opened in form with the usual solemnities, when the minutes of the previous meeting were read and confirmed. A discussion now took place as to the desirability of closing the lodge for the months of June, July, and August, which, after due consideration, was assented to. There being no further business Bro. Bowes tendered hearty good wishes from the Union Lodge, 129, Kendal and the Lodge of Lights, 148, Warrington, and the lodge was closed in form according to ancient custom, and the brethren separated in harmony.

KENT.

DARTFORD.—*Lodge of Emulation* (No. 299).—The annual festival of this lodge for the installation of the W.M. elect and the appointment of officers for the ensuing year, was held at the Bull Hotel on Tuesday, the 26th ult., when a numerous company assembled, consisting of many influential members of the Craft, representatives of several London and provincial lodges. The lodge was opened at three o'clock by the W.M. Bro. Peter Harvey, P.G.D. Cers., who, after the usual preliminary business proceeded to instal the W.M. elect, Bro G. W. C. Bonner, which ceremony was most impressively performed, calling forth high eulogiums from the brethren. The newly-installed master having appointed his officers, and the business of the lodge over, the brethren proceeded to a splendid banquet, which will long be remembered by those present, it being served in Bro. Bray's best style with the most *recherché* delicacies, while the tables were profusely decorated with the choicest flowers. The W.M. was supported by the P.M.'s. of the lodge and numerous visitors, including Bros. W. A. Hill, Prov. G. Chap.; Thomas F. Nettleingham, 77, P. Prov. S.G.W.; L. A. Hart, 77, P. Prov. S.G.D.; J. Snow, P. Prov. S.G.W.; W. Hills, 77, P. Prov. J.S.D.; G. Ashdown, P. Prov.; G. Pourat, G. S. Wright, W.M., 77; Thomas Pottinger, P.M., 77; Charles Relph, S.W., 188; H. G. Hollingum, J.D., 77; &c., &c. After the usual loyal toasts the W. Master, in proposing the health of the Installing Master, Bro. Peter Harvey, said that no words of his could express the high esteem in which he was held by the brethren, not only for his zeal for Masonry, but also in his private life, he had great pleasure in affixing to his collar a striking proof of this in the shape of a handsome jewel, with a complimentary inscription thereon, and concluded by saying that he hoped the lodge would long continue to have the benefit of his (Bro. Harvey's) valuable services. Some excellent songs were sung by the brethren, and after a most enjoyable evening they parted in that true Masonic spirit for which this lodge is so justly distinguished.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights*, No. 148).—The regular meeting of this lodge was held at the Masonic Rooms, Sankey-street; Bro. James Hepherd, W.M., in the chair; Bros. David W. Finney, S.W.; W. Richardson as J.W.; H. B. White, P.M.; Prov. G. D. C. John Bowes, P.M., Prov. G. Reg. C. & W.; Thomas Jones, J.D.; Joseph Robinson, I.G.; W. S. Hawkins, Horatio Syred, J. Laithwaite, R. Richardson, T. Domville, W. Woods, G. Woolf, W. Savage, T. Morris, A. F. Huttman, John Leigh Wilson, W. H. Spring, James Johnson, Tyler. Visitor: Bro. Peter Carter, 941. The lodge was opened in form, when the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. John Leigh Wilson as a candidate for the mysteries and privileges of the Order, which was proved unanimously in favour of that gentleman, and, he being present, was initiated by Bro. John Bowes, at the request of the W.M. The working tools were presented, and explained by the acting J.W., Bro. W. Richardson, and the charge was delivered by the S.W., Bro. D. W. Finney. The Sec. drew attention to the fact that the M.W. Grand Master would lay the foundation

stone of the Royal Albert Asylum at Lancaster, with full masonic honours, on Wednesday, June 17th inst. There being no further business the lodge was duly closed, and the brethren departed in harmony.

NORTH WALES AND SHROPSHIRE.

PROVINCIAL GRAND LODGE.

The R.W. Bro. Sir Watkin William Wynn, Bart, M.P., having appointed Friday, the 24th ult., for holding his Prov. G. Lodge, the members of the St. John's (No. 601), and of several other lodges assembled, to the number of sixty, in the lodge room at the Bull Hotel, Wellington. The R.W. Prov. G. Master and several other officers of the Prov. G. Lodge were unavoidably absent, their presence being required at the public reception of the Prince and Princess of Wales at Caernarvon. This, though a great disappointment, was to some degree lessened, when it became known that the highly esteemed and R.W. Bro. E. H. Dymock, the D. Prov. G.M. had arrived and would preside on the occasion. Bro. Stanley, the W.M. of the St. John's Lodge opened a Craft lodge in the three degrees, soon after which the D. Prov. G. Master and the following members of the Prov. G. Lodge entered in procession:—

Bros. E. H. Dymock, D. Prov. G.M., as Prov. G.M.; T. W. J. Goldsbro' as Prov. G.S.W.; W. Brightwell as P. Prov. G.S.W.; J. P. White as Prov. G. Treas.; Rev. — Benson as Prov. G. Chap.; Charles Wigan as Prov. G. Sec.; B. H. B. Owen as Prov. S.G.D.; — Knowles as P. Prov. S.G.D.; Charles Dutton as P. Prov. G.S.D. Cheshire; Charles Oakeley as P.S.G.B.; — Stanway as P.P.G.P.; — Atkins as P.A.P.G.P.; Thomas Blakeman Brown as P.G.S.; Edward Price as P.G.S.

The following Masters, Past Masters, and brethren were also present:—

Bros. Slaney, W.M., 601; Wood, M.D., P.M., 262; J. M. Edwards, W.M., 998; T. C. Eytton, P.M., 601; Francis Smith, P.M., 998; Bellis, P.M., 601; Rowland Millington, P.M., 601; D. P. Owen, S.W. 998; Blakeaway, 262; Barber, 601; George Higgins, Anglesea Lodge, 1,113; John Millington, 601; J. Murless, Denbigh, 1,143; Lawrence and Yates, St. Milburga Lodge, 1,120; Roberts, Denbigh Lodge, 1,143; Slowman, 262; Hayley, 601; and others whose names we were unable to obtain.

The R.W. Bro. Dymock, having opened the Prov. G. Lodge, explained the cause of the regretted absence of the Prov. G. Master,

V.W. Bro. J. P. White read his report (as Prov. G. Treas.), from which it appeared that the funds of the Prov. G. Lodge, notwithstanding increased contributions to the Charities, had very considerably augmented since December, 1866, and he expressed the great pleasure he felt in announcing the prosperous state of Masonry in the province, and at the same time of mentioning the punctuality with which the secretaries of the various lodges had made their returns to the Prov. G. Lodge, which had enabled him to make up the accounts some weeks ago.

The D.P.G. Master expressed the pleasure he felt in hearing the satisfactory statements of the Prov. G. Treas. as to the prosperous condition of the Grand Lodge funds, and it was unanimously agreed that the report of the P.G. Treas. should be entered upon the minutes.

The following brethren were nominated and appointed Prov. G. Officers for the ensuing term:—

V.W. Bros. William Bulkeley Hughes, M.P., Prov. S.G.W.; B. H. Bulkeley Owen, Prov. J.G.W.; Revs. Benson and John Meredith Edwards (W.M. 998), Prov. G. Chap.; J. P. White, Prov. G. Treas.; Charles Oakeley, Prov. G. Regist.; Charles Wigan, Prov. G. Sec.; Mellor, Hamer, Thomas Blakeman Brown, Prov. G.S. of W.; Rowland Millington, Prov. G. S.B.; Richard Forrest, Prov. G. Org.; Tiptot, P.M., 262; Edward Pryce and E. Elias, Prov. G.S.; Mallard, Prov. G.T.

Bro. William Brightwell, P. Prov. S.G.W., spoke in highly complimentary terms of the valuable services of Bro. White, Prov. G. Treas., and proposed that a Prov. G. Lodge Jewel should be presented to him. The proposition was seconded by the R.W.D.P.G. Master and carried unanimously. The D.P. G. Master at a subsequent period alluded to the very long and valued services of Bro. Charles Wigan, Prov. G. Sec., and proposed that a Prov. Grand Lodge Jewel be also presented to him as a mark of the esteem of the Prov. G. Lodge, which was seconded by Bro. B. H. B. Owen, Prov. J.G.W., and carried unanimously. The Prov. G. Lodge was then closed, and the brethren, to the number of sixty, adjourned to the Assembly

Rooms, where an excellent banquet was served with great and good taste under the directions of Miss Hulet, and which gave general satisfaction. The R.W. Bro. Dymock presided.

After the banquet, the R.W. Bro. Dymock proposed the health of the "Queen and the Craft," after which the National Anthem was sung.

R.W. Bro. Dymock: The next toast I offer to you is the health of the Prince of Wales, the Princess of Wales, and the rest of the Royal Family. We all know that one of the reasons why we miss a good many of the brethren to-day is the very happy occasion of their Royal Highnesses coming to Caernarvon. As members of the Craft, and, I may say, especially as Masons of the province of North Wales and Shropshire, there are no more loyal subjects in the world, or who rejoice more in seeing his Royal Highness in Wales. Long may he live and often come into Wales and into Shropshire likewise. I am sorry we cannot drink it as a Masonic toast as he is not a Mason. I give you the "Health of the Prince and Princess of Wales."

R.W. Bro. Dymock: The next is a Masonic toast—"The Health of the Right Honourable the Earl of Zetland, the most Worshipful Grand Master of Masons, and the Officers of the Grand Lodge of England." Lord Zetland has devoted much time and trouble to the Craft during many years and has gained great popularity by the example he has given to Masons. We drink his health with Masonic honours.

R.W. Bro. Dymock: The next toast is one which I hope you will all fill a bumper to. It is "The health of our R.W. and excellent Prov. G. Master." It is the very first time he has ever omitted a single opportunity of attending to his duty, and nothing would have kept him away from us to-day, but his loyalty towards his Prince. As the principal gentleman in North Wales it was his duty to attend to the Prince of Wales at Caernarvon. Of course, the call of duty he was bound to obey. It is not for me to speak of his good qualities, they are known to you all, whether as a landlord, a gentleman, a sportsman, or a friend. His popularity is shown by the great increase of Masonic lodges in the province. No person misses him so much as myself. I am sorry he is not here, his absence makes me feel most uncomfortable. We miss his kindness, his kind feeling, and the kind way in which he always conducts the Masonic ceremonies. I only hope it may be the last time that he will be absent from us, all we can do is to join in the best of wishes to him, and drink his good health, long life, and prosperity to him in a bumper.

V.W. Bro. Bulkeley Owen: I have the permission of the R.W. the D. Prov. G.M. to propose the next toast and I extremely regret that it has not fallen to the duty of some one more fitted and able than myself; but I am called upon to do so, and I know that any deficiency on my part you will kindly excuse. It is the health of the R.W.D.P.G. Master who presides over us this evening. I think you will receive this toast with enthusiasm. We all join in regretting the absence of the real Prov. G. Master, but when we know what is the cause of his absence we cannot but acquit him of neglect of his Masonic duties. As has just been remarked, he has a prior call on his loyalty, that of the Prince of Wales. At the same time that we regret his absence we still feel that his place is worthily filled by Bro. Dymock and, to speak the truth, I believe all the brethren join with me in that opinion. Wherever the Prov. G. Master has been, whether at Llandudno, Anglesey, Denbigh, or Walspool, Bro. Dymock has accompanied him, and were it to be in the wilds of New Zealand, Bro. Dymock would be found at his post. I call upon you to join with me in drinking health and long life to him, that he may for many years be as attentive to his Masonic duties, for without attention to these duties (although a man may be a very good Mason) unless he attends to them regularly, as in everything else, he will not succeed.

Bro. Dymock: Brethren, I am very much obliged to my friend, Bro. Bulkeley Owen, for the kind way he proposed my health and the exceedingly happy way in which you received it. All I can possibly do, I am delighted to do in Masonry. I have had the pleasure of attending upon every occasion except one and that was owing to the death of my nearest relative. When we speak of attendance to duty I can speak of my friend on my left—he left a dinner in celebration of his wedding, and went to Denbigh and Llandudno in an admirable manner—he was a perfect example. I drink all your healths and I hope we shall all meet again at Wellington.

R.W. Bro. Dymock: Brethren, a toast has been omitted,

and one which ought to be drunk. No Grand Lodge can do without officers, and there is no Grand Lodge under such obligations to its officers as this has been. We have here to-day Bro. Goldsbro', he comes from London to attend to his duties; Bro. White also who has a difficult and responsible office as Grand Treasurer, and Bro. Wigan who for so many years has been the Provincial Grand Secretary. I look around me and see many more but I will not particularise farther. As Masons we are under the greatest obligations to all our officers, and I give it as a bumper toast, "The Health of the Past and Present Provincial Grand Officers." We are very grateful to them, especially so to Bro. Goldsbro', for the great kindness he shows and the attention he always gives, which has only to be known to be appreciated.

V.W. Bro. Goldsbro': Brethren, it is with mingled feelings of pleasure and regret that I rise on this occasion, especially to return thanks for the toast of the Provincial Grand Officers, of pleasure as the proxy (although a very unworthy representative) of the very Worshipful Bro. William Bulkeley Hughes, the actual Senior Grand Warden. I feel fully convinced and may venture to assure you that his absence to-day is quite unavoidable, and is due to nothing less than the same high sense of true loyalty and duty, as that which has actuated our Right Worshipful Provincial Grand Master, and specially called forth by the arrival and public reception of their Royal Highnesses the Prince and Princess of Wales at Caernarvon, which event alone I am fully convinced has deprived us of the pleasure of seeing him also to-day—of regret because I feel I can but very imperfectly fulfil one part of the duty, but on his behalf and on my own especially, and on the part of the Provincial Grand Officers generally, I beg to return our united, sincere, and heartfelt thanks for the honour you have conferred upon us by drinking our healths.

V.W. Bro. White: I do not know how sufficiently to thank you, brethren, for the great kindness and compliment paid me in the Provincial Grand Lodge this evening, one which took me quite by surprise. I had not the opportunity to thank you there, I therefore take this opportunity of expressing my thanks to you for this very gratifying tribute, and also the great pleasure and delight I feel in attending to the duties of the Provincial Grand Lodge, when those duties are useful and are performed to the satisfaction of the Provincial Grand Lodge, it is always a labour of delight. Though the lodges have increased in number (and I am glad to find they have) the work has not increased, for the Secretaries have responded and sent in their returns with greater punctuality, a very important thing to those holding the office of Provincial Grand Secretary, and for which we feel grateful. I beg to return you my heartfelt thanks for the kind feeling shown to me this evening.

R.W. Bro. Dymock: Brethren, there was an omission made in the Provincial Grand Lodge to-day, and I call you from refreshment for a short time. It is the unanimous wish of the lodge that a jewel should be presented to our Bro. Wigan, as a mark of the esteem in which he is held by us all, I shall therefore be very happy to propose that Provincial Grand Lodge jewel be so presented, which is the very best thing we can do for him.

V.W. Bro. Bulkeley Owen, Prov. G.J.W.: I am very happy to second what the R.W.D. Prov. Grand Master has said. There are many around me who have known Bro. Wigan many more years than I have, but I have had a sufficient knowledge of him for a great number of years, to bear testimony to his good qualities, and I am perfectly sure that the proposition of Bro. Dymock will meet with the approval, not only of the Right Worshipful the Provincial Grand Master, but of every member of this Provincial Grand Lodge, and of every brother in the province.

V.W. Bro. Brightwell, P. Prov. G.S.W.: I stand here self-reproached, and beg to state that I very deeply regret I did not make the proposition to the Provincial Grand Lodge at the same time that I moved that with respect to Bro. White.

R.W. and Rev. Bro. Renson, proposed "The Health of Lady Williams Wynn," which was received with all the enthusiasm invariably accorded to this toast in all the lodges of the province.

Bro. Slaney, W.M. 601: A toast remains in my hands to propose, but as several of the brethren are obliged to go by train, I will not detain you long. The visit of the Prince of Wales to Caernarvon has deprived us of the great pleasure of seeing many brethren from the more distant parts of North Wales and Shropshire, but there is one, Bro. George Higgins,

who has honoured us by coming here from Anglesea (I see he has left since I commenced speaking), but there are other visitors here, and I give you as the toast "The Health of the Visiting Brethren," to whom we are much obliged for their attendance here to-day.

V.W. Bro. Brightwell: The R.W. the D. Prov. G. Master has done me the honour to select me to propose one of the most important toasts introduced this evening, one that requires very great comment and explanation on the part of the brother whose privilege it is to propose it. I cannot occupy your time long because all are anxious to leave, but I would expatiate on the transcendent zeal and talent displayed by the Masters and Wardens of the province, and which this meeting will ratify and confirm, for the province of North Wales and Shropshire is in a very flourishing and sound state. We recollect (any of those belonging to Lodge 262) when we were groping in the dark with only fourteen members. We went in for a Provincial Grand Master and obtained one. We waited upon Sir Watkin who then and there accepted the office, since which time Masonry has transcendently flourished, and if we keep on making three or four new lodges in five or six weeks as we have lately done, I believe North Wales will become the "cosmetum" of Masonry. We have heard a great deal of the Most Worshipful Grand Master; of our Provincial Grand Master we can say the same, and we must all duly appreciate the time and the attention our Provincial Grand Master has devoted to Masonry since he was appointed to that distinguished office. Had it not been for his representing the loyalty of North Wales by his presence at Caernarvon, in conjunction with others of our Provincial Grand Officers, nothing would have prevented his being here. Still we must give a meed of gratitude on this occasion to the merits of our esteemed Bro. the Deputy Grand Master, and I can endorse the remarks of Bro. Bulkeley Owen as to how efficiently and ably he has discharged the duties of the chair. Brethren I go to the toast, for me to attempt to expatiate upon it would be superfluous. I believe that this (and every meeting we have attended) shows that the Masters and Wardens of the lodges in the province are doing their duty. "The Health of the Masters and Wardens of the Lodges in the Province, and may Masonry in North Wales and Shropshire prosper."

W. Bro. Slaney returned thanks on behalf of the Masters and Wardens.

Bro. Goldsbro' proposed "Success to the Wellington Lodge," remarking that he should take the liberty of amending the toast as it appeared on the list, by adding to it the word "continued," as ample evidence existed of its present success, in the able working which he had witnessed that day.

W. Bro. Knowles, P. Prov. G.S.D.: As a Past Master of the Saint John's Lodge, I beg to acknowledge the compliment paid by Bro. Goldsbro'. We believe we have been working well. It has been the desire of every Master of this lodge to do his duty, and from the fact that the Master at the present time gives the greatest satisfaction to the members of the lodge, we may hope they will continue to do so in the future. It has been a great satisfaction to us to see the Grand Lodge to-day, it is the third time it has been held here, and I hope it will not be the last.

R.W. Bro. Dymock proposed "The Health of the Visitors from the Wolverhampton Lodge," to which Bro. Brittain replied.

V.W. Bro. Knowles: There are present some members of the young Lodge of Saint Milburga (No. 1120). I beg to propose "Success to that Lodge," and to couple with the toast the name of Bro. Lawrence.

Bro. Lawrence: I feel obliged to Bro. Knowles for his kindness in mentioning the Ironbridge Lodge, which though a very young lodge in the province, I may say on its behalf is very desirous of carrying out the principles of Masonry to the fullest extent, and I believe we can at the Saint Milburga Lodge go through the ceremonies as well as any I have visited. I am particularly obliged to Bro. Knowles (because he has known me longer than any one in this room) for coupling my name with the toast. I will not say more than I thank you all for the toast. We shall at all times be delighted to see any of the members of the Saint John's Lodge who may come to see us.

Several other toasts were given and responded to. The R.W. D. Prov. G.M. with the other members of the Provincial Grand Lodge retired, but several brethren remained under the presidency of the W. Master of the St. John's Lodge, and spent an additional happy hour, Bros. Barber, White, and others contributing thereto by some excellent songs, very well sung.

SCOTLAND.

GRAND MASONIC DEMONSTRATION AT MELROSE.

As announced in our Masonic memorandum of May 9, the inauguration of the Lodge 262, of Galashiels, was held at Melrose on Thursday, the 14th ult., it being the first Masonic lodge under the Grand Lodge of Scotland in Melrose, although the name of that town and its interesting abbey has been associated with Freemasonry since Freemasonry existed in Scotland. On this occasion there was a large attendance of the members of the Order, as well to do honour to the occasion as also to mark the high esteem in which they hold the Substitute Grand Master Mason of Scotland, Bro. Henry Inglis, who as a zealous Mason has not his equal in Scotland.

The meeting was graced by a large deputation from the Grand Lodge of Scotland, headed by the Substitute Grand Master, Bro. Henry Inglis; also by deputations from the following lodges, with their R.W. Masters:—No. 1, Mary's Chapel, Bro. D. M'Cowan; No. 5, Canongate and Leith, Bro. Mathieson; No. 8, Journeymen, Edinburgh, Bro. Crooks; No. 16, St. John's, Falkirk, Bro. Dick; No. 27, St. Mungo, Glasgow, Bro. Smith; No. 32, St. John's, Selkirk, Bro. Clapperton; No. 97, St. James's, Edinburgh, Bro. White; No. 104, Jedburgh, Bro. Blackie; No. 132, St. Luke's, Lauder, Bro. Stewart; No. 216, St. John's, Stow, Bro. Brownless; No. 261, Tweed, Kelso, Bro. Weddell; No. 291, Celtic, Edinburgh, Bro. Kay; and of the brethren of No. 262, Galashiels, there were about forty present.

The office-bearers of the Grand Lodge comprised the following distinguished brethren:—Henry Inglis, acting Grand Master Mason of Scotland; W. A. Laurie, grand secretary; Dr. McGowan, G.S., and representative of the Grand Orient of France; Alex. Hay, grand jeweller; David Bryce, jun., grand architect; W. Hay, G.S.; C. Mackenzie, G.S.; W. Smith, G.D.; John Gilchrist, G.D.; W. M. Bryce, grand tyler; Bro. Mathieson, R.W.M. No. 5, acting as S.G.W., and Bro. Crooks, R.W.M., No. 8, J.G.W. The Grand Lodge of Ireland was represented by Bro. Captain Aylmer. The Provincial Grand Lodge of Peebles and Selkirk by Bro. Robert Sanderson, P.G. Secretary.

The lodge was opened in the Abbey Hotel, where the procession was marshalled by Bro. Bryce, G.T., at 12 o'clock, and headed by the Galashiels brass band, under the able leadership of Mr. Cumming, marched up Abbey-street, passed round the ancient cross. Then marching down High-street, the procession wended its way to the Weirhill, from which commanding position the far-famed scenery of "the silvery Tweed" was seen to advantage, and greatly admired. Returning to the Abbey, they passed through that stately though ruinous pile, and while gazing upon the noble ruins, Bro. Inglis addressed a few words to the brethren, saying, "Into this abbey the Scottish army had marched many centuries ago from the field of Otterburn, and in some respects they furnished a striking contrast to their proceedings that day, because they then brought back a dead Douglas, but we returned with a living lodge and a numerous retinue of active and zealous Masons."

The proceedings within the lodge room were of the description with which most of our readers are familiar. The consecration and dedication having been completed, the lodge was declared duly constituted, and authority for the future to perform Masonic ceremonies, by virtue of the powers of the Grand Lodge of Scotland, duly conveyed, was then adopted; and after the usual formalities had been concluded, the lodge No. 262 at Melrose was closed, according to ancient custom, by prayer.

Before leaving the Abbey, a photograph of the whole company was taken by Bro. Campbell, of Howe-street, Edinburgh.

At two o'clock dinner was laid out for the brethren in the large hall in the Abbey Hotel, and a hundred of them partook of the substantial repast provided by the proprietor, Mr. Hamilton. Bro. Inglis, Acting Grand Master, occupied the chair, and was supported on the right by Bro. Scott, R.W.M., 262; Bro. Rev. J. Spence, of Ladhope Free Church, Chaplain Lodge Mary's Chapel; Bro. Hay, Grand Jeweller, &c.; and on the left by Bros. M'Cowan, Smith, Mackenzie, Bryce, &c. The blessing was asked by Bro. Spence, and thanks returned by Bro. Blair, Chaplain No. 262.

After the cloth was removed, the usual loyal and Masonic toasts were given from the chair, and heartily responded to by the brethren. The toast "The Army, Navy, and Volunteers," was replied to by Bro. Captain Aylmer, and Bro. J. S. Turnbull, No. 104 Jedburgh. The toast "The Grand Lodge of Scotland and

its Deputation, headed by the Substitute Grand Master," was given by Bro. Scott, R.W.M. No. 262, in a few appropriate remarks, in the course of which he referred to the readiness of the Grand Lodge in acceding to the wishes of No. 262, and the kindness shown by the members of the Grand Lodge in honouring their meeting with their presence.

Bro. INGLIS, on rising to reply, was received with great cheering. He said—Brethren, I need not tell you that the Grand Lodge of Scotland is always glad and gratified to attend the daughter lodges upon occasions of interest and importance; and the present occasion possesses features of Masonic interest and importance which are rarely surpassed. It is well known that, previous to the institution of the Grand Lodge of Scotland, in 1736, Masonry was on the decline in this country; and the appeal which was then addressed to the brethren by the lodges of Edinburgh was felt to be irresistible, and resulted in that institution. It was felt that union was strength, and that isolation in Masonry was weakness, narrow-mindedness, uncharitableness, bad fellowship, misgovernment, and ignorance. One after another, the numerous lodges of Scotland followed the example of the thirty-three lodges who instituted the Grand Lodge of Scotland upon that memorable St. Andrew's Day of 1736; and now in this year of 1868 there is but one single and solitary exception, and that exception is the Lodge St. John, Melrose. Why this is so I may regret but cannot explain. Whether it was that the Grand Lodge declined their claim of antiquity over all other lodges, or from what other reason it was that they remained, and yet remain, in single blessedness, I cannot say. But this I can say, that when two or three years ago I came here, on their own invitation, as Master of the Province, to endeavour to arrange terms for their admission into the Grand Lodge, I found them, at least the majority of their representatives who met me, labouring under those chronic diseases of isolation which I have described. Be that as it may, however, the colours of the Grand Lodge of Scotland, or indeed, as far as I know, of any Scottish lodge other than the Melrose Lodge, have never been displayed in this romantic town before to-day. The credit was reserved to my friends of 262 Galashiels to petition the Grand Lodge for permission to open their regular and loyal lodge in this place, and it was the unanimous pleasure of the Grand Lodge to accede to the prayer of that petition; and so, after the lapse of 130 years, the Grand Lodge and her attendant and dutiful daughters have shown themselves to the citizens of Melrose. Now, brethren, this of itself is a subject for Masonic interest, and a subject for Masonic congratulation. But we cannot divest ourselves of another consideration. This town of Melrose in which we are met is no ordinary town. No true Scotchman, whose pride is his country's glory, can stand in the shadow of "St. David's ruined pile," and fail to look back

"—on the days that are long gone by,

When the limbs were strong, and the courage was high"

of those heroes to whom Scotland owes her place in history. For does he not stand hard by the holy ground,

"Around the screened altar's pale,
And where the dying lamps did burn,
Before thy low and lonely urn,
O gallant Chief of Otterburn!
And thine, dark Knight of Liddesdale."

Yes, brethren, this is one of the temples of Scottish fame; and we passed to-day reverentially before the dust of the Douglas and the heart of the Bruce, and we felt all a Scottish Mason's pride in the saviours of our native land; but we were conscious, too, of the righteousness of the cause which brought us here, and we felt, too, that the emblems of order which we displayed would not have disgraced the banners of hero or king.

The next toast was "The sister Grand Lodges of England and Ireland," which was drunk with all honours.

"The Provincial Grand Lodge of Peebles and Selkirk" was given by Bro. Dr. McCowan, and acknowledged by Bro. R. Sanderson, P.G. Secretary.

"The Lodge, No. 262, Galashiels," was given by the chair, and acknowledged by Bro. Scott, R.W.M.

"The Lodges sending Deputations" was given from the chair, and acknowledged in the order of seniority by the masters present.

The "Town of Melrose" was given by Bro. Spence, of Ladhope. In his remarks he referred to the historic fame of Melrose—its ancient and noble ruins—to the heart of the Bruce which lies enshrined within the venerable pile—and commenting upon

the incident related in the above legend, he urged upon all the brethren as Masons, as Christians, to emulate the conduct of the gallant Douglas, who, flinging the golden casket into the thickest of the battle, said—

"Pass on, brave heart, as thou wert wont,
Th' embattled hosts before,
Douglas will die or follow thee,
To conquest, as of yore."

Let such be our watchword in following all that is good, noble, and holy.

"The Clergy of all Denominations" was given very appropriately by Bro. Dr. McCowan, and acknowledged by Bro. Spence. "The Ladies" and "Happy to meet, sorry to part, happy to meet again" were given from the chair, and met with an enthusiastic response from the brethren.

During the evening excellent songs, recitations, &c., were given by Bros. Scott, Kay, Dykes, Hendrie, Macdonald, and Mercer; the entire proceedings, which passed off very successfully and harmoniously, were brought to a close in good time to allow the brethren of the Grand Lodge and the deputations to depart by the express train for Edinburgh.

WEST INDIES.

TRINIDAD.

(From the *Port of Spain Gazette*, 11th April, 1868.)

On Wednesday, the 8th April, a deputation of several members of the Masonic body under the Grand Lodge of England waited on the District Grand Master, Bro. Daniel Hart, and presented that gentleman with the following address, to which Bro. Hart made the accompanying reply. Bro. Hart was appointed District Grand Master in 1859 by patent of the Right Hon. the Earl of Zetland, most Worshipful Grand Master of the united Grand Lodge of England:—

"Trinidad, 7th April, 1868.

"To the Right Worshipful Bro. Daniel Hart, District Grand Master for the Province of Trinidad, Grenada, St. Vincent and St. Thomas.

"Right Worshipful Sir and Bro.:—We are deputed by the District Grand Lodge to convey to you the expression of their sincere congratulation upon your recovery from your late severe and painful illness.

"While doing so they cannot but at the same time also express their gratitude to the Great Architect of the Universe that He has been graciously and mercifully pleased to spare you to them.

"They feel that had it been his will to have decreed otherwise the Fraternity must have sustained a severe and almost irreparable loss, ere it had recovered the calamity which has so recently befallen them, in the utter destruction of their Temple, while Freemasonry wherever your name is known would long have had to deplore the departure from this scene of one of its brightest luminaries.

"Your recovery they humbly acknowledge as a mark of Divine favour and affection and their unshaken faith in His goodness and mercy inspires them with the hope, that as he has not permitted to fall the column on which is supported Freemasonry among them He will stretch forth His healing arm, and speedily restore you to a greater enjoyment of the blessing of health and strength, as well for the benefit of the Craft as for the happiness of your family.

"In conclusion, they beg to assure you that their constant prayer will be, that it will not be long ere they will again experience the deep pleasure and satisfaction of receiving in the bosom of their lodge their devoted and worthily esteemed Right Worshipful District Grand Master.

We remain, Right Worshipful Sir and Bro.

Yours fraternally."

[Here follow the signatures.]

Port-of-Spain, 8th April, 1868.

To the Worshipful Brother Robert Scott, and other Members of the District Grand Lodge, &c.

Worthy and esteemed brethren,

I cannot adequately express to you the gratification I have experienced by the reception of your letter of congratulation on

my recovery from the recent serious illness with which the Almighty was pleased to afflict me.

For that recovery, believe me I am truly, sincerely, and heart-feltly grateful, not only on account of being still spared as head of my own family, but as the local ruler of that ancient and honourable craft to which we respectively belong.

You do me too much honour, however, in supposing that if it had been decreed otherwise, the loss to our fraternity would have been an irreparable one, because, although I am satisfied that you could not have found a more ardent and faithful disciple of Freemasonry than myself, to fill the position I hold amongst you, there are many of the brethren who are capable of discharging the duties of that high office with credit and ability, if not with the same enthusiasm and experience that, you admit, have always characterised my career as District Grand Master.

With the assistance of the Great Architect, to whom all of us are subject, I hope very speedily to resume my wonted place in the bosom of our lodge, and to thank you verbally for those kind and sympathetic words you have just conveyed to me.

In the meantime accept this very imperfect expression of my thanks, and believe me when I say that your graceful and spontaneous congratulations have deeply affected me, and will be treasured as an evidence of how much I am respected and beloved by the brethren of the District Grand Lodge of this Province.

I remain my dear Brethren, yours ever Fraternally,
DANIEL HART, D.G.M.

MARK MASONRY.

CUMBERLAND AND WESTMORLAND.

CARLISLE.—*Cumberland Lodge of Mark Masters* (No. 60).—The annual meeting of this lodge was held on Tuesday, the 5th ult., at their rooms, Castle-street, when the chair was occupied by Bro. G. G. Hayward, who was assisted by Bros. T. Blacklock, W.M. elect, as S.W.; H. Fleming, J.W.; F. W. Hayward, P.M., Prov. S.G.D., as M.O.; J. A. Wheatley, S.O.; A. Woodhouse, J.O. and acting Sec.; W. Court, S.D.; J. Porter, J.D.; W. Murray, I.P.M., G.S.; T. Cockburn, I.G.; and J. Barnes, Tyler. The minutes of the last regular and committee meeting were confirmed. This being the night of installation, Bro. T. Blacklock was escorted to the pedestal by Bros. F. W. Hayward and Murray, and after signifying assent to the ancient charges, was duly installed by Bro. G. G. Hayward. The W.M. then invested his officers as follows, viz.:—Bros. H. Fleming, S.W.; W. Johnson, J.W.; J. A. Wheatley, M.O.; A. Woodhouse, S.O. and acting Sec.; G. Turnbull, J.O.; Rev. W. Cockett, Chap.; F. W. Hayward, P.M., re-elected Treas. for the fourth time; W. Pratchitt, Reg. of Marks; W. Court, S.D.; J. Porter, J.D.; T. Cockburn, I.G.; and John Barnes, Tyler, re-elected for the third time. The Installing Master then gave the charge to each officer. Bro. F. W. Hayward then brought before the lodge the condition of the Royal Freemasons' School for Female Children, and was sorry to say it was in want of aid, and as he (Bro. H.) intended to ask each of the lodges in Carlisle to contribute something towards defraying that debt, so, therefore, he begged to propose that two guineas be presented by this lodge. After much discussion it was finally decided upon, that a donation of one guinea should be presented, and also that one guinea annually be subscribed to make the W.M. *pro tem.* a governor. A proposition by Bro. G. G. Hayward, seconded by Bro. J. Porter, "that this lodge, No. 50, do invite the Grand Lodge to meet here in the first vacant year;" carried was unanimously. After other business had been completed, the lodge was closed, and the brethren retired to the adjoining room, where coffee and other refreshment had been provided, and after spending an hour in conviviality, all parted in harmony.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Howe Lodge* (No. 21).—The first meeting of this lodge since its removal from Leicester was held at the George Hotel, on Thursday, the 7th ult., when there were present Bros. W. Kelly, Prov. G. M. who presided; W. Pettifor, W.M., as P.M.; Rev. W. K. Robinson, W.M. elect; Rev. W. Langley, as S.W.; H. Douglas, as J. W., and the following members of the Fowke Lodge (No. 19), Leicester; Bros.

Duff, as M.O.; W. B. Smith, as S.O.; Herbert, as J.O.; Weare, as S.D.; Manning, as I.G.; J. Hunt, and C. Bembridge, Tyler. The lodge having been opened and the minutes of the last meeting, including the election of the W.M., and the transfer of the warrant, read and confirmed, a ballot was taken for the following brethren, all of the Rutland Craft Lodge (No. 1130), as candidates, viz.: T. Markham, W. Adcock, R. W. Johnson, J. F. Foist, C. L. Ferneley, W. Sharman, and J. M. Leadbetter, all of whom were elected and advanced as Mark Masters, together with Bros. Bright and Mann, who had been elected at the last lodge. The P.G.M., assisted by the retiring W.M., Bro. Pettifor, then proceeded to instal Bro. the Rev. W. Kay Robinson, into the chair of the Adoniram, and was duly proclaimed and elected. The W.M. then appointed and invested the following brethren as the officers for the ensuing year: Rev. W. Langley, S.W. and chaplain, Douglas; J. W. Adcock, M.O.; Bright, S.O.; Fast, J.O.; Sharman, Sec.; Johnson, S.D.; Markham, J.D.; Ferneley, Dir. Cers.; Mann, J.G. Bro. Leadbetter was also elected, and invested as Treasurer. Three brethren of the Rutland Lodge having been proposed as candidates, and the revised by-laws having been adopted, the lodge was closed in due form, after which Prov. G. M. and the visiting brethren from Leicester were entertained at a banquet by the members of the lodge.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHARTER (No. 1,056).—A regular meeting of this chapter was held on Monday, the 1st inst., at the George Hotel, Aldermanbury. The chapter was duly opened by the principals, and the companions were then admitted, after which ballots were taken for two candidates, and Bro. M. Bamberger being in attendance was exalted in R.A. Masonry. The election of officers for the ensuing year resulted as follows: Comps. Hoogood, M.E.Z.; Oliver H. Clark, J. (provided a dispensation be granted by the Grand Z. of the Order); Pendlebury, S.E. Long, S.N.; Brett, P.Z., Treas.; Goltheil, P.S.; Grant, Janitor. Higman, Goltheil, and Harris, Auditors. A Past Principal's Jewel was voted to Comp. Pendlebury, the retiring Z., for his efficient services during the past year. The chapter was then closed, and the companions above-named, together with Comps. Noehmer, Bolleter, and visiting Comp. Dodd, D.C., of 975, adjourned to an unpretending but substantial repast, and a very pleasant evening was, as is usual with the "Victorias," enjoyed by all present. A chapter of emergency will be held on Friday, the 26th inst., for the purpose of exalting Bro. W. Norman Leslie, of 592, who is going abroad, and any other candidate who may present themselves for exaltation. We congratulate this young chapter upon the signal success which has attended its labours during the brief period which has elapsed since its consecration by Comps. Little, P.Z., and Hubbard, P.Z., in October, 1867.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A quarterly convocation was held at the Freemasons' Hall, on Friday, the 29th ult., when there were present Companions Kelly, P.Z. and P.G.H., as M.E.Z.; Clephan and Bankart, P.Z.'s; Weare, M.E.Z. elect; Rev. J. Spittal, H.; L. A. Clark, J.; Barfoot, as E.; Toller, as N.; Rev. W. Langley, P.S.; Struttan, Ride, Gamble, and others. The chapter having been opened in solemn form and with prayer, a board of installed principals was held and Comps. Weare, Spittal, and Clarke were regularly installed in their respective chairs of Z., H. and J. by Comp. Kelly, assisted by Comps. Clephan and Bankart, P.Z.'s. On the Board of Installed Principals being closed, and the other companions having been admitted, a ballot was taken for Bros. S. S. Partridge, F. J. Baines, and W. Sculthorpe, of the John of Gaunt Lodge, 523, and Bro. J. J. F. Scott, of the Howe and Charnwood Lodge, 1007, Loughborough, who were all duly elected. Bros. Partridge and Baines being in attendance were exalted by Comp. Kelly, after which the Rev. Comp. Spittal delivered the historical lectures, and Comp. Kelly the symbolical and mystical lectures. The duties of P.S. were (for the first time) most efficiently performed by the Rev. Comp. Langley, who was elected to that office at the last meeting. There being no further business the chapter was closed.

in ancient and solemn form, and the Companions adjourned to refreshment under the presidency of the newly-installed M.E.Z., Comp. Wearse.

RED CROSS OF ROME AND CONSTANTINE.

METROPOLITAN.

ROSE AND LILY CONCLAVE (No. 3).—A regular assembly of this convale was held on Saturday, the 23rd ult., at the Greyhound Hotel, Richmond, Surrey. The convale was duly opened by Sir Knt. Dr. Sidney E. Clarke, G. Prefect, M.P.S., assisted by the following officers—Sir Knts. R. Ord, V.E. and Treasurer; C. A. Cotterbrune, S.G.; R. Gurney, J.G.; J. Terry, P.S., Recorder; R. W. Little, G.R., as High Prelate; T. F. Giles, Prefect; Alfred Thompson, S.B.; J. McKurnan, Herald; J. Gilbert, Sentinel. Ballots were then taken for several candidates, and the under-mentioned brethren being in attendance were regularly installed as Knts. of the Order, viz.,—Captain Fraas. G. Irwin, P.M. 153, P.P.J. Warden, Andalusia; and Lieutenant John H. Macfarlane, S.D. 103, Bristol.

A College of Viceroy's was then held, and Sir Knts. Irwin and Macfarlane were received into the Priestly Order of Eusebius. A Senate of Sovereigns was then opened for the enthronement of Sir Knt. Irwin, he being about to preside as M.P.S. over a new convale at Weston-super-Mare, in which Sir Knt. Macfarlane will hold the position of V.E. The senate, college, and convale were respectively closed, and the chevaliers adjourned to a sumptuous banquet, served in the style for which the Greyhound Hotel has attained so great a celebrity. In fact we need only mention the fact that the Lodge of Harmony and the Iris chapter, comprising the *élite* of the aristocracy in their ranks, are held at Bro. Noyce's famed establishment. After the removal of the cloth, the M.P.S. gave the usual toasts, Sir Knt. Little returning thanks for the Grand Council as the only representative present. Sir Knt. H. A. Allman, of the Roman Eagle Conclave No. 6, responded for the "Visitors," and expressed his great satisfaction at the cordial reception accorded to him as a guest. In proposing the health of the "Newly-installed Companions," the M.P.S. expatiated on their high Masonic standing, and congratulated the Rose and Lily Conclave upon having given birth to two such distinguished children, whose entrance into the Order was but a prelude to the formation of another Red Cross convale in a distant part of the country. The toast was re-received with great applause, and appropriately acknowledged by Sir Knt. Little, as Sir Knts. Irwin and Macfarlane had been compelled to leave in order to catch a train.

The health of the worthy M.P.S. was greeted with enthusiasm, as was also the toast of the "Host" who had so bountifully catered for the Knights, and Sir Knt. Noyce returned thanks for the compliment.

After spending a very pleasant evening, the Knt. Companions separated about 9 o'clock.

CORNWALL.

TRURO.—*Phoenix Conclave* (No. 57).—An assembly of this convale was held at the Masonic Hall, Truro, the 29th ult., at half-past 6. In the unavoidable absence of the M.P.S., the chair was taken by Bro. William James Hughan, P.S., &c., and, after the formal opening, the acting M.P.S. installed Bros. E. T. Carlyon, Prov. G. Sec. for Cornwall, and Richard John, J.W. 13, as Knights of the Order. It was agreed by the members to restore the number of the convale to thirty-three, and some ten were balloted for as members immediately after that decision had been arrived at. Bro. Wentworth Little, the indefatigable Grand Recorder of the Order, was balloted for, and unanimously accepted, as the first and only honorary life member of the convale, for his uniform attention and ready response to all the wants of the brethren in the west of England. Frederick Martin Williams, Esq., M.P., during the same evening, was admitted as a joining member, amidst the warm expression of approval from the brethren present. The acting M.P.S. engaged to deliver an address at the next meeting relative to the historical position of the degree.

'MASONIC LIFEBOAT FUND.

Grey Friars Lodge 1,101, have forwarded £5 5s. towards the above Fund.

Poetry.

PLEAD FOR THE ERRING.

(See the Masonic Precept, "Anger," No. XXIV., in Bro. Purton Cooper's 3rd Masonic Decade).

Plead for the erring—in every prayer
Thou offerest up for thy Father's care;
In the midst of thine happiness and joy,
When heavenly yearnings thy thoughts employ,
When thy spirit is held in Virtue's thrall,
And thine hopes point upward—then pray for all.

All are erring, thou perhaps will say;
All have neglected God's will to obey.
True;—but some are more guilty still,
Have trespassed more greatly against His will;
Yet they are not beyond Mercy's recall.
Plead for the erring—pray for all.

Yes! plead for the erring—every day,
When even they wrong thee, kneel and pray.
Remember thy Saviour thus pleaded before,
Ere His torturing sacrifice was o'er.
Every one sinneth—thou, too, may'st fall.
Plead for the erring—pray for all.

T. J. SWAIN.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 13TH, 1868.

MONDAY, 8th—Geographical Society, at 8½.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JUNE 13TH, 1868.

MONDAY, June 8th.—Lodges:—St. Alban's, 29, Albion Tavern, Aldersgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye.

TUESDAY, June 9th.—Lodges:—Ranelagh, 834, Windsor Castle Hotel, Hammersmith. Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, June 10th.—Com. Royal Mas. Ben. Inst. at 3. Lodges:—Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, June 11th.—Lodges:—Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Capper, 1,076, Marine Hotel, Victoria Docks, West Ham. Chapter:—Royal Jubilee, 72, Horns' Tavern, Kennington.

FRIDAY, June 12th.—Lodges:—Caledonian, 134, Ship and Turtle Tavern, Leadenhall-street. Chapters:—Friendship, 6, Willis's Rooms, St. James's. Britannic, 33, Freemasons' Hall.

SATURDAY, June 13th.—Lodges:—London, 108, Freemasons' Hall. Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

LODGE REPORTS standing over until our next—No. 721, 1,161. Chapters 148, 721, 984. Knight Templars—Tyronc Encampment.

L. A. ALFORD (Logansport).—Masonic Gems received with thanks.

H. C. MARYPORT.—We cannot answer your question, but would refer you to the G. Sec., Bro. L. L. Hillgenhoff, Berlin.

We regret that consequent upon our proof of music not reaching Bro. Johnson in time, we are reluctantly compelled to allow it to stand over until our next issue.

THE "History of the Knight Templars" will be resumed next week.

LONDON, SATURDAY, JUNE 13, 1863.

No. XII.—DOYLE'S LODGE, GUERNSEY.

In our notice of the province of Guernsey we alluded to Doyle's Lodge of Fellowship, as having been founded by Sir John Doyle. Farther investigation has lead us to believe that, while Sir John was undoubtedly the founder of Doyle's Lodge as now existing, he nevertheless established it upon the basis of a much older lodge. There are two charters for Doyle's Lodge. One was granted by the the Duke of Athol, Grand Master of Ancient York Masons in 1807, to Sir John Doyle, David Watson, and Thomas Le Lievre. This charter is numbered 98, and a note says, "This warrant is registered in the Grand Lodge, vol. III., letter C and E, 17th March, 1762." It would appear, therefore, that the lodge now known as Doyle's really originated in 1762, and is consequently the most ancient in the Channel Islands.

The second charter of Doyle's is dated 1810, and was issued by Sir John Doyle himself for some unexplained purpose. It reads as follows :

"No. 5, GUERNSEY ESTABLISHMENT.

"To all and every our Right Worshipful, Worshipful, and Loving Brethren.

"We, Lieutenant-General Sir John Doyle, Bart., K.G., Colonel of the 87th Regiment of Foot, Lieutenant-Governor of Guernsey, and commanding-in-chief His Majesty's Forces in the Islands of Guernsey and Alderney, Provincial Grand Master under the authority of His Royal Highness George Augustus Frederick Prince of Wales, &c., &c., Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons, send Greeting.

Priaulx, David Watson, Thomas Bell, and several

"KNOW YOU THAT WE, at the humble petition of our right trusty and well-beloved brethren, Anthony other brethren residing in the Island of Guernsey, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of 'Doyle's Lodge of Fellowship,' to be opened in the Island of Guernsey aforesaid; and we do further, at their said petition, and of the great trust and confidence reposed in every of the said above-named brethren, hereby appoint Anthony Priaulx to be Master, David Watson to be Senior Warden, and Thomas Bell to be Junior Warden for opening the said lodge

and for such further time only as shall be thought proper by the brethren thereof; it being our will that this our appointment of the above officers shall in no wise affect any future election of officers of the lodge, but that such election shall be regulated agreeable to such bye-laws of the said lodge as shall be consistent with the general laws of the society, contained in the "Book of Constitutions"; and we will and require the said Anthony Priaulx to take special care that all and every of the said brethren are or have been regularly-made Masons, and that they do observe, perform, and keep the rules and orders contained in the 'Book of Constitutions.' And, further, that you do, from time to time, cause to be entered in a book to be kept for that purpose an account of your proceedings in the lodge, together with all such rules, orders, and regulations as shall be made for the good government of the same; that in no wise you omit once in every year to send to us, or the Grand Master, or to Sir Peter Parker, Baronet, &c., Deputy Grand Master, or to the Provincial Grand Master for the time being, an account in writing of your said proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the lodge and such a sum of money as may suit the circumstances of the lodge, and reasonably be expected, towards the Grand Charity. Moreover, we hereby will and require you, the said Anthony Priaulx, as soon as conveniently may be, to send to us an account in writing of what may be done by virtue of these presents.

"Given at Government House, Guernsey, under our hand and seal, the 11th day of June, 1810, A.Z. 5810, A.D. 1810.

"J. DOYLE,

"Prov. G.M. for the Islands of Guernsey, Jersey, Alderney, and Sark.

"By command of the Prov. G.M.

"R. R. ABBEY,

"Prov. G. Sec."

This charter is headed "No. 5, Guernsey Establishment"—a proof that at the period of its date there were four other lodges existing. The future historian of the province will do well to endeavour to recover traces of those lodges.

It will be observed that Sir John Doyle was the Provincial Grand Master for Guernsey, Jersey, Alderney, and Sark, and it is evident that at that time Guernsey had pre-eminence of Jersey in Masonic matters.

The charter of Mariner's Lodge was issued in 1784 by Lord Antrim, Grand Master of Ancient York Masons, to Robert Mitchell, John Nelson, and Peter Arrivé. It was then numbered 222, and is evidently the lodge in which Bro. Le Roy, of Jersey, took the "Ark, Mark, and Link" degree, and which was erroneously stated to be extinct in the biographical notice of Bro. Le Roy which appeared in the *Magazine*. It would be interesting to know when Mariners' Lodge ceased to confer the "Ark, Mark, and Link" degree.

The charter of Loyalty Lodge was granted in 1810 by the Duke of Athol to David King, Richard Trant, and John Sullock. Bro. John Sullock was, we are informed, the father of the present Bro. Sullock, of Guernsey, the latter of whom was initiated in a Dutch lodge.

Bro. James Gardner, Senior Warden of Doyle's Lodge, possesses a Masonic jewel which he received from his father, and which was once belonging to Bro. John Nelson, one of the founders of Mariner's Lodge in 1784. By the kindness of the editor of the *Magazine*, we are enabled to present the following representation of this curious relic of ancient Masonry :—



The name of "John Nelson" is also engraved thereon, and the words *Petivimus et Envenimus* appear on the reverse side. What changes have taken place since this jewel adorned the breast of our long-departed Bro. Nelson, and what memories it recalls of craftsmen and lodges who were his contemporaries, but are now, alas! almost entirely forgotten! We hope our esteemed Bro. Gardner may one day add to his services to the Craft by presenting this Masonic memento to Doyle's Lodge.

On our second visit to Guernsey we were privileged to attend a meeting of Doyle's Lodge, and

found the brethren as earnest as ever in the performance of their duties. Father Sarchet, the Norman, was in one of his finest moods, and quite prepared to adopt our new version of an old poem :—

My name is Norman—

On old Guernsey's hills I meet in Lodge.

From Bro. Sarchet's speech we learnt that he had been at some loss to understand our reference to his "post prandial" addresses, but had at length been fairly convinced that we had imbibed genuine respect for Norman blood, and he was consequently rather inclined to think that if the truth were known we had a little of that precious article in our veins. Without adopting this theory we fully accepted Bro. Sarchet's friendly feeling in suggesting it.

We have heard a whisper which induces us to believe that an effort will be made to procure portraits of the venerable Bros. Le Page and Sarchet for the Masonic Hall, Guernsey. That the lineaments of these brethren should be handed down to posterity is very desirable. Bro. Le Page will long be remembered for his admirable knowledge of the Craft and Royal Arch ritual, and Bro. Sarchet's quaint and peculiar theories on the subject of "Norman" blood entitle him to Masonic fame as "the last of the Normans." An experience of Freemasonry extending to nearly half a century appears only to have increased his admiration for the Craft, and though his speeches are couched in terms of eccentric humour there can be no doubt as to the sincere feelings they embody.

In the interval between our visits we found that Bro. W. H. Muntz had been straying among the Muses and had produced two songs which he modestly dubbed *impromptus* to the tunes of "Scots Wha Hae," and "Woodman spare that tree." The sentiments embodied in these verses are highly commendable. In No. 1, Bro. Muntz thus commences an apostrophe to his mother lodge :—

"DOYLE'S LODGE I love so well,
O where to find the words to tell,
How it has always done so well."

In No. 2, the first verse conveys a meaning which brethren in the province of Guernsey fully understand :—

"TRAITOR spare that free
And true Masonic spot,
While Truth alone helps me—
Thine answer thou hast got."

Bro. Muntz gratified us greatly with one of the

most manly, honest, and straightforward addresses we ever listened to. He said that when he became a Freemason he felt as proud of the fact as he did when his father was elected M.P. for Birmingham. It is noteworthy that Bro. Muntz is an amateur sculptor of considerable ability, and his residence at Firmain Bay—one of the most beautiful estates in the island—is ornamented with several works of sculpture which, as specimens of untrained talent, are highly interesting. While the Craft is honoured with the loyal zeal of men like Bro. Muntz we need never fear the future of our ancient order. Bro. Muntz has several brothers who are Freemasons including the late candidate for one of the divisions of the county of Warwick. He is also brother-in-law to another active Mason, Bro. J. H. Parker, of Doyle's Lodge, who was unfortunately absent at the date of our second visit.

On this occasion Bros. Clark, Row, and Gardner enlivened the supper-table with some excellent part-singing—a feature of the evening which we trust may be repeated at subsequent meetings. It is, we believe, the intention of the brethren to revive the choir which Bro. Dr. Hopkins assisted in founding during his residence in Guernsey.

At one time there existed a Masonic Order entitled "The Rite of Elected Cohens"; and although that branch of our brotherhood is unknown in Guernsey, the province possesses a Masonic Cohen, who is enthusiastic in devotion to the Craft. We allude to Bro. B. Cohen, of Doyle's Lodge, whom we hope one day to see appropriately filling the chair of K.S.

We find that we are misinformed as to Lady Doyle having presented a silver goblet to Doyle's Lodge. The goblet was presented by Mrs. Cohu, the widow of the late Bro. Cohu. The portrait of Sir John Doyle previously alluded to was presented by Sir John to a lady, who gave it to ro. Gallienne, by whom it was generously given to Doyle's Lodge.

Our esteemed Brother, John Oatley, W.M. elect of La Césaire Lodge, Jersey, was present at the last meeting of Doyle's Lodge which we attended. In response to the toast of his health, Bro. Oatley testified to the pleasure with which he had witnessed the admirable working of the lodge.

We read at this meeting the following extract from a letter which we had received from our valued Brother, C. J. Carleton, of Dublin, whose connection with Doyle's Lodge we have previously referred to:—

"I can safely say I have never seen a lodge worked as well as Doyle's, and I have visited a great many."

As far as our experience goes, we can fully endorse Bro. Carleton's eulogium of Doyle's Lodge, as being no less flattering than true.

In Guernsey we met with a pleasing proof that our articles in the *Magazine* have not been, as the Exeter Hall people would say, "wholly in vain." Bro. John Coutts, W.M. of the Egyptian Lodge, London, and Knight of the Red Cross of Constantine, sent to Bro. Millington, Guernsey, for a copy of the photograph of Victor Hugo and the Poor Children, previously mentioned by us. Having shortly afterwards to visit the Channel Islands, and remembering our notice of the fact that Bro. James Gardner, S.W. of Doyle's Lodge was proprietor of the Royal Hotel, Bro. Coutts at once made his way to that hotel, and began to inquire of Bro. Gardner about "J. A. H." Singularly enough, we happened at the time to be staying in the house, and a speedy introduction to Bro. Coutts was the consequence. It was unfortunate that Bro. Coutts arrived too late to attend the monthly meeting of Doyle's Lodge; but he nevertheless spent one or two pleasant evenings with some of the more active brethren, and we felt much pleased to have an opportunity of making the acquaintance of so accomplished and earnest a Craftsman.

It was a singular coincidence that on the day that the news of the death of Bro. Lord Brougham arrived we met in the Royal Alfred Lodge, Jersey, a member of the Canongate Kilwinning Lodge, Edinburgh, with which the names of our immortal brethren, Brougham, Scott, Robert Burns, and the "Ettrick Shepherd" are proudly identified, and which is honoured in having our esteemed Bro. Anthony Oneal Haye, as its present Poet Laureate. On the succeeding evening the memory of our departed brother, Lord Brougham, was toasted amid solemn silence in Doyle's Lodge, Guernsey. Although Bro. Lord Brougham had long ceased to take any part in Masonic movements, his whole life may nevertheless be regarded as a noble exemplification of the principles of the Craft.

Our respected Bro. Millington, S.D., had the honour to enlist the sympathies of the members of Doyle's Lodge on behalf of the Masonic Life-boat, originated by Bros. Hyde Clarke and William Smith, C.E., and so fully and ably advocated in the *Magazine*. The matter was at once taken up

in the most fraternal spirit, and a donation to the Life-boat Fund was promptly voted. It is to be regretted that means have not been adopted for bringing the proposal for a Life-boat directly before all our lodges, as we feel sure that the object is in itself so noble as to merit universal approval. As an instance of the value of a good example, we may mention that a visiting brother promised to propose in two lodges with which he was connected that the excellent precedent set by Doyle's Lodge be adopted by them.

We were much interested in a discussion which took place among the brethren of Doyle's Lodge as to whether the Guernsey papers had been justified in quoting our articles, seeing that Freemasonry is a secret society. The consideration of the question resulted in the apparently unanimous feeling that the publication of judicious extracts from the FREEMASONS' MAGAZINE by the newspaper press had a decided tendency to advance the general interests of the order as well as to remove erroneous opinions on the part of outsiders. It may be well again to remind those who misunderstand the objects and scope of Freemasonry that although it is secret in its working the principles upon which it is founded and the results of its operations are such as may fearlessly be made public.

It appears that the editor of the *Guernsey Star* is a Craftman, and although Bro. Talbot has not taken any position in the order we may nevertheless be glad that a gentleman so much respected is connected with us. It is also said that the Bailiff of Guernsey, Sir Peter Stafford Carey is a Freemason, but we are unable to verify the fact.

In finally parting with our Guernsey brethren we experienced a pang which no words can adequately express. For all the pure spontaneous kindness which was shewn to us during a period of long-continued weakness and suffering we shall feel ever indebted, and whenever we may have the opportunity we shall be eager to again visit *la belle Guernesey* and the brethren of Doyle's Lodge.

In the words of our immortal Brother, Robert Burns, we felt at parting:—

"Adieu! a heart-felt, warm adieu!
Dear brothers of the mystic tie."

and inwardly our heart reiterated the great poet's good wishes for Masonry with regard to all the

lodges and brethren in Her Majesty's Duchy of Normandy:—

"May freedom, harmony, and love,
Unite you in the grand design,
Beneath the Omniscient eye above,
The glorious Architect Divine."

J. A. H.

EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, A.M., *Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipsic; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. of Ayrshire; author of the "History of Mother Kilwinning," &c.*

FREEMASONRY IN THE SCOTS GREYS A CENTURY AGO.

Few know that of the Military Lodges of which in former times Scotland was so prolific, the lodge originally attached to the Royal North British Dragoons was erected by The Mother Lodge,—neither is there any record of the fact preserved at Kilwinning. It is impossible now to fix the date of this charter; but seeing that the lodge had existed "for a very great length of time" prior to 1770, it is not unlikely that it was one of the oldest of the speculative daughters of the Mother Lodge, and it can be no great stretch of imagination to suppose that among its original members would be found some of the heroes of Dettingen, where in 1743 the Greys are said to have covered themselves with glory. The "Scots Greys Kilwinning" having through the perils of war become dispossessed of its warrant of constitution, Colonel the Honourable William Master of Napier (afterwards 6th Lord Napier) and other officers (their regiment being then quartered at Edinburgh), petitioned for a charter from the Grand Lodge of Scotland—compliance with their prayer being urged on these grounds, viz., "that they for a very great length of time had held a regular Lodge in the said Regiment under the authority of the Ancient Lodge of Kilwinning; that through the many hazardous enterprises in which they had been engaged in the service of their king and country, they had not only lost their charter, but their whole records; and that they were willing still to associate together for the true end of Masonry in a regular Lodge" to be held in the regiment. The following minute, while showing the success which attended the efforts to resuscitate under new auspices this old military lodge, is interesting from the glimpse it affords of the proceedings in connection with its reconsecration

within the hall of a sister lodge, the story of whose origin was also the only existing link of its connection with the ancient centre of Scottish Masonry:—

“Lodge of St. Andrew’s Royal Arch in the Scots Greys or Royal Regiment of North British Dragoons, held in the Lodge of Cannongate Killwinning at Edinburgh, 12th March, 1770 :

“In consequence of an application made to the Grand Lodge of Scotland on Tuesday last, 6th inst., by the Honourable Col. William Napier, in name of himself and several other gentlemen in the above Regiment, craving to have a Charter of Constitution and Erection under their authority, the same was ordered, and this day appointed by the Grand Lodge to meet with the several Brethren to deliver them their Charter and consecrate their Lodge. The Grand Lodge being duly met and constituted by the Most Worshipful His Excellency General Oughton, the Grand Master, and several other officers of the Grand Lodge, his Excellency, after a most suitable lecture on the Wisdom, Strength, and Beauty of the Royal Craft to Col. Napier, whom he received as Master of the Lodge, delivered him their Charter ; and received Capt. Basil Heron as Depute Master ; Sir John Nisbett, for Senior, and John Nisbet, Esq., for Junior Warden ; John Christy, Esq., for Treasurer ; and James Colquhoun, Esq., for Secretary. When after the same the Lodge was consecrated by solemn prayer under the style and title of The St. Andrew’s Royal Arch in the Scots Greys or Royal North British Dragoons. Then the evening was concluded with that mirth and harmony known among the Brethren.”

To this minute (which is signed by the Grand Officers and those of the newly constituted lodge) is appended a note by the Grand Clerk, certifying that the same is recorded in the books of the Canongate Kilwinning and of the Grand Lodge of Scotland.

The propriety of admitting private soldiers to the privileges of the Craft has never been challenged under the Scotch Constitution : so with every desire for promoting the principles of Freemasonry as widely as possible among his fellow-soldiers, Colonel Napier gave his sanction to a code of by-laws which fixed the fees for initiation at a rate moderate enough to suit the means of any well-conducted soldier however humble his military rank. The by-laws—which are engrossed in the

records as having been adopted by the Lodge on 14th March, 1770, and possess several features that ought to commend themselves to the favourable consideration of some of our existing lodges—are as follows :

“That all Officers and Stranger Gentlemen are to pay the following fees : Enter’d Apprentice, £1 5s. 6d. ; Fellow Craft, 7s. 6d. ; Master Mason, 6s.

| | | | | | |
|------------------------|------------|-------|-----------|----|---------|
| Quarter-Masters, E.A., | 15s. 6d. ; | F.C., | 6s. 0d. ; | M. | 3s. 6d. |
| Sergeants | 8s. 6d. ; | „ | 4s. 0d. ; | „ | 2s. 6d. |
| Corporals & } . . . | 6s. 0d. ; | „ | 2s. 6d. ; | „ | 1s. 6d. |
| Trumpeters } | | | | | |
| Private Dragoons . . | 2s. 6d. ; | „ | 1s. 6d. ; | „ | 1s. 0d. |

“As the Lodge has as yet no fund for charity, it is proposed that every Officer of the Regiment shall pay monthly 2s. 6d., each Quarter-Master 1s. 6d., each Sergeant 1s., each Corporal and Trumpeter 9d., each Private Dragoon 6d.,—which will in time become a fund that will enable the Lodge to give some money, to a discharged Brother to carry him home, to the Widow and Children of a deceased Brother, and likewise to assist distress’d Brethren in other matters, such as sickness and the like. But this charity is to be intirely confin’d to the Regt., except in very extraordinary cases, unless the Lodge shall become so rich that they can do it without hurting their own Brethren ; for in that case it is the duty of every Lodge to help a distress’d Brother, be he of what religion, country, or profession whatever.

“That the Lodge of St. Andrew’s Royal Arch in the Scots Greys do meet the first Monday after the 14th of every month, and oftener if necessary, at which time the monthly fees are to be paid in to the Treasurer for the time being, he settling his accounts twice in every year, viz., the first Mondays of March and October.

“The Officers of the Lodge to be chosen on the first Monday after the 14th of March for the year to come, as at that time in all probability most of the members will be with the Regt.

“That no person belonging to the Royal North British Dragoons, after the date hereof, that shall be made a Mason in any other Lodge than that of the St. Andrew’s Royal Arch in the Scots Greys, shall be assum’d into the above Lodge, until they pay full fees according to their degree in Masonry.

“That at all times after the Lodge is open’d all manner of decency to be strictly observ’d. No politicks, no swearing or bawdy songs to be allowed of ; and that Masons’ songs be most encouraged, as they promote good humour, brotherly

love, and universal benevolence more than any other songs, and are certainly the most proper for Mason Lodge.

"Be it also understood that the necessary expenses of the charter, jewels, and other disbursements on account of the Lodge, shall be paid before any charity can be issued from their funds."

The subsequent minutes of the lodge contain little else than a mere record of its intrants. On the 10th of May, 1770, the lodge having been opened in Coventry, received an accession of strength in the affiliation of several brethren belonging to the regiment, and the initiation of 1 quarter-master, 6 sergeants, 1 trumpeter, and 1 private. The scene of the Greys' next Masonic labour was in Lichfield, where in the course of twelve communications 32 candidates were made. These included, one lieutenant-colonel, a captain in the royal horse guards, a captain in one of the regiments of royal foot guards, a surgeon, a clergyman, and other civilians. At his entry the then lieutenant-colonel of the Greys was accompanied by a corporal and a couple of trumpeters. In October 1770 the lodge was "adjourned till 27th March, '71, in consequence of the Rt. Worshipful Master and most of the other officers of the lodge being dispersed in different quarters on the duty of the regiment." In April 1771, the regiment being then quartered at Newbury, Bro. Thomas Duunkerley, P.G.M. of Hampshire,—a name of historical note in connection with the Craft in England—was assumed as a member of the lodge; and at its next communication, held at Canterbury on the 14th September, '72, the lodge was visited by Bro. Robert Aitken, writer, Edinburgh (of the Canongate and Leith lodge), who at a subsequent meeting received honorary affiliation. Br. Aitken afterwards removed to Ayr, where, associated with other intimate friends and patrons of Scotia's Bard, he continued to take a lively interest in Masonic affairs. It was to Bro. Aitken that "The Cottar's Saturday night," was inscribed. Col. Napier having in 1773 relinquished the gavel, was succeeded by Sir John Nisbett, Bart.; but in consequence of the "divided situation of the regiment" the lodge stood adjourned from March 24, '73, till April 23, '74, at which date it was congregated in Colchester. At this meeting the treasurer was authorised to aid in conveying to their homes such of the brethren as should be discharged after the review that was then in con-

templation. We next find it upon record, under date, "York, Nov. 15, 1774," "that an attempt would on the Regiment's arrival in Scotland next spring be made to get the fees we now pay to the Grand Lodge taken off." Another meeting was held at York on the 30th November of the same year, at which the Master, Capt. Heron, Sir John Nisbet, and other officers were present; but between that date and the 17th of April, 1778, the trowel seems to have given place to the sword.

Capt. Heron presided at the lodge's revivification in the town of Reading April 1778, when new officebearers were elected. From the other minutes we learn that communications of the lodge were held at Canterbury in May, 1779; at Marlborough in February, March, and May, '80; at Worcester in March and May, '81; at Durham in January '83; and at Newcastle-upon-Tyne on 14th April, '83, at which date Major Heron was recalled to the orient. With the record of this communication, which is notable as having been that at which Deacons were first introduced as officers of the lodge, the minutes terminate; and nothing farther is known of the "St. Andrew's Royal Arch in the Greys," save that in 1799 it ceased to make returns to the Grand Lodge of Scotland, and was along, with other dormant lodges cut off the roll in 1816.

Its charter, which is now in the possession of Mr. F. White, Thornhill, came to him through his maternal grand-uncle, Robert Cowan, who enlisted into the Scots Greys about the year 1765, and subsequently rose to the rank of captain. After a service of forty-three years he retired to Tarbolton, his native village, where he died about the year 1825. Capt. Cowan, when a private dragoon, was made at Lichfield in September, 1770; and being the only Freemason in the regiment when he left it, he carried along with him the relics of its connection with Freemasonry. To the Past Master of No. 252 (Bro. Hislop) we are indebted for the temporary use of these interesting memorials.

Colonel Napier is not the only instance of a distinguished Mason being colonel of the Scots Greys. It is well known that while in command of the 2nd (Royal North British) Dragoons, Bro. Major-General H. Darby Griffiths was most enthusiastically devoted to the Craft, among whom he is deservedly popular. For five consecutive years he held the office of Grand Sword Bearer in

the Grand Lodge of Scotland; and notwithstanding his having retired from that post, he recently evinced his continued interest in Masonic matters by his attendance at the installation of Bro. the Earl of Dalhousie as Grand Master Mason, and by being present at the banquet which followed.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 430).

BOOK III.—CHAPTER III.

GRAND MASTER—PHILIP DE PLESSIS.

War with the King of Armenia; Innocent III.; Fifth Crusade. War with Coradin. The miraculous image of the Virgin. First public censure of the Templars. Death of Almeric. Marriage of de Brienne and Queen of Jerusalem. Death of the Queen. Sixth Crusade. Attack on Mount Tabor. Affairs in England, 1201, 1217.

Gilbert Gralins was succeeded in the Grand Mastership by Philip de Plessis in 1201.* Shortly after his election he found himself engaged in war with Leon I., King of Armenia, who had seized the Castle of Gaston which belonged to the Order. Previous negotiations between the Templars and Leon had resulted in nothing, but when de Plessis became Grand Master he demanded peremptorily the surrender of the Castle, and this not being complied with he resorted to arms, Leon was defeated, driven out of Antioch, compelled to give up Gaston, and sue for peace. Negotiations followed, and the matter was referred to the Pope. Before a settlement of the question could be obtained from Rome hostilities were renewed. The Count of Tripoli and the nephew of Leon laid rival claims to the principality of Antioch, and flew to arms to decide the question. Leon aided his nephew, and, in face of his treaty with the Templars, again seized upon Gaston, whereupon the Knights ranged themselves under the banner of the Count of Tripoli. Leon thereupon wrote to the Pope, complaining bitterly of the Templars, who, he maintained, had, contrary to their oath, and the spirit of the Institution, made war against a Christian prince. The Templars retorted that they had a perfect right to make war in self defence, and when so unjustly attacked, and might use force to recover a possession which had been given them

by Christians, for the purpose of defending and protecting them from the attacks of the Infidel. The Pope sided with the Templars and wrote the King of Armenia reprehending his conduct. The Templars, Innocent wrote, of whom Leon complained, would cease to attack him so soon as he ceased to molest them. That it was perfectly lawful to meet force by force, and that such Christians as were not in holy orders, might do so without committing sin. That many wise persons were clearly of opinion that they might defend themselves by arms against his Majesty when he had done them wrong. The Templars had had a perfect right to defend Antioch against his attacks, because the greater part of the city belonged to them. "We have been assured," continued the Pope, "by many of their Knights, that they received from Pope Alexander, one of our predecessors, permission to defend themselves by arms in case of necessity and declare that if we do not accord to them the same right they will withdraw from Palestine. You know that they are brave, powerful, and capable of doing you great injury. Weigh well, therefore, the charitable advice that we give you, since we are animated by no other motive than of providing for your own welfare."*

As we have already said the throne of St. Peter was now occupied by one of the most talented men, who have ever borne the proud title of Pope.† Innocent III. at the early age of thirty-three was raised to the tiara. His youth had been spent in retirement and study. When informed of his elevation to the Papal chair he shed tears, but when once Pope, he appeared in a new character, and instead of being retiring and diffident, he displayed all the inflexible obstinacy and ambition of a Gregory. He resolved to become the supreme of Christendom, in temporal, as well as in religious matters. He founded the Mendicant Order of Friars, and the terrible Inquisition. He devoted himself to the sending forth of a new body of crusaders, and ordered all his gold and silver plate to be melted down to defray the expense, and would not permit any vessels, but such as were formed of wood and clay to be used at his table, while the crusade lasted.

The fifth crusade was preached by the celebrated Fulk de Neuilly, who less enthusiastic than Peter the Hermit and with little of the eloquence

* Cotton M. S. Nero E VI. p. 60, f. 466. Ducange, Gloss. Tom VI. p. 1036. The name sometimes spelled Duplessies, de Plessis, &c.

* Epia. Innocent. Lib. 12, E. 45.

† Millot Vol. III., pp. 224, 235.

of St. Bernard, yet succeeded wonderfully in gaining recruits for the Holy War. The Counts of Champagne, Flanders and Blois, assumed the cross, but this expedition never got further than Constantinople, where war was raging between Alexis son of Isaacus, who had been dethroned by his brother and the usurper. The details of this Crusade are foreign to our subject.

The Templars, meanwhile, had recaptured their castles and strongholds in Antioch and Tripoli, and seizing advantage of the feuds among the Musselmen, drove them across the Orontes, and restored the mountain districts to the Christian sway.

The Egyptians having seized upon some Christian vessels, opened up fresh ground for advancing the triumphant Beauseant. King Almeric having received no indemnity from Saif-eddin, for this outrage, he and the Grand Master met at Acre to concert measures of reprisal. The Beauseant was unfurled, and at midnight the Templars, accompanied by the King, marched forth. They ravaged the whole country to the Jordan, and captured a vast quantity of booty, at the same time acquainting their brethren at Acre with their movements by means of carrier pigeons. Coradin, Sultan of Damascus, hearing of this, marched with an army against the Templars' hill fort of Dok, situated about three miles from Acre. His advance filled the inhabitants with the greatest consternation, but the Templars falling suddenly upon the Sultan, routed his army with great slaughter, and drove Coradin back upon Damascus, when he concluded a truce with the Christians. The Templars, with the Count of Tripoli, and the princes of Antioch thereafter commenced a war with the Emirs of Syria.

The Templars during the Grand Mastership of de Plessis, lent themselves to the furtherance of one of those pious frauds, with which the annals of the Church of Rome so abound. During the year 1204 it was reported through the Holy Land, that in a castle of Damascus, a statue of the Virgin Mary had become clothed with flesh, put forth breasts, from which there dropped a kind of juice or oil, of wondrous efficacy in removing the sins of pious people. From the distance of the place and the dangers which beset the way, the supply was limited. The Templars who saw in the sale of this liquid a source of great gain, took upon themselves the duty of fetching the mirific fluid to the coast that remained in the possession of the

Christians. Wendover gives a detailed account of this statue and of the wonderful efficacy of the fluid in his Chronicle of the year 1204.

It was during the pontificate of Innocent that the first public censure was passed upon the Templars. Several countries had been in turn placed under interdict, the highest and most terrible punishment that could be inflicted by the Pope. The churches were closed, the sacraments suspended, except the baptism of new born infants and the viaticum. The dead were buried in the fields without ceremony of any kind, the priests being forbidden to perform any religious service. We can suppose the state of a people lying under such an awful ban, the holiest and tenderest sentiments and memories broken in upon and suspended, and we can also imagine how eagerly the pious would seek any means to regain admission to the service of the altar. By the Bull "Omne Datum Optimum," the Templars had the privilege of having their chapels thrown open and mass said therein by their priests, in places lying under interdict. This privilege they turned to profit, by affiliating into their Order such persons as might be disposed to pay for that honour. So far was this carried that at length the attention of Innocent was drawn to it, for every man was anxious to have an opportunity of attending mass, and in the event of death, of being buried in consecrated ground.

The Pope thereupon wrote the Grand Master declaring that to the shame and sorrow of the Holy Roman Church, their good mother, who had loaded them with many blessings and endless benefits, the Templars dared to preach in public on entering a town under interdict, that they had the power of opening all churches successfully, to-day one church and to-morrow another, just as they pleased; and if it happened that there was no church in the place, they hesitated not to celebrate divine service every day in any convenient place with doors open, and with the ringing of bells, unmindful that such practices enervated all regular discipline, and rendered useless interdicts. The Templars' privilege only extended to once a year in the same place, and then there was to be no ringing of bells. The Pope goes on to taunt them with bearing the cross of Christ upon their breasts, but that they cared not to follow this example, nor his doctrines, which forbade them to give offence to any of the little ones who believed on Him. Furthermore, referring to the indiscriminate affiliation of members, he declared that they followed the doctrines

of demons, affixing the Cross of their Order upon the breast of every kind of scoundrel, asserting that whoever by paying two or three pence a year became one of their fraternity, and therefore, could not, even though interdicted, be deprived of Christian burial. Hence known adulterers, usurers, and others, who were lying under interdict, were honourably interred in their cemeteries, and thus, they the Templars themselves, being captive to the devil, ceased not to make captive the souls of the faithful, seeking to make alive those whom they knew to be dead. The Pope then with grief laments that instead of, like holy men, using the world for the sake of God, they employed their religious character as a means of indulging in the pleasures of the world. Though an account of these and such like abuses, the Templars deserved to be deprived of the the privileges which had been conferred upon them, yet the Pope states that he would not proceed to such extremities, but looked to the Master to see that an end was put to them.*

(To be continued.)

MASONIC NOTES AND QUERIES.

ORIGIN OF SPECULATIVE MASONRY.

A young Mason desires my advice as to the way in which he should begin to investigate this obscure matter. My advice is, that he should begin by collecting out of books and manuscripts, printed and written before the year 1717, all passages in which the epithet "speculative," or any epithet apparently meant to be equivalent, or plainly not synonymous with the epithet "operative," is used in relation to Masonry.—C. P. COOPER.

FREEMASONRY AND CHIVALRY.

In answer to "Pictus," I have to state that there never was any connection between the Hospitallers and Freemasons as a secret society. Like the Templars, the Hospitallers had among their serving brethren a large body of wrights and stonemasons. When Ramsay instituted the chivalric degrees, manuscripts and documents relating to the Military Orders were not patent to the public, and it was only in the present century that catalogues of all important libraries could be had. The Vatican Library, with all the Papal papers, are now catalogued, and in that most important collection there is not a single document to be found which even hints at the Military Orders having such a connection. We might as well call a collector of a celebrated gallery a painter as the Templars and Hospitallers Freemasons, because they employed a vast number of workmen in erecting their stately edifices. If the Templars had a secret doctrine, we must then take for proved some of the

charges brought against them, and which brought about their downfall. Freemasons, to be consistent, must either acknowledge the guilt of the Templars, and, by extension, admit that the other Military Orders were no better (which surely they will never do), or they must deny that guilt and any secret doctrine. I made minute inquiries relative to the presumed connection among persons acquainted with the Hospitallers of the present day, and they were surprised to hear of even such a supposition. The English charter by the Emperor Paul is, moreover, an illegal deed. Supposing certain Knights of the Bath, the Thistle, or the Garter were to dissociate themselves from the Order, and acknowledge the King of Prussia as their head, instead of the Queen of England, would that be legal? Supposing the King of Prussia granted a warrant to the Duke of Buccleugh to open a chapter in Scotland, and receive members, would such warrant be legal? The Pope is the head of the Hospitallers; he has never lost his rights. There are Commanderies of the Order in Italy and England, and these alone are the proper Hospitallers. Masonic Hospitallers insisting upon public notice being taken of them as legitimate would be laughed at on the Continent; and when Freemasons claim to be the true descendants of the ancient Templars, without rhyme, reason, or law, the laugh becomes a grin. I do not personally object to the Masonic Knights, and even think the assemblies in conclave pretty, although petty; but when history is against their pretensions, and common sense sneers at their fables, it might be as well if they pitched their standards upon the battlements of truth. When men claim to be the true and legitimate descendants of an Order supposed to have been extinguished five centuries ago, one requires evidence of this; and when we find the evidence dating only a hundred years back, and that not of the most truthful character—while not a scrap of paper, not a single historical notice, can be produced as emanating from the Order during the preceding four hundred years—the judgment can only be "a most barefaced imposture."—ANTHONY ONEAL HAYE.

LANGUAGE OF MEDIEVAL ARCHITECTURE.

The words respecting which a learned brother inquires were entered in one of my memorandum-books about fifteen years ago. I found them somewhere in the "Dictionnaire des Sciences Philosophiques," then recently published at Paris. I subjoin a copy of the words: "On sait que les nombres dans l'architecture du moyen âge ne servaient pas seulement à exprimer les proportions et la symétrie, mais avaient par eux-mêmes un sens mystique et secret qui faisait de l'architecture une langue religieuse."—C. P. COOPER.

ANCIENT LODGE AND TEMPLAR PRECEPTORY.

In Maitland's "History of Melrose," 1769, there is the following sentence: "About a mile to the west on the Tweed stands Newstead, a place noted for an ancient lodge of Masons, but more remarkable for another abbacy on the east side of it, called Red-Abbey-Stead. Whether it got this name from the colour of the stones wherewith it was built, or because it was an house belonging to the Templars, they wearing a red cross for their distinguishing badge, I cannot determine; but it is certain, where

* Innocent III. Epist. Lib. 10, E. 121.

the ground here is ploughed or ditched the foundations of several houses are discovered, a great deal of lead got, and some curious seals. At this place likewise there has been a famous bridge over the Tweed; the entrance to it on the south side is very evident, and a great deal of fine stones are dug out of the arches of the bridge when the water is low." In another place: "The roof of this place of the church was put on anno 1618 by the Masons of Newstead, a place famous for several centuries for Masonry." Red-Abbey-Stedd was a celebrated preceptory of the Templars, and the ancient lodge referred to might have been founded by the serving brethren of the Order. If this lodge were still in existence, a few of the ancient lodges would have to bow the head—Red-Abbey-Stedd being founded about the year 1153, during the reign of David I.—ANTHONY ONEAL HAYE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Either Bro. Hughan is wrong in stating that "in the first edition of 'Ahiman Rezon,' A.D. 1756, the Royal Arch degree is not mentioned," or there were two editions published in that year. I have in my possession an edition of that date, which, at page 46, gives the "'Ahabath Olam,' a prayer repeated in the Royal Arch Lodge at Jerusalem"; and at page 47 are contained the words quoted by Bro. Hughan from the edition of 1764, with other matter referring to the Royal Arch.

Yours fraternally,
H. B. WHITE.

DR. ROB. MORRIS AND FREEMASONRY AT DAMASCUS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have just been enjoying the perusal of my friend Dr. Rob. Morris's characteristic sketch of the contemplated lodge at Damascus, and wish him success with all my heart. Surely the Grand Master will respond to the petition of such a number of influential Masons, and permit our mysteries to be celebrated with imposing solemnity and amid surrounding antiquities, in the ancient mosque that graces the garden of Bro. E. T. Rogers, Her Britannic Majesty's Consul.

Few lodges have been started that promise better than that of King of Solomon at Damascus, and certainly none under such extraordinary circumstances, as it bids fair to do. It will be another link in the Grand Masonic chain of "peace on earth and goodwill to mankind," which is fast encircling the universe.

Yours fraternally,
WILLIAM JAMES HUGHAN.

Truro, June 6th, 1868.

MASONIC MUSIC.

For some time there seems to have existed a continually-increasing desire to enhance the effect and impressiveness of the Masonic rituals by the introduction of suitable music, and many have been the inquiries, through the pages of the FREEMASONS' MAGAZINE, for words and notes adapted to the requirements of lodges and in harmony with the general scope of our ceremonies and moral teaching. Formerly the aid of music was rarely called in, except as an adjunct to the post-prandial festivities at lodge banquets; too often at variance with the solemnity of the proceedings in the lodge-room, and not in accordance with the feelings and tone of mind which ought to have been excited among the brethren.

The general acknowledgment has gradually, but steadily gained ground that, by the erection of Masonic halls, and the selection of private rooms where funds for more suitable buildings cannot be obtained, for the performance of our rites and ceremonies, we are able to avoid the objectionable practice of meeting in places of public resort, which has deterred very many good men and true from joining our Order, and has caused many who have been initiated from frequenting lodges afterwards. As a natural consequence to the use of Masonic halls and private rooms, the arrangements being of a more permanent character, organs and harmoniums have been extensively introduced, and hence the demand for a uniform musical accompaniment to our rituals.

Bro. Charles Johnson several years ago undertook to make the requisite provision, by a form which has been much approved in several localities where it has been introduced, and which is now to be published in the FREEMASONS' MAGAZINE, and afterwards separately in a distinct and complete form.

It must, however, be admitted that the introduction of music into the lodge ceremonies is not approved by a few members of the Masonic body—chiefly, it is conceived, from an opinion that it is undesirable to increase the length of the ceremonies. In practice such has not been found to be the case to any serious extent, and the additional interest and pleasure derived from music well executed will amply compensate for an extension of a few minutes.

It should be observed that it is desirable for the choir to consist of a few voices, rather than that all the brethren present should take part.

The hymns on opening and closing lodge have been introduced by Bro. Henry Hopkins, M.D., the times for which may be varied, and be safely left to the discretion of a skilful organist and choir. Bro. Dr. Hopkins is also responsible for the explanatory notes, given in two forms, which, it is hoped, will be found so clear as to be easily understood.

[The explanatory notes will be given at the finish of the music.—Editor F.M.]

The following Words and Music, to be used in opening and closing, and during the ceremonies in a Masonic Craft Lodge, were originally compiled and arranged by Bro. CHARLES JOHNSON, P.P.G.S.W. for Jersey, and P.M. 491. They were further revised and arranged, with additions, by Bro. Dr. H. HOPKINS, P.P.G.S.W. for Warwickshire, P.M. 43 and 958, &c.

No. 1. I sought the Lord and He heard me; Yea, He delivered me out of all my fear.

No. 2. I will wash my hands in innocency, O Lord, And so will I go to Thine altar.

That I may show the voice of thanks - giv - ing, And tell of all Thy won - drous works.

Lord, I have loved the habitation of Thy house, And the place where Thine ho - nour dwelleth.

My foot stand - eth right; I will praise the Lord in the con - gre - gations.

No. 3. Keep thy tongue from evil, And thy lips that they speak no guile.

THE MASONIC MIRROR.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE next annual meeting of the Provincial Grand Lodge of Cornwall is to be held at Liskeard on Tuesday, the 23rd inst., at 10 a.m. The R.W. Bro. Augustus Smith, Prov. G. Master, will preside. An annuitant will be elected for the benefit of the Cornwall Masonic Annuity Fund, and other business of importance will be transacted. Bro. the Rev. Dr. Treffry is expected to preach.

THE foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, will be laid by the Right Hon. the Earl of Zetland, *K.T.*, at Lancaster, on June 17th. The M.W. Grand Master will hold an especial Grand Lodge at the Palatine Hall, Lancaster, at one o'clock precisely, prior to the ceremony.

THE Prov. G.M. for Kent, Bro. Viscount Holmesdale, *M.P.*, has called a preparatory meeting of the Provincial Grand Lodge of Kent, to be holden at the Rose Hotel, Canterbury, on Wednesday next, the 17th inst., to make arrangements for the usual Grand Festival.

SOMERSET.—A Provincial Grand Lodge will be held at the George Hotel, Glastonbury, on Tuesday, the 16th inst. The Provincial Grand Lodge will open at high twelve precisely, and proceed to visit the Lodge of Pilgrims, Glastonbury.

UNITED GRAND LODGE.

In our last week's number we inserted the report of the Board of General Purposes, and the following discussion arose upon it, which we were last week unable to find room for.

THE JORDAN LODGE (No. 201).

The President of the Board (Bro. L. Evans) said he had to call the attention of Grand Lodge to the second paragraph in the report, and which concluded with a resolution which the Board proposed for the adoption of the Grand Lodge. The subject, he believed, had been so fairly stated in the report that he had only to add a few observations to what he did not choose to put into it. From the evidence brought before the Board it appeared that not only had seven persons been initiated, but had all been obligated at one and the same time, which he felt was a very reprehensible practice, and from the punishment which had been received by the Jordan Lodge, if such should prevail in other lodges, he trusted they would see that such a practice could not conduce to the interests of Freemasonry, if the ceremonies were not conducted in a decent and proper manner. It was his firm and decided opinion that every candidate should be introduced and obligated separately to keep up the dignity and importance of the Order. He believed, however, that by the suspension that had taken place of the Jordan Lodge that it had been sufficiently punished, without resorting to the penalty of erasure. The question the Board had to consider for such an offence was not one merely of suspension, but of erasure, and under all the circumstances the Board, taking a merciful view of the case, did not recommend erasure, trusting that what had taken place would be a warning to them to conduct their ceremonies decently and in order, and in conformity with the "Book of Constitutions," more closely than they had hitherto done. He moved—"That, under the circumstances, the penalty of erasure, as regards the Jordan

Lodge (No. 201), be remitted, but that the suspension of the said lodge be continued, with power to the Board of General Purposes to remove the same on due submission being made, and on such conditions as the Board may seem fit to impose."

Bro. Savage, P.G.D., in seconding the motion, said he entirely endorsed all the observations made by the President of the Board of General Purposes as to the irregularities of the Jordan Lodge. He agreed that the extreme penalty should not be carried out, and he should have much regretted if such a conclusion had been arrived at; but that great irregularities had been committed he felt certain. Two great *laches* had been committed by the Jordan Lodge—first, in initiating seven brethren at the same time without a dispensation from the Grand Master, and contrary to the "Book of Constitutions," as they must have known there was a limit to the number to be initiated, and which they ought not to have exceeded. Therefore, in doing so, there was a great breach of Masonic law, but there was a still greater one in obligating all these candidates at the same time. He was thoroughly astonished when the fact came out in evidence, for it was a proceeding most objectionable in every sense of the word. For his part he objected to seven, five, or even two candidates being obligated at the same time; and although he had heard of it being done before, he considered that it was most objectionable, for it was his opinion that in the interest of their Order every candidate should be obligated separately. Although there was no written law, there was an unwritten law, which was well known, upon the subject, that two candidates should not be obligated together.

Bro. Bedford, P.G. Chap., denied the irregularity, and said at the institution of their Order K.S. did not stop to inquire or consider whether his candidates should be obligated one by one; and he believed that nothing would tend more to promote irregularity than an undue straining of the written law of Freemasonry.

Bro. Havers, P.G.W., said they were not in the same position as they were in the days of K.S., their first Grand Master, and what might have been wise in his time could not be adopted at the present. He (Bro. Havers) had been a member of the Jordan Lodge, and when he was in the chair they did not have present more than three or four members, and they often had to get two or three waiters to make up the number of a lodge. He held, however, that nothing conducted more to keep up the state and dignity of Freemasonry than by giving a due formality, solemnity, and respect to the first ceremony of initiation, and he hoped that they would adhere to their traditions.

Bro. Winn, as an old member, was understood to say, amidst some confusion that prevailed, that with a large amount of business to get through, the principle laid down of only obligating one candidate at a time could not always be adhered to.

Bro. Victor Williamson, P.G.W., said he agreed that, under ordinary circumstances, the obligation to each candidate should be administered separately, but at the same time he agreed with Bro. Bedford that they should not be in a hurry to pass stringent resolutions, which might disturb the harmony which was now the distinguishing feature of Freemasonry. If they were to adopt the recommendation now made as a rule, which it was said was an unwritten law, life would be too short for a W. Master to perform his duties. Let them discourage the practice as a rule, but not pass a hard line, like the law of the Medes and Persians. Let them leave the W. Master to possess the power, but at the same time to use it very sparingly. In this case the irregularities were pointed out, but they were persevered in, and therefore he was in favour of the recommendation of the Board of General Purposes.

Bro. Binckes, Secretary to the Boys' School, said the Jordan Lodge, no more than any other, ought to administer the obligation to more than one candidate at a time, and he trusted that the Board of General Purposes would see that there was some written law upon the subject, so that not more than one brother should under any circumstances be obligated at the same time.

The G. Master said before putting the question, he wished to make a few observations upon it. He had been applied to to give his opinion as to the unwritten law, but without going into that he did think that it was highly inexpedient that more than one candidate should be obligated at the same time. As to the unwritten law, he should not take up the time of Grand Lodge by reading it, as it said that not more than five brethren should be initiated at the same time, which was perfectly intelligible, and yet the Jordan Lodge had violated it. He wished it to be understood by lodges, and he hoped it would go forth, that ignorance of the law was no excuse for the Master of a lodge committing a breach of it. He thought the recommendation of the Board of General Purposes was a very lenient one, but at the same time he did not find fault with it, but he should then put the resolution—"That under the circumstances the penalty of erasure, as regards the Jordan Lodge (No. 201), be remitted, but that the suspension of the said lodge be continued, with power to the Board of General Purposes to remove the same on due submission being made, and on such conditions as the Board may see fit to impose.

The resolution was carried unanimously.

THE DE GREY AND RIPON LODGE (No. 905).

Bro. Llewellyn Evans, the President of the Board, said he had then come to paragraph 3, and he thought it would not be the wish of the Grand Lodge for him to enter into the circumstances, as they were fully stated in the report. They had given the matter considerable attention, and the Board therefore thought it advisable to make the recommendation to the Grand Lodge which concluded the paragraph. He moved—"That, under the circumstances, Grand Lodge do condone the error which has been committed in the case of the De Grey and Ripon Lodge (No. 905), in electing a Master at a lodge of emergency, and do sanction Bro. Matthew Cooke, and the succeeding Masters of the said lodge, taking their seats as Members of this Grand Lodge." There was no doubt that a grave error had been committed against the written law, but from the explanation that had been given, the Board of General Purposes believed that in mercy they might make this recommendation.

Bro. Savage seconded the motion, which was put and agreed to.

Bro. L. Evans said he had then to move that the remainder of the report be adopted as follows:—

"The Board have investigated a complaint against the Lodge of Peace and Harmony (No. 496), St. Austell, for neglecting to pay quarterages for a deceased brother during the time he was a subscribing member of the lodge. The warrant and books were produced, and the Master and Wardens stated that they and a large majority of the present members had joined since the said brother had left the lodge, and they were unable to assign any reason for the non-payment of Grand Lodge dues on his behalf, but they admitted that the brother had duly paid his subscription during the four years he was a member, and the Master and Wardens expressed regret at the irregularity of the former members. It was resolved—"That the explanation be accepted, but that the lodge be required to pay forthwith the four years' quarterages due on behalf of the deceased

brother." The money having been paid, the warrant and books were returned.

"It has been brought to the notice of Board that in some lodges an arrangement is allowed of compounding with their members to return their names during life to Grand Lodge as Annual Subscribers to the Fund of Benevolence on the payment of a fixed sum to the lodge in lieu of a yearly subscription. The Board, upon full consideration of the matter, are of opinion, and submit to Grand Lodge, that such arrangement is illegal, as being contrary to the law as well as the policy of Grand Lodge, which, in the judgment of the Board, require a continuous contribution on the part of members of lodges to the Fund of Benevolence, as well as a subscription to a regular lodge.

"The very large impression of the 32mo edition of the "Book of Constitutions (5,000 copies) printed in March, 1867, by order of the Grand Lodge, being exhausted, the Board have given directions for a reprint of the same, to meet the demands of the Craft."

Bro. Victor Williamson said he thought it would only be right in refraining from voting for these proposals that he should state his reasons for so doing. Paragraph 5 most emphatically condemned the practice of compounding with members as life members to the Grand Lodge. That was a very exceptional case, but he thought it right to mention that it would strike a very serious blow to the Oxford and Cambridge lodges, and it was bound up with the well-being of Freemasonry. In these lodges men were trained up to the active duties of Freemasonry just as, under their *Alma Mater*, men were trained for the duties of after life, whether they were social or political; and, therefore, anything that struck at the efficiency of those lodges was greatly to be deprecated. A generation at the University lasted only three or four years, and without a system such as was now condemned by the Board of General Purposes those lodges could not be efficiently kept together. He could not then, consistently with order, propose any motion, but he would then give notice that on a future occasion he would propose a motion specially excepting the Universities of Oxford and Cambridge from the practice which was then specially condemned.

Bro. Spiers, D. Prov. G. Master for Oxfordshire, regretted that such strong observations should have been made by the Board of General Purposes without any communication being made to those who were said to have infringed the law. When their by-laws for the Oxford lodge were drawn up, fourteen years ago, they were submitted to Bro. Henry White, then the Grand Secretary, and they received the approbation of the Grand Master. They had been acted upon for fourteen years, and he did not think there had been any carelessness on the part of the Universities of Oxford and Cambridge, or were they at all aware that all this time they had been committing an illegal act. He believed that they had kept strictly within the law, and that it was good policy in what they had done. In Oxford there were 170 compounding members who paid £18 a-year to the Grand Lodge, and £18 to the Provincial Grand Lodge. As to Oxford, the generation was short, and was generally about two years, and after that they were dispersed all over the world, to whom were sent all circulars, notices of meetings, and other documents, for it was to the interest of the lodge to keep them within the pale of Freemasonry. This lodge had produced seventeen Provincial Grand Masters, a number of Grand Officers, and many others who had been good members of the Craft; and, as in their Masonic Charities they introduced the principle of life payments, paying a guinea for a vote, or by paying £20 they would have a vote for

life, he did not see why these compounding members should be interfered with. There was no doubt that many of these persons belonged to several lodges, so that they paid their quarterage over and over again.

Bro. Binckes said he was connected with one of the largest lodges—the Westminster and Keystone—in which this principle of compounding was adopted by several distinguished members of the lodge, and he thought that it was a matter that ought to be referred back to the Board of General Purposes for further consideration. He felt that this was a very important question, and required more consideration than had at present been given to it; and that might be an argument to induce the Board to modify their recommendation. He felt that some further inquiry should be given to it before there was any positive recommendation to Grand Lodge on the subject. He hoped that Bro. Victor Williamson, who had intimated that he intended to give notice of motion, would adopt his (Bro. Binckes's) suggestion, and ask the Board to reconsider this question.

Bro. Stebbing, P.G.D., said he rose to propose a resolution, that the subject be referred back to the Board of General Purposes, for he was sorry to say that this paragraph bore the marks of hasty legislature. The good old rule of having some Provincial Masons on the Board of General Purposes, had been passed by and they had got into the old stereotyped practice which prevailed some years ago. He proposed that the subject should be referred to the Board of General Purposes, not only as it affected the Universities of Oxford and Cambridge, for he did not like class legislation, but he wanted a law which would apply equally to the humblest as well as the greatest in the land. It was his opinion that this law would prove to be a great mischief to Freemasonry. He did not say, because a man paid five guineas or twenty guineas, that he could claim the benefit of all their Charities, but he would allow him to compound with his mother lodge, and he should be a contributing member of some other lodge. He would take the case of a man initiated in a lodge in Northampton, who might have been there for ten years, and he then went to Southampton, and it must be painful to him to have to leave it, and it must be equally so to have to subscribe to a lodge which he could not attend. He went to the new town and there he joined another lodge, but he remained a member of his mother lodge by paying down five guineas. Many captains in the navy and colonels in the army went away for three, four, five, or six years, and they compounded with their lodge while they were away; when they came back they paid their full subscriptions, and that being so he said it would be a great pity if they disturbed that arrangement. A brother who was now a resident might have his subscriptions commuted, but that there was a want of practical knowledge, and he was sorry to see it in this recommendation for he was afraid that the Board was deteriorated in its making. He was sorry to see it. The men who ranged under the banner of Freemasonry were spread over the habitable globe, and this law affecting them appeared like hasty legislation, which was never done well, and therefore he hoped the Board of General Purposes would take it into further consideration. He implored the Grand Lodge not to settle the question that night, for people had been under an imagination that they had been obeying the law, and if that law was not clear it ought to be made so. Up to 1835 a man thought he had been obeying the law in marrying his wife's sister, but the Government of the country then took up the subject, and they said that for the future all such marriages should be illegal, but all that had taken place in the past should stand good. In the same way the Board of General Purposes, when they touched

this subject, should have said they would consider all legal that had been done in the past, but such and such would be the practice for the future.

Lord de Tabley, Prov. G. Master for Cheshire, held that to refer this matter back to the Board of General Purposes would not be expedient on the present occasion. The Board had merely expressed their opinion as to what was the law, and when an amendment in the constitution of the Grand Lodge was proposed then would be the proper time to consider such alteration.

A P.M. of the Westminster and Keystone Lodge said he should like to say a few words upon this question, as they had not the slightest reason for supposing that the practice was objectionable. They believed that it was sanctioned by the "Book of Constitutions," and he was completely taken by surprise as to what was then said about it. By adopting the report they adopted the principle, for if they adopted this recommendation, and it was confirmed at the next meeting, it would become the law of the Grand Lodge. That was not the proper way to make a new law of the Grand Lodge. As to the policy of doing so, that was an open question. They had no right to assume that it was contrary to law, for there was no written law in the "Book of Constitutions" forbidding the practice of compounding. If it was desirable to abolish the practice, then it would be better to give notice to do so. He begged to second the motion that the paragraph in the report be referred back to the Board of General Purposes.

The Earl of Limerick, Prov. G.M. for Bristol, said it did not appear to him from the report that any fresh or stringent law was to be made. It appeared to him that the law then stood that this practice was "contrary to the law as well as the policy of Grand Lodge;" and he suggested that the words "as well as the policy" might be omitted, and come to a vote on the other part of the question.

The Grand Master said he was going to observe on the same fact as his noble friend (the Earl of Limerick) had just alluded to. The Board of General Purposes had stated the fact that this practice was contrary to law, and they did not recommend the law to be altered; but it would require them to define some regulation to make it legal under particular circumstances. If the Grand Lodge adhered to the letter of the law, then the practice must be given up. His own opinion was, that, if under certain circumstances they could agree to this plan, it would be imperative on lodges to invest these sums so received, so that no loss should fall upon the Grand Lodge.

Bro. Bedford, P.G. Chap. was in favour of this subject being referred back for further consideration, for he had heard nothing to convince him that any very serious harm had been done. If they hastily adopted the resolution, they would do great wrong for the future.

Bro. Nunn, as a humble member of the Board of General Purposes, said that Bro. Stebbing had said that the Board had deteriorated, and was not as it used to be, as it did not include provincial brethren. The Board had merely told them what was illegal, and they had only done their duty in presenting their report to Grand Lodge.

The Grand Master suggested that as the Board of General Purposes had ascertained the fact that commutation was illegal, that they should reconsider the law as it then stood, to ascertain if it could be modified in such a manner as to make commutation legal.

The President of the Board of General Purposes said the Board had not the slightest feeling on this matter; but the question had come before them as to the legality or illegality of

his practice. After a very careful investigation (and there was no hasty legislation, as Bro. Stebbing stated), they had come to the conclusion that it was illegal. In 1817 the question came before the Grand Lodge, when the President of the Board stated it in much the same terms as he did then, and it was held that compounding for the quarterage to the Grand Lodge was illegal, unless there was a regular subscription to another lodge. That was the law then, and it was the law now; and the Board of General Purposes would not have discharged its duty to the Grand Lodge if it had failed to make a report and state their opinion upon it.

The Grand Registrar said the Grand Lodge had wandered from the subject before it. The Board of General Purposes merely declared what the law was; but they did not propose to make any new law upon the subject. As to the matter referred to by Bro. Stebbing, with regard to the marriage with a deceased wife's sister, that had been contrary to the law of England for all time; but in 1835 the Government submitted to what had been done in the past and declared such marriages to be legal, but illegal for the future. In the same way Grand Lodge could declare what had been done was legal, but would not be so for the future. The only wish of the Board was, to declare what is the law, and that Grand Lodge had confirmed. The amendment was hardly in order, and he suggested that the proper course would be to carry the resolution proposed by the Board of General Purposes rather than have new legislation upon it.

Bro. Latham, J.G.D., trusted that the report would go back to the Board of General Purposes, to carry out what he believed to be a useful principle in Freemasonry, which was compounding for subscriptions when the member could not be present. He believed the principle of composition ought to be encouraged, rather than discouraged.

Bro. Symonds, P.G. Assist. Dir. of Cera., said he could not vote for these practices being declared illegal. If the law was not clear and distinct, the Board of General Purposes should bring up a recommendation to make it clear. If there was any doubt as to the interpretation of the law, then let the Board introduce words to make it clear.

The G. Master did not think the amendment would have the object in view, and he agreed with the G. Registrar that this was no amendment of the law.

Bro. Havers, P.G.W., said that composition might be desirable in some cases, but very mischievous in some parts of the country where a man could compound for 10s. for the rest of his life. He might thus come and take his seat in Grand Lodge for all time, and himself and children become recipients of their Charities, but it was a very different thing with the Universities of Oxford or Cambridge. The Board of General Purposes had laid down the law, and it would not do to send it back to them and say, "We do not accept your opinion that that is the law." If they declared that night, and confirmed it at the next Grand Lodge it would be as much law as any other part of the "Book of Constitutions." He saw no objection to the report, but thought it would be better to refer it back to the Board of General Purposes to consider what alterations should be made in the laws, or how far the compositions could be allowed.

Bro. Spiers said they had sent their by-laws to the Grand Secretary for approval, and having acted upon them for fourteen years they were now told that they had acted illegally in what they had done.

After a few words from Bro. Horsley,

The G. Master put Bro. Stebbings' motion, which was negatived by a large majority.

Bro. Havers then moved a further amendment—"That the report be adopted, and that it be referred to the Board of General Purposes to consider and report to the Grand Lodge whether and, and if so, what alterations it may be desirable to make in reference to permitting members to compound for their dues."

This was seconded and put, and agreed to.

It being now past eleven o'clock, under the regulations no new matter could be commenced, so that all the rest of the business on the paper was deferred until the next meeting.

The Grand Lodge was then closed with solemn prayer, and broke up at half-past eleven o'clock.

The following are the important subjects not disposed of, and will have to be considered at the next quarterly communication:—

The annual report of the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, will be laid before the Grand Lodge, and the following proposed alteration of the laws, which was agreed to at the annual general meeting of the Institution, held on Friday, the 15th May, will be submitted for the approval of Grand Lodge, viz.:—"In the event of any annuitant, male or female, residing in the Asylum becoming insane, subject to fits, or otherwise incapable of taking care of himself or herself, it shall be lawful for the Committee of Management to make such arrangement as they deem advisable for his or her removal and maintenance, not exceeding the amount of his or her annuity, or to withhold or suspend his or her annuity, if the Committee think fit to do so."

PROPOSED MOTIONS.

By Bro. Henry G. Warren, P.M. Grand Steward's Lodge:

1. To add to Rule 9, page 21—"All brethren, being members of Grand Lodge, may have such papers of business and notices of special Grand Lodge meetings forwarded to them by post on registering their addresses and paying a fee of 5s. per annum in advance."

2. To repeal clause 4, page 30, of the "Book of Constitutions."

By Bro. the Rev. Robert J. Simpson, G. Chap.:

3. That the following brethren constitute a Committee to carry out the resolutions passed at the last Grand Lodge in reference to the celebration of the twenty-fifth anniversary of the Most Worshipful Grand Master's accession to office as Grand Master of England:—Deputy Grand Master; all Provincial Grand Masters *ex officio*; Lord Elliot, P.G.W.; J. Havers, P.G.W.; Rev. R. J. Simpson, G. Chap.; S. Tomkins, G. Treas.; E. J. McIntyre, G. Reg.; J. Ll. Evans, President of Board of General Purposes; A. W. Woods, G. Dir. of Cera.; Hervey, Savage, Head, and G. Cox, P.G.D's.; Symonds, P. G. Assist. Dir. of Cera.; Young, P.G.S.B.; J. Smith, P.G. Purst.; Mason, P.G.S.B.; Sharpe, *L.L.D.*, P.G.S.; B. Baker, P.G.S.; E. Cox, Bennock, P.G.S.; Adlard; Rev. Sir J. Hayes, P.G. Chap. Berks; Cope, P.G.S.B. Cheshire; Deighton, P.G.D. and Evans, Cambridge; Powell, Bristol; S. Leith Tomkins, P.G.S.; Metham, P.G.D. Devonshire; Coombs, Dorset; Crosby, Durham; Meggy Essex; Newmarch, Gloucester; Stebbing, P.G.D. Hants; Hyde Pullen, P.G.S.B. Isle of Wight; R. Callender, East Lancashire; Kelly, Leicester; Rev. C. Martin, Norfolk; Dr. Goldsbro, North Wales; Inns, Northampton; R. Allen, Nottingham; Earl Percy and Spiers, P.G.S.B. Oxford; Bridges, P.G.S.B. Somerset; David Williams, South Wales; Dorling, Suffolk; Morrison, Surrey; G. E. Pocock, P.G.S.B. Sussex; C. E. Winnington, Warwick; E. Busher, P.G.S.B. Westmoreland; Sir D. Goch, P.G.S.B.; Dr. Ball, Yorkshire, N. and E.; Bentley

Shaw, G.D., and Nelson, Yorkshire, W.; W. Gray Clarke, G. Sec.; with power to add to their number.

By Bro. John Udall, P.G.D.:

4. That the sum of £50 be given from the Fund of General Purposes.—That the money be placed in the hands of the Secretary of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season.

By Bro. John M. Clabon, P.G.D.:

5. Considering (1) the amount of the reserved fund of benevolence and the annually-increasing surplus of that fund; (2) that no reason exists for continuing this accumulation, and that, without diminishing the principal of the reserved fund, the annual surplus may be applied with advantage for the benefit of this generation; (3) that there is no existing provision for apprenticing the children of Freemasons on their leaving the Masonic schools, or in otherwise assisting them to commence life: Move to resolve—1. That one-third of the annual surplus of the fund of benevolence be appropriated for the Boys' School, and another third for the Girls' School, in forming funds for such apprenticeship and assistance. 2. That such one-third parts respectively be invested, and the dividends paid to the House Committee of either school. 3. That the House Committee for the time being of each school do apply the dividends of the funds respectively appropriated to the school in their discretion for the benefit of children who have been at the school: (1) in apprenticing them to any business or profession; (2) in making annual payments for a limited period to those proceeding to any of the public schools, colleges, or universities; (3) in aiding them to establish themselves in any business or profession; (4) in marriage portions. With power to appropriate the surplus of one year, in like manner, in future years, and rendering to the Grand Lodge an annual account of their receipts and expenditure on account of the said funds.

METROPOLITAN.

LODGE OF JOPPA (No. 188).—This very extensive lodge held the last meeting of the season on Monday, the 1st inst., Bro. M. Van Dippenheim, W.M., presiding. Lodge being opened in due form, and the minutes of previous meeting being passed, Messrs. Lovegrove, Samuel Lazarus, Montague Barnett, and Hezikiel Lazarus were balloted for. The result being in favour of the candidates, they were introduced and received the first step in Freemasonry. Mr. Montague Barnett being a private friend of Bro. Lewis Lyon, a P.M. of the lodge, the W.M. gave up the chair to Bro. Lyon, who most ably initiated his friend into the orders. There were many interesting details to record of this lodge which we are compelled to defer until next week.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 721).—The usual monthly meeting of this lodge was held on Tuesday, the 26th ult. There were present Bros. W. B. A. Bainbridge, W.M., P.G.S.; V. Williams, I.P.M.; J. Gerrard, P.M. and Treas., P.G.J.D.; G. Tibbets, P.M.; Elwood Tibbets, 18° S.W., P.G.S.; R. N. Worrall, J.W.; H. Allsop, Sec., P.G.S.; J. McEvoy, S.D.; T. W. Kellet, J.D.; J. Dennis, Steward; Richmond, Org.; D. Thomas, I.G.; Williams, Tyler; A. J. Brereton, G. Holt, W. Brown, T. Davies, M.D.; G. Halliday, E. Tasker, W. Brisland, W. Ellis, R. C. Smith, E. S. Morris, and several others. Visitors: Bros. J. P. Platt, P.M. 537, P. Prov. G.J.D.; Thos. Platt, P.M. 537, P. Prov. G.S.D.; T. D. Nutt, 540. The lodge having been opened with prayer, the minutes of the last meeting were read and confirmed. Mr. R. Fazackerley and Mr. J. Foulkes were balloted for and accepted, and having been pre-

pared were initiated in the mysteries of Freemasonry. Bro. E. S. Morris proved his proficiency as an Entered Apprentice, and retired. The lodge was then opened in the second degree, and he was passed to the degree of a F.C. Bro. G. Halliday was examined as a Craftsman, which proving satisfactory, he was entrusted and retired for preparation and the lodge was opened in the third degree, he was again admitted and raised to the degree of Master Mason. The lodge was lowered to the first degree, and a handsome goblet having been presented to Bro. Brisland for services rendered to the lodge, no further business presenting itself, the lodge was closed and adjourned, and the brethren retired to refreshment.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The members of this lodge met on Thursday the 4th inst., when there was a better attendance than has of late been usual. The lodge was opened at half-past six p.m. by Bro. John Heath, W.M., assisted by Bros. Marks, P.M. as S.W.; Oldrey, J.W.; Dr. Hopkins, as I.P.M.; Watson P.M. Sec.; Rev. J. Powning Chap.; Pridham, S.D.; W. Cuming, as J.D.; Niner, I.G. The minutes of the previous meeting were read and confirmed. The W.M. recapitulated the peculiar circumstances under which a gentleman from Exeter had been proposed for initiation at Totnes, adding that the W.M.'s of both the lodges there would have been delighted to receive him had it been possible, and several brethren, among whom were two from Exeter, stated the result of the strict inquiries that had been made respecting him, which was most satisfactory. The ballot was then taken for Mr. Wm. Henry Stafford, and proved unanimous in his favour. On his admission after the usual preliminaries he was duly initiated by the W.M., who also explained the working tools and delivered the charge, afterwards requesting the I.P.M. to give the lecture on the first tracing board, who, of course, complied. Bro. Dr. Hopkins brought forward the claims of the son of the late Bro. Betty as a candidate for admission into the Boys' School, and as it was a local case asked the votes and interest of the brethren on his behalf. Several private matters affecting the lodge having been discussed and settled, the duties of the evening were brought to a close at half-past eight.

ESSEX.

COLCHESTER.—*Angel Lodge* (No. 51).—At the annual meeting of the brethren at the Cups Hotel, on Tuesday, the 2nd inst., Bro. Alfred Cobb, W.M. elect, was duly installed in the chair for the ensuing year as Worshipful Master. The ceremony of installation was well performed by Bro. W. Slaney, P.M.; after which the W.M. invested the following brethren as his officers for the year:—Bro. Dr. Becker, I.P.M.; Bro. Thos. B. Quilter, S.W.; Bro. W. P. Lewis, J.W.; Bro. H. Samuel, S.D.; Bro. P. Hast, J.D.; Bro. W. Slaney, P.M., Treas.; Bro. G. K. R. Bowler, Sec.; Bro. W. Griffin, P.M., Dir. of Cers.; Bro. F. A. Cole, I.G.; Bros. Smith and Rix, Stewards; Bro. J. Witten, Tyler. The W.M. elect initiated Mr. H. Sandford and Mr. Chas. Cobb as members of the Craft; and business being concluded, the lodge adjourned. The annual festival of St. John will be celebrated at the Cups Hotel on the 24th inst.

LANCASHIRE (EAST).

ANNUAL PROVINCIAL GRAND MEETING.

The annual Provincial Grand Meeting of this province was held at Oldham, on the 7th ult., the R.W. Prov. G.M., Bro. Stephen Blair, presiding upon the occasion.

The Craft lodge was opened at one o'clock by Bro. Croxton, W.M., and the other officers of the Friendship Lodge 277. The Provincial Grand Lodge was then opened in due form, and the customary business transacted.

Bro. W. H. Wright, of Bolton, proposed and Bro. Croxton seconded the election of Bro. John Barker of Manchester as the Prov. G. Treas. for the ensuing year, and the proposition was carried without a dissentient voice.

The R.W. Prov. G.M. then invested the following brethren as Prov. G. Officers, viz.:

Bros. J. F. Tweedale, P.G. Reg.; Thos. Croxton, P.G.S.D.; John Taylor, Wm. McNeill, and Emanuel Whittaker, P.G. Stewards.

A scheme for the erection in Littleborough Church of a monument to the memory of the late Bro. Lawrence Newall, the highly esteemed D.P.G.M. of the province, was received

with great approbation by the brethren, and a committee was appointed for the furtherance of the object, which, there is no doubt will be carried out in a manner worthy of the Craft.

The Provincial and Craft lodges were afterwards closed, and the brethren adjourned to the Town Hall, where dinner was provided by Bro. Cheadle, of the Angel Inn, Oldham.

The usual loyal and Masonic toasts were given and heartily responded to.

Bro. Croxton, P.S.G.D, East Lancashire, in proposing "The Health of Bro. Stephen Blair, Right Worshipful Provincial Grand Master, East Lancashire" said, the toasts which have been already proposed, although they carry our hearty feelings with them, are to some extent applied to those whom we only view with the Masonic eye. They are toasts of "The Healths of those that are Absentees." The toast I have had entrusted to me stands on a different foundation, for I am sure every Englishman's heart feels there is no place like home. I feel incompetent to do justice to this toast. This is not a time for flattering or adulation, but it is a time to show the Provincial Grand Master of East Lancashire the esteem in which he stands in our eyes. A few weeks ago I had the honour of being present at an assembly at the Freemasons' Hall, Manchester—an assembly which I believe has been unknown in Great Britain before, I speak under correction that so far as I have been able to ascertain, it has been unknown in Great Britain before, for the Right Worshipful Provincial Grand Master to invite all the Worshipful Masters of the province to meet as friends around the social board. Right heartily did they come. The numbers were great, but I may safely say that the reception, the hearty welcome they received, was fully equal to the occasion. His urbanity, his kindness, his gentle manly feeling are known to all present, and we are all right glad to see him in Oldham upon such an occasion as this. Brethren, stand to your glasses. I ask you to drink "The Health of the Right Worshipful Grand Master of this Province, Bro. Stephen Blair." I ask you to drink his health as our president this evening; I ask you to drink his health as "a fine old English gentleman; I ask you to drink his health as our brother.

Bro. Stephen Blair in responding said, I assure you this mark of your kind approbation is most pleasing to me. Brethren you are aware that the chief interest I have in this world is in Masonry. Bro. Croxton has referred to being present at a meeting the other day. East Lancashire has got so large now that neither I or any other man could go round and visit the lodges as ought to be done, and he thought the best plan was to call that meeting. I knew what my duty was, I knew what to do; but I could not do it. I therefore thought "Cannot I get the brethren to meet me instead of me meeting them?" That was the idea that struck me, and I assure Bro. Croxton and the brethren present on that occasion, that nothing ever gave me greater pleasure than to meet them around me at the festive board. I can only tell you further brethren, that I feel much pleasure in being with you to day. I did not think I should have been able to come, but some how or other when the name of Masonry comes before me, if I only have a leg to drag upon, I feel I must come.

"The Masonic Charities" was most ably proposed by Bro. J. M. Nyke, Prov. J.G.W. (East Lancashire), who remarked: I must pay a compliment to those who have drawn up this programme. It is the first programme which I have seen where "the Masonic Charities" occupy their proper position at our provincial grand meetings. It is usual to find the toast the eleventh or twelfth on the list, but here I find the good taste, the true Masonic feeling of the Oldham brethren, has placed it the first toast after those which we are bound in all loyalty, in all honour, and in all pleasure to deal with the first. I thank the Oldham brethren for setting a lesson to the rest of their brethren, and to the provincial grand lodges which will follow, as to the proper position of the charities. What is the back bone of our order if it is not the Masonic Charities? We are no longer a society of architects, occupied in raising great buildings, or occupied in the various works for the benefit of mankind in general in which our forefathers and predecessors were engaged, but we are engaged in works which in their turn will bear comparison with any works attempted by those who have gone before us. We are engaged to the best of our abilities in various charitable objects, in maintaining an institution for the support and maintenance of the widows of destitute brethren; for the maintenance, education, and promotion in life of both boys and girls; and I hope we are also stimulated in our duties by a still truer charity—a higher charity than

this, which consists more often giving from the abundance with which Providence has blessed us, to support those who have unfortunately been left destitute; but our ceremonies, laws, and constitutions teach also those grand lessons of true charity one towards another which are so often forgotten in the world generally. Remember, in Masonry we have many excellent charges, which tell us to practice that true charity which is to speak well of brethren whether present or absent. You have been informed that East Lancashire is first of all the provinces in the constitution of England. It is the first province in the number of its brethren, but I am ashamed to tell you that it is not the first province with regard to the charities. West Yorkshire has only two-thirds of the lodges and brethren, but it has given far more than we have. West Yorkshire can command the election of a candidate on any of the charities. They have beaten us, and it is a burning shame for us that this should be so. But, please God to spare my life, and give me heart, and hand, and voice, they shall not beat us long. In connection with the boy's school I may tell you that it is of all the charities that which most requires our support, and I, in conjunction with the Provincial Grand Master will appeal to you to support it strongly. I hope we will be able to present such a list as will go far towards putting that noble institution in a proper position, for at present it is very much hampered with debt. In order to build the noble institution which exists at Wood Green, the trustees of the school have been obliged to borrow £10,000 on the mortgage of the building, and the interest, £500 a-year, cripples their energies very much indeed. Now, brethren, when I tell you that at the last election for boys there were 31 candidates and only 9 could be elected, I bring before you a fact which is almost startling. If that £10,000 were paid off we could have elected 34 instead of 9—we could have made 34 homes glad, and placed 34 boys in a position where they could have been a credit to themselves and an honour to the Craft, instead of that paltry 9. We must rid ourselves of the disgrace which attaches to this state of things. At present we have 7 boys and three girls in the school; we have 7 annuitants receiving relief from the Royal Benevolent Institution. I have been to the boy's school more than once; I have been to the girls' school several times, and every time I go I am more pleased and satisfied that I am going amongst and spending my time and devoting my energies to a worthy object. Not one of you has a boy at school where he is more cared for or has imparted to him truer principles of morality, honesty, and prudence, and everything tending to promote his interest in the world, than is received at the boys' school of which I speak. The girls' school is equally well conducted. And there is a great point in connection with these schools which we should never forget. When you go and see the boys you find them clothed, and fed, and treated as any of you would wish your own boy to be. They are not degraded by any badge or distinction or anything to show that they are anything but what they really ought to be—your own nephews, and the girls your own nieces—the children of your brethren who are no more. Now when you are asked to give, as I trust you will be asked, don't feel that you are giving charity; don't feel that you are being asked to contribute simply from your superfluities for the support of some stranger in difficulties, but that you are giving money for that which is one of your most sacred duties, namely, the support of the children of your deceased brethren, those who would doubtless have done as much in their life time for you. Look at it in that light, and don't give it thinking "How much can I give without feeling it at all?" but "How much can I afford to give without injuring myself and family?" With regard to the Royal Institution you must remember that every single shilling you give goes direct to the object for which it was given. The expenses of the Secretary and so on of that society are far more than paid by the grant which is given by the Grand Lodge, so that your own money goes direct to the object. At present we have seven, and next week we will have ten receiving something like £270 a year altogether from the Royal Masonic Benevolent Institution. Think what that sum represents. It represents £5,400 if it were invested at five per cent. Have we ever given that sum towards the Royal Institution? No, not one half of it. When we hear facts like these we ought to give liberally, and I hope when the subject is brought before you at any time you will remember what I have said, and try to support those who in their connection with the Masonic brethren, have worked hard and given time and money, and are willing to devote their energies to your service. I go to London three days next week in connection with this matter.

I would not go away three days from my business for any man living for £50; but I will give the time cheerfully for Masonic purposes, for the advancement of institutions connected with my brethren. Since I visited Oldham I have had some conversation with Bro. Callender, and we have agreed, both of us, to announce through this meeting a challenge to the province, that if the province of East Lancashire will raise £2,000 towards the Boys' School, we will each of us give £100 in addition to that £2,000. We throw the gauntlet down, it is for you to take it up. I am sure I speak for Bro. Callender as well as myself when I say we would a very great deal rather be called upon to pay the money than not to pay it.

This eloquent appeal was nobly responded to by the brethren, as more than £1,000 was subscribed in a few minutes for the Boys' School, and there is therefore every prospect that the incubus of debt under which our noble Institution labours will be speedily removed.

The musical arrangements were under the able management of Bro. Geo. Maraden, and gave entire satisfaction.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1,051).—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, Lancaster, on Monday evening last, 1st. inst. Present.—Bros. Dr. Moore, W.M.; Ball, P.M.; Hall, S.W.; Rev. Bramwell Smith as J.W.; W. Barker, S.D. and Treas.; Taylor J.G.; Watson, Tyler.; Howitt, Dr. Russel, G. C. Barker, Dr. de Vitre. Visitor, Bro. J. Hatch, S.D., 281. The lodge was opened and the usual preliminary business transacted. The ballot was taken for Charles E. Dodson, of Little Dale Hall, who had been proposed for initiation by the W.M., seconded by Bro. Saunders, and he was declared elected. Bro. Dr. Russell having been found duly qualified received the degree of a M.M. from the W.M., who then passed Bros. G. C. Barker and D. de Vitre to the second degree, the working tools being presented by Bros. Ball, I.P.M., and Hall, S.W. Mr. C. E. Dodson being in attendance was next admitted into the mysteries of Freemasonry by the W.M. Several communications from Grand Lodge were read. The W.M. gave notice that he should at the next meeting propose that a sum of ten guineas be given to the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, at Lancaster, on the occasion of the foundation stone being laid by the M.W. Grand Master, with Masonic ceremonial, on the 17th inst. Bro. W. Bramwell Smith, in a speech highly complimentary to the W.M. and officers of the lodge, thanked them for the honour they had done him in electing him an honorary member of the lodge. The labours of the evening being ended the lodge was closed in due form.

SCOTLAND.

EDINBURGH.

EDINBURGH.—*Lodge Journeymen* (No 8).—*Grand Visitation*.—The Right Hon. Earl of Dalhousie, the M.W.G.M.M. of Scotland, visited the above lodge on the evening of the 2nd inst. There was a large muster of the brethren present, including deputations from No 1 St. Mary's Chapel, Dalkeith, Kilwinning, St. Luke, St. Andrews, St. Stephens, Trafalgar, Leith; Lodge Portobello, Celtic, St. David, and St. Clair. The lodge was opened by the R.W.M. Bro. John Crooks, Bros. Henry, Leith, and Paterson, Edinburgh, acting respectively as Senior and Junior Wardens. The M.W.G.M.M. arrived about nine o'clock, and immediately assumed the throne. Bro. Mann, S.G.D. acting as S.W. and Bro. Officer R.W.M. of No 1 St. Mary's Chapel doing the duties of J.W. On the right of the throne was the R.W.M. of Lodge Journeymen; Bros. Ballantine, Grand Bard; A. Hay, G.J. Gough, V.P.G.S.; and on the left, Bros. Inglis of Torsonce, S.G.M. and P.G.M. of Peebles and Selkirkshire; Daniel Robertson, Junior P.M., No. 8; R. Phemistre, Sec. No. 8; and Laurie, G.S. The Grand Master having called the lodge from labour to refreshment, gave successively the toasts of "the Queen and Royal Family" after which the R.W.M. proposed "The Health of the M.W.G.M.M." which was received with the utmost enthusiasm, the whole of the brethren rising to their feet and cheering for several seconds. The Earl of Dalhousie, in the course of his speech, said that he thought it his duty in his position to visit the various lodges under his care, and he was proud that his first visit had been to a lodge famous for its

charity to craftsmen, and also for its liberality to such valuable institutions as the Orphan Hospital and the Royal Infirmary. He likewise referred to the ardour and zeal which characterised the working of the lodge. The M.W.G.M.M. afterwards gave "The Health of the Lodge Journeymen," and in their order the lodges to which the various deputations belonged. The M.W.G.M.M. proposed "The Health of the Grand Bard, Bro. James Ballantine," to which a suitable reply was made. Bro. Robertson gave "The Health of the S.G.M., Bro. Inglis, of Torsonce," who briefly responded. Bro. Kerr, L.M. Lodge Journeymen, proposed "The Health of Bro. Lawrie, Secretary of the Grand Lodge of Scotland." The healths of the Senior and Junior Grand Wardens were given by Bro. Daniel Robertson, to which Bro. Mann replied. In the course of the evening the Grand Bard read a poetical address to the Lodge Journeymen which was much admired.

CHANNEL ISLANDS.

JERSEY.

ST. AUBIN'S LODGE (No. 958).

Inauguration of Bro. Pellow's Britannia Livery Stables.—Installation of W.M.

On Wednesday, the 26th ult., being the day fixed for the Installation of their Worshipful Master, and for the annual banquet as previously arranged, advantage was taken by the St. Aubin's Lodge of the opening of Bro. H. Pellow's Britannia Livery Stables, to celebrate both events by an excursion, in order to give practical effect to the great masonic virtue of brotherly love, by being the first to patronize the above-named brother's new establishment. Accordingly about 30 of the brethren, together with a few belonging to other Lodges, filled two of his elegant jaunting cars, and started about 11 o'clock from his new Stables, which, when finished, will be amongst the handsomest in the town. The beauty of the weather promised ample enjoyment to the excursionists. Nor were their expectations disappointed. The magnificence of the country repeatedly called forth exclamations of delight. The excursionists proceeded to St. Aubin's, where they stopped a few minutes to take refreshment. Thence they went on as far as L'Etacq, and, after a short stoppage, proceeded through a delightful country to *Greco-de-Lecc*, where they took lunch in M. Ponjol's elegant Pavilion. The refreshments were served in M. Ponjol's best style. After lunch, the brethren, having formed into a group in front of the Pavilion, were photographed by Mr. Gee, Jun., of Morier-lane. They shortly afterwards remounted the cars, and returned to town to assist at the installation of Bro. P. W. Le Quenne as W.M. of the lodge. This having been done in due form, the lodge being close tyled, the W.M. appointed the following brethren as officers of the lodge:—Bros. H. Gee, S.W.; G. Le Cappelain, J.W.; Dr. Low, jun., S.D.; P. O'Brien, J.D.; S. C. Medder, I.G.; G. Rogers, Tyler; C. Le Sneur, Treas.; and H. Gee, Secretary *pro tem.*; Bro. W. H. Long being P.M. The brethren then adjourned to the Refectory, where a sumptuous banquet, prepared by Bro. Long, was awaiting them. After a few hours spent in the utmost harmony and fraternal kindness, the brethren separated, delighted with their day's pleasure together with Bro. Pellow's continual courtesy and attention to their wants and wishes during the excursion.—*Jersey Express*.

ROYAL ARCH.

METROPOLITAN.

THE MOUNT LEBANON CHAPTER (No. 435).—This chapter held a convocation on Wednesday, the 3rd inst., at the Ship and Turtle Tavern, Leadenhall-street, by command of Comp. Starus, M.E.Z., assisted by his officers, Comps. C. Smithers, H. G. Harrison, J. W. Blackburn, E. G. Collier; N. H. Collier, Prin. Soj.; H. Earles, 1st Assist. Soj.; and W. Medcalf, 2nd Assist. Soj. After the usual business the chapter adjourned to banquet. The usual toasts were given and responded to, and the company after spending a very pleasant evening, broke up.

ROSE OF DENMARK CHAPTER (No. 975).—A quarterly convocation of this chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 6th inst. Among the companions present were:—Comps. J. Terry, M.E.Z.; Pendlebury, H.; J. Brett, P.Z., as J.; R. W. Little, P.Z., S.E.; H. G. Buss, P.Z.

Treas.; W. H. Hubbard, P.Z.; G. Powell, S.N.; Tanner, 1st Assist. Soj.; Price, 2nd Assist. Soj.; Dodd, Walford, Quilty, Tinkler, Lloyd, Marsh, Banks, Hartley, &c. Visitors, Comps. Barnes and Pawley, 33. Bros. C. Walker, D. R. Still, and J. Mayo were exalted into R.A. Masonry, and on the motion of Comp. Little, seconded by Comp. Brett, a tribute of respect was ordered to be recorded on the minutes to the memory of the late Comp. W. Turner, P.S. Comp. Tanner was unanimously elected Prin. Soj., and named Comps. Price and Dodd as his Assistants. Comps. Gurney and Walford were appointed Dir. of Cers. and Wine Steward, respectively. Comp. Long's resignation was announced and received with regret. The ceremony of exaltation was admirably rendered by the M.E.Z. and his officers. After the closing of the chapter the companions adjourned to a sumptuous banquet, provided in the style for which Comp. Bank's hostelry is so famed, and an extremely pleasant evening was spent, the usual toasts being given, and responses made by Comps. Terry, Brett, Pendlebury, Buss, Little, Barnes, Powell, Tanner, and other companions present.

BERKS AND BUCKS.

LINSLADE.—(*St. Barnabas Chapter* (No. 948).)—The regular convocation of this chapter was held at the Elephant and Castle Hotel on Thursday, May 14th. Dr. Lovell, M.E.Z., was supported by a goodly number of companions, and among them Comp. John Bowes, Z., 129 and 148. The chapter was opened by the principals when the rest of the companions were admitted. No candidates being present the opportunity for instruction was embraced. Comp. Watson, P.Z., of London, gave the historic and mystic lectures, and Comp. F. Gotto, M.E.H., of the chapter, gave the symbolic lecture. This done, the chapter was closed, and the companions adjourned to the banquetting room. After the cloth was withdrawn the usual loyal and Masonic toasts were duly honoured. Comp. Bowes responded on behalf of the visitors and expressed his gratitude for the very warm reception he had received.

CHESHIRE.

CHESTER.—(*Grosvenor Chapter* (No. 721).)—A convocation of the above chapter was held on Tuesday, May the 26th. There were present Comps. J. P. Platt, Z.; T. Platt, as H.; W. B. A. Bainbridge, J.; Elwood Tibbets, S.E.; Dr. J. L. Sellers, S.N.; R. N. Worrall, as P.S.; J. McEvoy, H. Allsop, W. Brown, E. Tasker, A. J. Brereton, and others. The chapter having been opened and the minutes of the last convocation confirmed, Bros. Booth Mason, and J. Wallis, both of 721, were exalted to the rank of Royal Arch Masons. The chapter was then closed according to ancient custom, and the companions adjourned to the lodge.

LANCASHIRE (WEST).

WARRINGTON.—(*Chapter of Elias Ashmole* (No. 148).)—The regular convocation of this chapter was held at the Chapter Rooms, Sankey-street, on Monday, May 11th. In the unavoidable absence of the M.E.Z., Comp. Mott, P.Z., Prov. G.S.B., presided, and was supported by Comps. H. B. White, P.Z., H.; Dr. McGeorge as J.; W. Mossop, N.; D. W. Finney, P.S.; W. Woods, W. Richardson, J. Robinson, J. Maxfield, W. Savage, T. Donville, H. Balshaw, J. W. Baker (241), and J. Johnson, Janitor. The chapter was duly opened by the acting principals when the rest of the companions were admitted. The ballot box was then sent round for Bros. H. Balshaw, T. Donville, and W. Savage, and the vote being unanimously in favour and the three brethren being present they were separately exalted by Comp. Mott, who was assisted in the lectures by Dr. McGeorge. There being no further business the chapter was duly and solemnly closed, and the companions separated in harmony.

HIGH KNIGHTS TEMPLAR.

IRELAND.

TYRONE.—(*Tyrone Encampment*).—An assembly of this encampment took place, according to summons, at the Masonic Rooms, White Hart Hotel, Omagh, on Friday, the 8th inst., at seven o'clock. There were present:—Sir Knts. C. Eccles, E. Commander; W. F. Black, Capt. General; D. Henry Thompson,

Knt. Marshal; Dr. Francis John West, acting Prelate; W. S. Love, Treas.; C. Scott, P.E. Commander, Sec.; Major R. Dawson, Sword Bearer; W. Wilson, Std. Bearer; M. Delany, 1st Aide de Camp; T. Henry, 2nd Aide de Camp; J. Hamilton, W. Beattie, W. O. Orr, Captain R. S. Hamilton, and S. Adair. The encampment was opened in the usual impressive style of the respected *frater* who presided. The roll was called, when several apologies were read from Sir Knights who were unable to attend. The minutes of the previous meeting of February 14th, were read and confirmed. R.A. Comp. Robt. McConnell, W.M. of Cappagh Lodge (No. 350), was received and installed a Knight of this Order. Eleven candidates were proposed, when it was decided that the committee should strictly enquire into their claims, and report one month before the next quarterly meeting in August, so that if approved of, their names might appear on the summons. By-laws were read and confirmed, and ordered to be submitted to Grand Conclave and printed. Alms collected. The encampment was closed at ten o'clock with the ceremonies of this Christian Order. The Sir Knights then adjourned to refreshment, when an elegant repast was laid before them. Sir Knt. W. F. Black presided, owing to the temporary indisposition of the E. Commander. The loyal and Masonic toasts were enthusiastically given and responded to, also that of the host and hostess of the White Hart, who never spare pains to accommodate the Masonic fraternity of Omagh. A very pleasant evening was spent, and the *fraters* anxiously look forward to their next meeting with every wish for the success of their Order.

RED CROSS OF CONSTANTINE.

METROPOLITAN.

THE members of the executive committee, viz., Sir Knts. W. H. Hubbard, H. G. Buss, R. W. Little, and J. G. Marsh met at Anderton's Hotel, Fleet-street, on the 4th inst., and installed Bro. Elisha W. Hutchinson, P. Prov. S.G.W. and P.G. Treas. Guernsey, as a Knight of the Order, with the view of assisting the formation of a conclave in that island. Lord Jersey was elected president of the committee, and several promotions in the Order were recommended to the favourable consideration of Lord Kenlis, the Grand Sovereign.

Obituary.

THE LATE BRO. INSPECTOR BRADSTOCK.

Few events have created a greater amount of public interest than the melancholy fate and untimely death, at the hands of a murderer, of our late brother, Inspector Bradstock, of the A Division of Police, which took place a few days ago, amidst the deep sympathy and regret of every one with whom he had been associated or had the pleasure of his acquaintance. It will be remembered some time since a man named Smith was taken to the King-street Station, Westminster, for wilfully breaking two drinking-glasses whilst in a state of drunkenness, and to this station our deceased brother had for years been attached. When the man was in the cell he requested to be supplied with some water, and, while Inspector Bradstock was engaged in an act of kindness and mercy in administering to his wants, this ruffian took the advantage of inflicting with a pair of scissors those wounds which, after a lingering and painful illness, terminated in his death on Monday morning, the 1st of June, at the age of 46, amidst the sorrowing feelings of a large circle of friends.

Bro. Bradstock had been in the Metropolitan Police for upwards of twenty-five years, during the whole of which time he won the good opinions of all who knew him, and, with no other recommendation than his own merits and generous good nature, he arrived at the rank of inspector—an office which he filled to the entire satisfaction of every one over whom he had authority, or who had the privilege of being numbered amongst his friends. His equanimity of disposition and single-

heartedness of purpose were the distinguishing features of his life; and when he was made aware of his impending fate, with the fortitude of a true Christian he submitted without a word of reproach to the Divine will, and passed from this world, it is to be hoped, to be received into one of happiness and joy for ever.

From the esteem in which he was held and the melancholy circumstances attending his decease, it was the wish of a large number of his brother officers to pay their last tribute of respect to his memory, by being permitted to attend his funeral, and thus, as far as possible, show by their presence their sympathy for his untimely end. A request so reasonable and honourable to their feelings was immediately granted; and accordingly on Friday, the 5th of June, 11 superintendents, 125 inspectors, and nearly 900 constables, besides several retired superintendents and inspectors and the whole detective force, followed his remains to the grave, to testify their sorrow at his loss. The funeral cortège was preceded by the bands of the A and S Divisions; and as the solemn tones of the "Dead March in Saul" fell upon the ear during the slow progress of the procession from the deceased's late residence, in North-street, Westminster, to Brompton Cemetery, many an eye might be seen moistened by a tear, and in this some of the sterner sex formed no exception. Thousands of persons witnessed the mournful sight, and not a few accompanied it along the entire route to the cemetery; and here, long before it had arrived, numerous persons had taken up their positions in the best situations from which the last offices for the burial of the dead could be observed. When the bands arrived at the cemetery, they formed into line on each side, and the procession passed through them, amidst the most profound silence and respect, and many of the spectators raised their hats as the hearse passed by them. The body was taken into the chapel, and, the mourners and others having been seated, that portion of the burial service was impressively read by the Rev. Mr. Conway, Rector of St. Margaret's and one of the Canons of Westminster Abbey. After which the body was taken to the grave, and the remainder of the service was gone through, amidst the audible sobs of many present, and especially at that part of it when the dull sound of the earth proclaimed that "ashes to ashes, dust to dust" were mingled together, only to be raised again in the realms of immortality. At the conclusion of the ordinary service, the Rev. Mr. Conway took advantage of the occasion at which so many thousands were assembled to offer a few observations on the life and character of Bro. Bradstock, whom, he said, he had visited several times during his illness, and spoke of him as a true Christian, who saw the hand of God in the calamity that had overtaken him, dying, as he did, in the discharge of his duty and a firm believer in life eternal, obtained for him through the intercession of his Redeemer. The rev. gentleman exhorted all who heard him to profit by these solemn warnings, for they knew not how soon they might be called upon to render an account of their conduct to the Great Judge of Mankind.

On the following Sunday the same rev. gentleman preached a sermon at St. Margaret's, Westminster, on the death of our deceased brother, and it was listened to with the deepest attention. Bro. Bradstock was initiated in the Royal Jubilee Lodge (No. 72) about three years ago; and although he never took office in it, yet he at all times carried out in practice the true principles of Freemasonry—his hand was ever ready to administer to distress and his heart was expanded by benevolence; and it is to be hoped that he may be again re-united with the faithful and the just in that blissful abode where the World's Great Architect lives and reigns for ever.

It is a highly gratifying feature in the biographies of most great men that they had intelligent, high-minded, discreet, and virtuous mothers.

Poetry.

A MASONIC ANTHEM.

Great Architect receive our praise,
And hear when we our voices raise,
To thank Thee for Thy gracious care
And for the love all Masons share.

To Thee we look with thankful heart,
Rejoicing that 'tis e'en our part,
In humble faith to seek to grow
And do Thy will while here below.

May each Masonic Temple be
For ever consecrate to Thee,
May all true brethren be as one
In seeing that Thy work is done.

May all our acts Thy glory prove;
May we be worthy of Thy love;
Be it, O God, our constant aim,
To live in honour of Thy name.

Thus may Freemasonry extend
With Thee, O Lord, its greatest Friend,
And fostered by Thy mighty hand,
Built on a rock, for ever stand.

J. A. H.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 20TH, 1868.

WEDNESDAY, June 17th—Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JUNE 20TH, 1868.

MONDAY, June 15th.—Lodges: Panmure, 720, Balham Hotel, Balham; Royal Albert, 907, Freemasons' Hall.

TUESDAY, June 16th.—Lodge: Salisbury, 435, No. 71, Dean-street, Soho. Chapter: Enoch, 11, Freemasons' Hall.

WEDNESDAY, June 17th.—Lodge of Benevolence, at 7 o'clock precisely. Lodges: Sincerity, 174, Cheesire Cheese Tavern, Crutched-friars; Marquis of Dalhousie, 1,159, Freemasons' Hall. Chapter: Westminster and Keystones, 10, Freemasons' Hall.

THURSDAY, June 18th.—Lodge: Cosmopolitan, 917, Great Western Hotel, Paddington.

FRIDAY, June 19th.—Lodges: Friendship, 6, Willis's Rooms, St. James's; New Concord, 813, Rosemary Branch Tavern, Hoxton; University, 1,118, Freemasons' Hall. Chapters: Moira, 92, London Tavern, Bishops-gate-street; Caveac, 176, Radley's Hotel, Blackfriars.

SATURDAY, June 20th.—Lodge: Lewis, 1,185, Nightingale Tavern, Wood Green.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATA.—On page 444 Col. 1, 6th line from bottom, for "necessitudes" read "vicissitudes;" same page col. 2, 4th line from bottom, for "limited" read "United;" page 445 col. 2, 10th line from top, for "lausano" read "laws and;" same page, same col., line 23 from bottom, for "1864" read "1764;" page 446 col. 1, third line from bottom, for "editor" read "edition;" same page col. 2, line 20 from top, for "him" read "them;" page 447 col. 1, line 26 from top, for "Boaz" read "Boaz;" page 448 col. 1, line 17 from bottom, for "1877" read "1777."

J. N. MARYPORT.—There is no necessity for any other examination than that ordinarily adopted, and the production of the certificate. You are not obliged to admit anyone who applies, it being in the discretion of the W.M. to refuse. You must not in such a case as that you have mentioned, attempt to re-obligate applicants for admission. The "Book of Constitutions" provides for every case, and should be consulted by the officers of the lodge.

LONDON, SATURDAY, JUNE 20 1863.

(No. 14.)—BRO. VICTOR HUGO AT HOME.

Twenty years ago, when our second decade was not very far advanced, we first heard the name of Victor Hugo, and we remember well our boyish puns upon his name, which found expression in "you come" and "you go." It was in 1848 that our father, during a visit to Paris, met this distinguished Frenchman, dining once or twice at his residence. On the return home of our parent, we heard much of M. Victor Hugo—of his courtesy, his princely entertainments, and the nobility of his principles. At that time M. Hugo was undoubtedly—not even excepting M. de Lamartine—the greatest man in France. Idolised by the nation as a leader, and honoured by everybody as an author, his power was almost unbounded, and it is something to be able to add that his influence was exercised on behalf of universal peace and for the good of the people. The collapse of the Republic is a story which is familiar to all; but it is due to M. Victor Hugo to say that the termination of that epoch was brought about through no act of his own. He was neither identified with the vagaries of the gifted, but erratic Lamartine, and others of the same class, who brought the Republican Government into contempt, nor, on the other hand, was he an adherent of the Napoleons.

At the *coup d'état* M. Hugo left France, rather than submit to the Empire, and he has ever since maintained the most determined hostility to Napoleon III., addressing him still as "M. Louis Bonaparte." We confess that we do not sympathise with this fruitless opposition to a state of things which, on the whole, has proved highly beneficial to France; but we can scarcely wonder at M. Hugo's attitude, and he certainly deserves credit for relinquishing the honours which would await his submission to the reigning dynasty, in order to maintain his principles pure and undefiled. It is not generally known that Victor Hugo belongs to the French nobility, having been created a viscount by Louis Philippe; but, like the late Lord Brougham, who wished himself a commoner again, and never would sign his name other than plain "Henry Brougham," M. Hugo believes that

"The rank is but the guinea stamp,
The man 's the gold for a' that,"

and consequently he never assumes his title.

In the first instance M. Hugo took up his residence in Jersey; but he caused some offence there by the severeness of his strictures on the meeting of Queen Victoria and the Emperor Napoleon III. at Cherbourg, which resulted in his removal to the sister island of Guernsey.

As an illustration of the fact that greatness is, after all, only comparative, we may mention that, as we entered the harbour at Guernsey, we asked the reigning ruler of the quarter-deck of the steamer if he could tell us which was Victor Hugo's house. His reply was, "Don't know him, sir—never heard his name." This reminded me of the anecdote related by Mr. Roebuck, M.P., of a Hampshire labourer who had never heard of the Duke of Wellington.

In Guernsey we met with some peculiar opinions with regard to M. Hugo. One old gentleman informed me "that if everybody had their rights, Victor Hugo would be King of France." Another worthy had reason to believe that the great poet had committed murder and was an exile to avoid execution! Considering that there are actually Englishmen who openly pronounce "hanging too good" for Mr. Gladstone, it is not unlikely that there are in France some who would say the same of Bro. Hugo, even though he has studied "murder as one of the fine arts," according to De Quincey.

The residence of M. Hugo has become famous throughout the world. Hauteville, or literally Higher-town-house, is approached through sundry narrow, dark, and disagreeable streets, and is in its front appearance exceedingly gloomy. The first thought we had on viewing it was, that Mark Tapley, who never could be jolly except under the most unfavourable circumstances, would have been highly delighted with it as affording a glorious opportunity for the exercise of his peculiar *forte*. The interior of the house is filled with curiosities of art and workmanship, valuable no doubt in themselves, but scarcely conducive to English ideas of comfort. From the back of the house the prospect is magnificent and calculated to imbue even ordinary minds with great thoughts and noble purposes. If the resources of nature were needed to assist the genius of M. Hugo, here they are in perfection. The room in which the poet has written so many of his works is situated at the top of the house where, as he grasps his pen, he may look around and drink in the inspiration which God has revealed in His works.

Victor Hugo is a smaller man than we expected,

and, in appearance, would not make a bad representative of an English country gentlemen if he were divested of the sugar-loaf wide-a-wake hat which is particularly dear to the hearts of Frenchmen and Americans. What struck us most in his manner, was the aspect of *calm strength* which it wore. It seemed as if a king among men was content to set aside his majesty, while serenely conscious of his regal power. But the most striking feature of M. Hugo is the glance which flashes ever and anon from his "eyes of liquid fire," and we can well understand how his attitude in the French Chamber when agitated with indignation, must have been at once grand and overwhelming.

Was it not in Charlotte Brontë's "Shirley" that the theory was broached as to the ennobling power of man's attachment to animals? Certainly we have ourselves noticed that those who are kind to dogs and other dumb friends, are generally distinguished by *some* good qualities though they may not possess *all* the virtues. M. Hugo possesses a beautiful Italian greyhound, between which and its master there is a strong mutual affection. It is a charming sight to see the great author and his dog together on the little haven at Hauteville House.

We were curious to ascertain what the Guernsey people thought of Mr. Hugo's "Toilers of the Sea," seeing that the scene of the tale was laid in the island. That book we found to be naturally the best known of all M. Hugo's works, but we heard no two opinions as to the absolute impossibility of the story. On the principle that the highest attainment of genius is to make the impossibility appear real, M. Hugo may be said to have succeeded best in the "Toilers of the Sea," but we confess that we much prefer "Les Misérables."

The kindness of M. Hugo to the fellow-countrymen who are driven to Guernsey for refuge is very remarkable, and is in our judgment the noblest feature in his character. Many are those, who weak, enfeebled, and in poverty, have sought his counsel and assistance, and never have they been refused. A fellow-countryman in distress needs no passport to the heart of Victor Hugo.

The charity of M. Hugo is not limited in its scope to persons of French birth, but is extended to deserving objects of every class. His dinners to poor children have become celebrated among

all nations, and have served as examples for many noble works of charity elsewhere.

During our visit to Guernsey M. Hugo's "Hermania" was played at the theatre in the presence of the author, and we much regret that our health did not admit of our witnessing a scene which may one day suggest a fine subject for the exercise of the painter's genius.

It is to be regretted that M. Hugo has not learnt to speak English. The explanation of this strange fact is, we are informed, that he is afraid to corrupt his knowledge of the French language, of which he is undoubtedly the most perfect Master in the world. Yet we cannot help feeling that Hugo would have been dearer to the hearts of Englishmen, if during his long residence under the British Crown he had thought it worth his while to study our language. It is however right to add that M. Hugo's son, Charles Victor, is an excellent English scholar, and has translated Shakespeare most felicitously.

We were indebted to Mr. De Putran, an intimate friend of M. Hugo's, for an introduction to the poet, who on being reminded of our father's visit to him in Paris, gave us a very friendly greeting and spoke of the late Mr. Cobden and others, who at that time were also his guests.

On every New Year's Day M. Hugo distributes special gifts to his "dear children," and is accustomed to deliver an address to the visitors who attend on the occasion. This peaceable and benevolent manifesto furnishes a striking contrast to some of the warlike and meaning speeches delivered by his great rival at the Tuilleries on New Year's Day. Many persons of distinction are present at M. Hugo's feast of January anniversaries, and this year Mrs. Lynn Linton, the popular authoress, was among the visitors, and subsequently wrote to the *Guernsey Star* a letter referring to the subject. There we met a good Catholic priest who kindly explained to us many matters of interest concerning M. Hugo, to whom we had not then been introduced, and we venture to say that Protestantism would be not less popular if some of its clergymen were to learn a little politeness from some of their Romish brethren. The aspect of too many of our clergy is that of animated pokers, while Catholic priests are generally characterised by the most pleasant and uncondescending politeness, but an infatuated Protestant friend of ours says "that's jesuitism."

Our previous statement that Victor Hugo was

a Freemason, has excited surprise in some quarters, but the evidence upon the point is conclusive. Without referring to other proofs, our esteemed Bro. Dr. Hopkins informs us that Victor Hugo himself admitted to the doctor that he belonged to the Craft, adding, that on account of political matters in France, he could not continue in connection with Masonry, more especially considering who were the heads of the Craft in his native country. It is, therefore an indisputable fact that Victor Hugo is a Freemason, while, at the same time, we can scarcely wonder if his political sympathies may have sometimes induced the wish to repudiate all knowledge of French Masonry.

In future ages the world will remember with ever-deepening interest the friendship which now subsists between two of the greatest Freemasons of our days—Garibaldi and Victor Hugo. Bro. General Garibaldi in his island home at Caprera, and Bro. Victor Hugo in his island home *La Belle Guernesey*, corresponding on the great problems of the nineteenth century, are exercising an influence which succeeding generations will feel no less than our own. As the genius of Scott has made classic ground of Scotland, and Charlotte Brontë of Howarth, so Guernsey will hereafter become hallowed ground, and pilgrims from afar will come to see the haunts that Hugo loved, and the places he has chosen to celebrate by his matchless powers.

CONCLUSION.

Thus endeth our "Notes on Freemasonry in France and the Channel Islands." As we lay down our pen we remember that Gerald Massey has said, "Life at most is but a meeting and a parting." Yesterday we were among our French and Channel Islands brethren—to-day we are divided by wide distance, and the waters of the ocean. But we would fain hope that the associations of the past may not be lost in the future, but that the fraternal feelings which have arisen from our visit to Jersey, Guernsey, and France may increase until, under the direction of the Great Architect, every brother finds his place in the Grand Lodge of Eternity.

In the progress of our task we have only desired to afford information, and to promote the great principles of our Order. We trust that we have been able to show with reference to our statements, that we "had reason for the faith that was in us," while at the same time we have been

anxious to correct errors wherever they have been found to exist. To those brethren who have discussed with us matters upon which diversity of opinion cannot but be expected, we desire to express our conviction that we have written frankly, freely, and without prejudice. And to the many readers of the *MAGAZINE* who have assured us of their approval we say farewell, with every probability that some day we may meet again.

J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 469).

BOOK III.—CHAPTER III.

GRAND MASTER—PHILIP DE PLESSIS.

There is no doubt that, like the generality of the religious Orders, the Templars in Europe had fallen sadly away from their early purity and simplicity, but this is not to be wondered at when the leaders of the church, and the monkish fraternities, were notoriously, openly, and shamelessly corrupt. One has only to open the various chronicles, written by monks themselves to see the disgusting lives led by the clergy, and which neither the Bulls of the Popes, nor the commands of the immediate superior bishops could put a stop to. We must therefore not choose out the Templars as sinning beyond all the other. They were men of their time, and neither better nor worse, although braver, than their neighbours.

On the 1st April, 1205, King Almeric having eaten plentifully of fish was taken alarmingly ill, and died at Acre. Before the end of the year Queen Isabella and Almeric's infant daughter also died. The crown of Jerusalem then descended to Mary, Isabella's daughter, by Conrad de Montferrat. This Princess was fourteen when she succeeded to the throne, and the Templars and Hospitallers, who were her guardians, ruled both in camp and cabinet, and according to the "*Centuriatores Magdeburg*," with zeal and success.* When she was seventeen years of age, the Knights sent to the King of France, requesting him to choose a husband for her, and his choice fell upon Count John of Brienne.†

Still eagerly bent upon driving the Musselmen

* *Centuria* 13, Col. 1357.

† *Will. Tyr.*, Col. 680.

from the Holy Land, Innocent again resumed the idea of a Crusade. By every means in his power he inflamed the military and religious ardour of the Christians, and adding example to precept he sent the Templars and Hospitallers in 1209, 2,700 livres of Provence, and 1,400 marks of silver, to be employed in the defence of the Holy Land. The truce with the Sultan having expired, de Plessis refused to renew it,* and upon the arrival of the French, with de Brienne, the war recommenced, when several decisive engagements took place, in which the Musselmén were defeated, and driven across the desert to Egypt. The French, who had come to take part in the festivities of the marriage between Mary de Brienne, soon wearied of the rough game of war and returned home, although the Sultan of Damascus had broken into the Christian territory and ravaged the country up to the very gates of Acre. The Templars were again embroiled with the King of Armenia, and much blood was shed before that irrepressible monarch was brought to terms. De Plessis, while marching through the Armenian territory with a body of troops, conveying victuals to a castle of the Order was set upon by Leon's adherents. The Grand Master was wounded, and several of his Knights slain. This last outrage exhausted the Pope's patience, and he ordered the King to be excommunicated, and his dominions placed under interdict.† The year following the Christians were cast into gloom by the death of the youthful Queen Mary, in the twentieth year of her age. She left one daughter, Violante, and de Brienne, following the example of Guy de Lusignan, continued to reign as King. The Pope wrote urgent letters to the military Orders, commanding them to lend him every assistance to maintain his position on the throne, and to suppress disaffection.‡

Innocent continued to press on the Crusade, and that no more time should be lost, summoned a general council to be held at Rome. This council met in the summer of 1215, and was largely attended representatives from the military Orders, the Emperors of Germany and Constantinople and the kings of France, England, Hungary, Jerusalem, Cyprus, and Oragon being present. The Assembly warmly supported the cause, and preachers were appointed, amongst them

Jacques de Vitri, the enthusiastic eulogist of the Templars. Philip of France gave a fourth part of his territorial revenues for the expence of the Crusade. Innocent died, however, before the expedition started, and was succeeded by Honorius III.

The persons who assumed the Cross were John of England, Frederick of Germany, the King of Hungary, the Dukes of Bavaria and Austria. Many prelates nobles and Knights followed their example. The King of Hungary with the Dukes of Bavaria and Austria were the first to set out on the march, and landed at Acre in 1217. The day after the Feast of All Saints, the Crusaders prepared for war, marching out of Acre and encamping by the brook Kishon. Next morning the Patriarch of Jerusalem, accompanied by the Templars and Hospitallers joined them, bringing with them a piece of True Cross, which, it was affirmed, had been cut off, before the battle of Tiberias.* Placing this relic at the head of the army, and led by the Templars, the Crusaders traversed the passes of Gilboa to Bisan, descended into the Valley of the Jordan and there pitched their tents. Thereafter they marched round the lake of Tiberias to Bethsaida, and returned to Acre without having met an enemy. The original project had been to proceed to the Nile, but the season was too far advanced for the Crusaders to encounter the difficulties of such a campaign. That something might be done in the cause of the Cross, the Templars advised an attack upon the fortress of Mount Tabor, which appears to have been a source of great annoyance to them, they having possessions in the neighbourhood, and the Chateau Pelerin being only six miles distant, made it of vital importance to have it destroyed. The fortress of Mount Tabor had been destroyed by Saladin after the battle of Tiberias, but was rebuilt by Saif-Eddin.

The Crusaders accordingly marched against the fortress, the Templars in the van and the Hospitallers fetching up the rear. The attack was attended with a thousand dangers, but nothing could daunt the courage of the assailants. The Patriarch marched at their head carrying the fragment of the Cross, and inspired them by his example. Enormous stones were rolled down the slopes by the attacked, showers of javelins and arrows swept the roads, but the valour of the

* Marin Sanut. Lib. III. Col. 206.

† Innocent, Lib. XIV. Epist. 109.

‡ Innocent, Lib. XV. Epist. 208, 209.

* See Michaud, Hist. des Crois, as to fragments, Liv. IX.

Christians braved all dangers, the King of Jerusalem performed prodigies of valour and slew two Emirs with his own hand, while the Templars audacious in courage, hurled the Infidel over the rocks, and put vast numbers of them to the sword. The Crusaders gaining at the point of the sword foot by foot at length reached the summit, but here, when the victory was in their grasp, as at Thoron, they abandoned it, fearing that the Sultan of Damascus was advancing to surprise them. They resigned the siege, and to the disgust of the military Orders precipitately retreated from the place. The Musselmen immediately followed in pursuit and slew great numbers of them, and had it not been for the gallantry of the Templars and Hospitallers who guarded the rear, few would have escaped. The two Orders suffered great loss both in men and horses, and returned to Acre bitterly complaining of the pussillanimity of the Crusaders. De Plessis took no part in this unfortunate affair, he lying dangerously ill at Acre, where he died a short time afterwards.

While the Templars were gallantry supporting the cause of the Cross in Palestine, the English Knights were playing no mean part in England. John, who had succeeded his brother Richard, was a great patron of the Order, and all his life had attached himself warmly to the Knights. He took up his residence in the New Temple from which he issued several letters for the defence of the kingdom, and in the stormy disputes between him and the Pope the Templars were prominent parties. Pandulph, the Pope's legate, sent two of the Templars to the King at Dover, who being admitted to his presence said, "We have been sent to you, most potent king for the benefit of yourself and of your kingdom, by Pandulph, the Sub-deacon and familiar of our Lord the Pope, who desires to have an interview with you; and he will propose to you a form of peace by which you can be reconciled to God, and to the church, although you have by the Court of Rome been deposed from your right to the sovereignty of England, and been condemned by decree of that Court." The King upon their solicitation met Pandulph, and submitted to all the requirements of the Pope, doing homage to the Pontiff, and resigning into his hands the kingdoms of England and Ireland.*

The king likewise signed Magna Charta by

the advice and on the earnest solicitation of Almeric de St. Maur, the Prior of the Templars.* It was signed at the new Temple. John freed the Templars from all americiaments in the Court of Exchequer, and granted them the privilege of not being compelled to plead, except before the King himself or his chief justice. By his famous charter of 9th February 1228 he conceded to them privileges and immunities of the most extraordinary and extensive character.† He provided funds for the support of three Chaplains in the Temple, who were to say mass daily in the church, and granted them lands and houses, empowering them to hold fairs and markets in all parts of the kingdom. He gave them moreover Lundy Island at the mouth of the Bristol Channel.

(To be continued.)

THE GRAND MOTHER SCOTCH LODGE OF MARSEILLES.

The Bulletin of the Grand Orient of France contains an account from an anonymous pen of an old jurisdiction now extinct, and of which no history appears in the works of the French Masonic authorities, and to which the reference by Thory *Acta Latomorum* p. 63, is not free from error.

The origin is traced to the last century.

In 1751 Lord George Duvaluon appeared at Marseilles with full powers, dated from Edinburgh 17 of the 4th month, 1751, authorising him to establish lodges in France of the August Worshipful and Perfect Order of Scotch or Ecossais. Bro. G. Duvaluon transferred these powers to M. Alexandre Routier shortly after, but Routier did not use them. In 1762 he transferred them to his Lodge St. Jean d' Ecosse at Marseilles, which immediately began to work the rite extensively, and according to all testimony respectably.

Who Mr. George Duvaluon may have been, dubbed by the French Milord, it is impossible to state, and there is every reason to believe that his powers, if he were not an impostor, trading on Routier's pockets, were not derived from Scotland, but from some of the many so called Scotch jurisdictions in Europe. The Marseilles people were honest about it, and during the short peace addressed a letter in 1801 to the metropolitan Scotch lodge at Edinburgh, representing their proceed-

* Wendover A.D. 1213. *Acta Rymeri*, Tom. 1, pp. 172-173.

* Wendover A.D. 1215.

† Dugdale, *Monasticon Anglic* Vol. VI. part 2.

ings, and asking power to confer the R * degree. To this letter of course no answer was received, and no contradiction. Some of these strange communications from so called Scotch lodges do occasionally reach the Grand Lodge of Scotland still.

One curious feature in connection with the Mother Grand Lodge of Marseilles, is that the Philosophic Rite, a rite now subsisting in France, and recognised by the Grand Orient derived practically from this Marseilles source. Thory the historian and Ragon, the ritualist, are both numbered among votaries of the Philosophic Rite, and many of the published rituals are not rituals of the A. and A. Rite, but of the Philosophic Rite. It appears that in 1774 the Marseilles Mother Lodge constituted at Paris a lodge under the title of St. Jean d' Ecosse du Contrat Social, and of which it lost sight, and in 1776 the Philosophic Rite was started in this lodge. This Grand or Mother Lodge of the Contriect Social fortified itself with a recognition from the foreign Grand Lodge of Avignon in the Papal territories, which again singularly enough had emanated from another Marseilles warrant for St. Jean d' Ecosse de la Vertu persecutée at Avignon.

To carry the equivoque further, in 1787 the Grand Mother Lodge of Marseilles actually applied to the Grand Mother Scotch Lodge of the Contrat Social for rituals of the Philosophic Rite for its own adoption, such is the term of prescriptive antiquity in Masonry.

From 1762 to 1793, when the troubles of the revolution interrupted, the action of the Marseilles Mother Lodge was regularly carried on, the members consisting of respectable members of society in that city, and by their influence lodges were widely distributed. In 1783 the fine lodge rooms, which have excited the attention of English travellers, were occupied for profane purposes, but the archives were removed, and in 1801 the labours were resumed, and proceeded with energy until the new troubles of 1814. In 1852 an abortive attempt was made to revive it, but it is now thoroughly extinct.

The roll of its lodges, printed in 1788, 1803, and 1812, included the following, all under the name of St. Jean d'Ecosse:—

The Mother Lodge.

No. 1, 1752, at Salon, Bouches du Rhone (existing in 1761).

No. 2, 1763, Aix, do. (existing in 1801).

No. 3, 1764, Brignoles, Var (existing in 1801).

No. 4, 1765, Constantinople, Turkey S. J. de de la parfaite Union. Its first W.M.'s were Thorin and Bonnin, merchants. This existed in 1801.

No. 5, 1755, Hyères, Var (existing in 1801).

No. 6, 1766, Avignon. This is the lodge already referred to, and which was persecuted by the Papal authorities. It is reported as existing in 1801.

No. 7, 1767, Martigues, Bouches du Rhone, extinct before 1793.

No. 8, 1768, St. Pierre, Martinique, in the West Indies, (existing in 1801).

No. 9, 1770, Contrat Social, already referred to.

No. 10, 1771, Smyrna, Turkey in Asia, "des Nations Reunies," said to be existing in 1801.

No. 11, 1772, Rieux, Low Alps (existing in 1801).

No. 12, 1772, Toulon (existing in 1801).

No. 13, 1774, Jacmel, St. Domingo, West Indies. This lodge also made its mark. One of its W.M.'s was Bro. Saint Paul, a zealous propagator of Scotch Masonry, and the lodge assumed the title of Mother Scotch Lodge of St. Domingo. It will, perhaps, be found to be the parent of other jurisdictions in America.

No. 14, 1778, L'adenet, Vaucluse (existing in 1801).

No. 15, 1779, Pignans, Var (extant in 1793).

No. 16, 1780, Draguignan, Var, do.

No. 17, 1784, Luc, Var, do.

No. 18, 1801, St. Chamas, Bouches du Rhone, the first warrant granted after the revival.

No. 19, 1801, Salonika, Turkey.

No. 20, 1801, Isle of Bourbon.

No. 21, 1801, Cape St. Domingo.

No. 22, 1802, Paris, "des Elèves de Minerve." This lodge made a start on its own account. Bro. Abraham, its W.M., asserted it was under the rite of Heredom. Several pamphlets were printed on the controversy, and in the end the lodge died out.

No. 23, 1803, "Réunion des Etrangers," Paris, was a lodge of the Grand Orient, but was struck out of the list for accepting Scotch constitutions from the Mother Lodge of Marseilles. It had some distinguished members, and was restored in 1804.

No. 24, 1804, Nevers.

No. 25, 1805, Cuers, Var.

No. 26, 1805, Libourne, Gironde.

No. 27, 1806, Barcelonnette.

No. 23, 1807, Genoa.
 No. 29, 1808, Digue.
 No. 30, 1809, Bastia, Corsica.
 No. 31, 1810, Valensolles.
 No. 32, 1811, Ciotat.
 No. 33, 1811, Pampeluna, Spain, a military lodge.

In 1801, the Triple Union of Marseilles of the Rectified Regime was affiliated.

The Mother Lodge of Marseilles was in recognition with two of the Grand Lodges of Berlin, and with the Grand Lodge of Pennsylvania.

The Mother Lodge of Marseilles was on good terms with the neighbouring lodges of the Grand Orient of France, and with many at a distance. It will be seen its own lodges were chiefly in the district of Marseilles.

The degrees given up to 1801 were seven:—1, E.A.; 2, F.C.; 3, M.M.; 4, Perfect Master; 5, Master Elect of Nine; 6, True Perfect Ecossais of Scotland; 7, Chevalier d' Orient.

They did not give the Rose Croix degree up to that time. In 1810 the degrees were:—1, E.A.; 2, F.C.; 3, M.M.; 4, Elu; 5, Ecossais; 6, Chevalier d' Orient; 7, R.C.

That is they had adopted the Grand Orient or French system of 1786.

In 1808 a strange event took place in the lodge at Marseilles. An intruder tried to force his way into the lodge. He was turned out and they bandaged his eyes, and ducked him in the garden. The fellow was so frightened that he went mad, and there was great excitement, but the Perfect of the department happened to be W.M. of the lodge, and by prudence the trouble was appeased.

THE PALESTINE EXPLORATION FUND.

Communicated by Bro. JOHN OXEND, 18°, of Lodges Nos. 515, 954, &c., on board H.M.S. "Lord Clyde," at Jaffa, 18th May, 1886.

A few brief details of some of the works now in progress at Jerusalem may be of interest to the brethren in general, and perhaps awake the sympathy of many who do not as yet justly estimate the value of the society's operations.

At the southern extremity of the west wall of the Harem (or Old Temple Wall) are the remains of the great viaduct over the Tyropean Gully. This fine structure (a single arch) must have been over 100ft. in height, with a span of 42ft.; the roadway over it was about 45ft. wide, and formed

the communication between Mount Zion and the Temple.

This arch sprang from the Temple wall, and was supported on the west by a pier. Descending a shaft, we reach a gallery about 50ft. below the surface, leading to the remains of this pier. It is 46ft. long and 12ft. through, and, for economy of materials, is built with deep recesses; in fact, the whole pier seems to have been made up of smaller piers, in height about 7ft. 3in., and averaging 6ft. in length, the bays or spaces between being of similar dimensions.

Lying across these little piers and the bays are lintels, each formed of a single stone, the largest being 12ft. 6in. in length, and 3ft. 9in. in height, and weighing about 11 tons. The stones composing this pier are beautifully bevelled, the lowest course resting on the rock is 3ft. 6in. high; the second course 3ft. 9in. in height, and the others were probably of the same dimensions. The stones in these courses vary from 4 to 7 tons in weight, and are very fine specimens of masonry.

In this shaft, among other galleries, is one of 160ft. in length.

Returning to the surface, we walk to the Jews' Wailing Place, close to which is a shaft and gallery, leading to an arch still perfect, which the fallen viaduct over the Tyropean Valley must have much resembled. Many very interesting discoveries have been made in connection with this arch. A magnificent chamber, with a white marble pedestal, in the centre—perhaps the remains of a column—has been discovered, and named the Royal Arch Chamber. Four smaller chambers, apparently in continuation, have just been driven into, and are now being cleared out and explored. Nothing can be more promising than this portion of the society's works.

Near the Damascus Gate the supposed remains of the Church of St. Etienne have been discovered, as also those of the Asnerie, or Donkey House, which was used by the Knights Templar in the execution of one of their principal duties—that of escorting pilgrims between the Holy City and the sea coast.

At this point there are many traces of the Crusaders. A stone, with a large Templars' cross cut on it, was found among the *débris*; it had evidently formed part of a wall.

Near the south-east angle of the Temple wall a shaft has been sunk to the foundations, a depth of 73ft. from the present surface. The whole of

the courses of the wall have been examined; they are 3ft. 9in. in height, the stones being of the usual weight and dimensions; the wall at this point is not less than 150ft. in height.

In sinking this shaft, a wall, supposed to be that of Ophel, was discovered; it has now been traced about 150 yds. from its junction with the old Temple wall. This supposed wall of Ophel is 13ft. thick at the top, and at the depth of 60ft. is at least 15ft. in thickness.

About 40ft. from the south-west angle a shaft has been sunk to the foundations of the old Temple wall, a depth of 85ft. below the surface. Here the wall is 170ft. in height from the foundations, while at the south-west angle, close to the fallen viaduct over the Tyropean Gulley, the wall must rise at least 180ft. above the ancient bed of the Gulley. The courses of the wall exposed at this point are as follows:—The first three courses from the surface are similar to those above ground; they are great squared stones, without bevels, in height about 3ft. 3in. The courses fourth to ninth are similar to those at the Jews' Wailing Place, 3ft. 9in. in height; but the first five are much worn, though the bevel can be distinguished. The face of the ninth course projects considerably beyond the draught. The tenth and remaining courses differ entirely from any now seen above ground. The faces of these stones appear as when they were brought from the quarries—roughly dressed into three faces, and projecting in some cases 18in. beyond their draughts, which are about 4in. to 6in. wide, and beautifully worked.

These stones are admirably fitted together, the joints being scarcely visible.

This brief description will give some slight idea of the wondrous walls that surrounded the old Temple, very few traces of which are visible above the present surface. Visitors to ancient Jerusalem must have indeed been astonished at such magnificent works.

The value of these researches can scarcely be estimated, as they prove, almost beyond a doubt, that the east, south, and west walls of the Harem are built on the remains of the old Temple walls, the masonry of the foundations, and of very many of the courses, being at least of the Herodian period, even if not of a much more ancient date; and should the identity of the supposed wall of Ophel be established, the society will have gained everything that can be desired as a basis for future researches.

Want of funds can alone prevent the carrying on of the researches on a much larger scale. Their object is undeniably of peculiar interest to the Masonic world, and assuredly deserves its warm support.

The Grand Lodge of England has set a noble example, which, if followed by the subordinate lodges under its banner, would materially aid in carrying out this great work. A small annual subscription from each lodge would, in the aggregate, be a considerable sum, and for the honour of the Craft it is to be hoped that the W.M.'s will bring the case before their respective lodges. Christian, Jew, and Mahomedan should alike combine in a work of such mutual interest as an accurate and systematic exploration of the Holy Land.

In conclusion, I must acknowledge my great obligation to Lieut. Warren, R.E., for his great courtesy in pointing out and explaining the works under his direction, the success of which are mainly due to his great zeal and energy.

MASONIC NOTES AND QUERIES

THE EXPRESSION, "SQUARE."

In old Greek writers "Square" is occasionally a metaphorical expression meaning "perfect." There is a passage somewhere in Monsieur Victor Cousin, which Mr. G. H. Lewis in his "Biographical History of Philosophy," has translated thus:—"This expression *square*, is a metaphorical expression meaning *perfect*; an expression which, though now become trivial, had, at the birth of mathematical science, something noble and elevated in it, and is found in most elevated compositions of poetry. Simonides speaks of a man, square as to his feet, his hands, and his mind; meaning an accomplished man; and the metaphor is also used by Aristotle."—From Bro. Purton Cooper's *Masonic Note Book*.

CONSTANTINOPLE.

Although we have referred to the matter in an article, we think it useful for the purposes of local history to note that in 1765 a lodge was founded by the Grand Mother Lodge of Marseilles, under the name of St. Jean d'Eccose de la Parfaite Union. Its early W.M.'s were Thoron and Bonnin, merchants. It was reputed to be alive in 1801, but we consider this doubtful. There are now two lodges of the Grand Orient of France—one l'Etoile du Bosphore, the older, but more than one such lodge has died out in this century.

YORK EMBLEMS.

The jewel at p. 462 puts me in mind that many of the York and other emblems of the last century have passed from Masonic use. Was there any difference between the two Grand Lodges in the use of emblems?—R. C.

RELIGION OF ENGLISH FREEMASONRY IN 1732.

"In 1732 the Rev. Martin Clare, A.M., was instructed by the Grand Lodge to prepare a system of lectures which should be adapted to the existing state of the Order, without infringing on the ancient landmarks. This commission, of course, resulted in an amplification of the Andersonian system, and contained many improvements which were so much liked that the practice of them was enjoined on all the lodges. Without, however, denuding them of all Christian allusions, many such were modified, and the Jewish brethren's peculiarities of faith were taken into account. Still they remained essentially Christian, recognising the Trinity, the institution of our Sunday, and the ecclesiastical symbolism attached to the numbers three, five, and seven."—See *Freemasons' Magazine*, vol. ix., p. 34. The foregoing is the passage respecting which Bro. "N. P. E." makes inquiry.—C. P. COOPER.

SALONIKA.

The first lodge founded in Salonika appears to have been one recorded by us, St. Jean d'Ecosse de l'Amitié, under warrant from the Grand Mother Scotch Lodge of Marseilles, dated 1801. This must have been long since defunct; there is now an Italian lodge, with an English W.M.

BRO. HUGHAN.

"All Masonry requires of its candidates is, that they must be of some religion or other, and must take some kind of O.B., whatever that may be, and on what."—See Bro. Hughan's communication, "Bro. A. O. Haye and Bro. H. B. White," page 288 of the present volume. A correspondent, who writes from a college at Oxford, thinks this a very singular proposition, and in terms of great respect for Bro. Hughan, ventures to ask for some explanation of it.—C. P. COOPER.

SMYRNA.

Smyrna is known to be an ancient seat of Masonry, as will be found in the *Freemasons' Magazine*. Above 100 years ago a lodge was founded by an English traveller. In 1771 (as we record elsewhere) a lodge was founded under the name of St. Jean d'Ecosse des Nations Réunies, reputed to be existent in 1801; but this is doubtful. It is possible that this lodge was the French lodge working some years before the Greek troubles in 1826, and of which its surviving members do not even recollect the name. In this lodge Lord Howden was initiated.

MORDO AND MELROSE.

Above a door there used to be a compass with this inscription:—

"So gayes the compass ev'n about,
So truth and laute do but doubt,
Behald to the end.—JOHN MURDO."

—ANTHONY ONEAL HAYE.

THE LATE MONSIEUR PRUDHON.

My answer to the observation of "E. L. M." is that I could have prayed God that a change might be wrought in the head and heart of Monsieur Prudhon, but, until such change had taken place, I could not have called him "brother."—C. P. COOPER.

ST. JOHN AND ARCH MASONRY.

Bro. Hughan, in his "Analysis," says: "I cannot see, though, how a Master Mason, under the Grand Lodges of England and Scotland, can be complete without taking the Royal Arch in this epoch of the Craft." I think Bro. Laurie, in his history, signally disposes of this when he says: "Its (the Royal Arch's) object is to supplement the third degree of St. John's Masonry; but this is entirely unnecessary, as it is known to every intelligent Master Mason that this Order is complete in itself, and that which was lost can only be found beyond the veil of time, towards which the eye of the aspirant is directed. Moreover, it has never been recognised by that Order, but, on the contrary, carefully prevented from being in any way attached to it." And this opinion is the opinion of every aged Mason with whom I have conversed. The late Bro. Cay, Sheriff of Linlithgow, a Freemason of more than half a century, in a conversation which I had with him relative to the high degrees, said: "One can easily understand how in Masonry an universal brotherhood could exist, even with the third degree, for death is the end of every religious teaching; but when you make Freemasonry sectarian by bringing in the Rose Croix, then it ceases to serve that purpose. I, and many others of my time, who have considered the matter, think every degree above the third not only inimicable to pure Masonry, but a mass of falsehood and absurdity, which would disgrace even the imagination of a Yahoo."

Scotland rejects the Royal Arch from her Masonry, and, if she was to admit it, as a consequence she would admit all the rest. A nice Grand Lodge it would be with the thirty-three degrees of the A. and A. Rite, or the ninety of Misraim! Wine and water are very good; but, for my part, I like the wine in a different glass from the water.—ANTHONY ONEAL HAYE.

ROBERT BRUCE.

The ancient Grand Lodge of Kilwinning is said to have been governed by Robert Bruce as Grand Master.—(From one of Bro. Purton Cooper's note-books.)

THE SCOTS GREYS.

Our learned and esteemed Bro. Murray Lyon, in his interesting account of a lodge formerly held in the Scots Greys, or 2nd North British Dragoons, mentions that the regiment was formerly commanded by Colonel Napier, a distinguished brother of the "mystic tie," and I am sure he, as well as other readers of the *Magazine*, will be glad to learn that the corps is at present commanded by a gallant officer who is also a Freemason, viz., Colonel George Calvert Clarke, a brother of the Grand Secretary of England, Bro. William Gray Clarke.—MILES.

HEREDITARY GRAND MASTERS.

In Scotland the Barons of Roslin were hereditary Grand Masters.—(From Bro. Purton Cooper's memorandum book, No. 3.)

MOTHER KILWINNING AS A GRAND LODGE.

Bro. Murray Lyon's "Mother Kilwinning" communications to our periodical contain all the information upon this subject that a Devonshire correspondent desires.—C. P. COOPER.

THERE is a refinement which even wit and knowledge of the world cannot teach their votaries, who often wound the heart without violating perfect politeness.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PRIORITY OF THE LODGE OF GLASGOW, ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In a former article upon this subject I stated that the charter said to have been granted by Malcolm III., King of Scots, to the Glasgow Incorporation and Lodge was to be sent to a proper authority to be examined. Such has been done; the result being what Bro. R. Y. said some time ago (and I consider that we are indebted to him for his remarks there anent). It is a precious piece of imposition, and not a charter at all. I, therefore, consider that, under the circumstances, I would be acting art and part in sustaining such imposition did I not make this known. It is no part of real Masonry to smother up the truth, allowing a lie to pass current as truth, acting as if it were true, while the means are at hand to expose it.

It has been said that there has been more zeal than discretion in the investigation into this Malcolm III. affair. I am afraid that, had I allowed discretion to get the better of zeal in a case of this sort, said discretion might have caused me to leave it alone altogether. But no, I was determined to find out whether I had been imposed upon or not by this document, and whether or not I, in my turn, had been, therefore, unconsciously assisting to impose upon others. When zeal and truth go together in a question of this sort, there is every chance of something definite being dug out; but if mere discretion or policy be allowed to get the upper hand, the inquiry is likely, so soon as things begin to look unpleasant, to end in smoke. At the same time, as regards this case, I do not admit that there has been more zeal than discretion shown, as will be proved by the upshot. It does not always do to judge of work that is only half done. I consider that we should arrive much sooner at something really definite about the rise or state of the Masonic Order in the Middle Ages were it not on account of the vested interests concerned. A brother may discover something really useful and important; but, being afraid of it proving prejudicial to the pretensions of the lodge he belongs to, he conceals his knowledge. He may feel or see that this link fits into the history of his country, yet the weight of the vested interests concerned bends down the ear to the whisper of discretion—"Smother it up—what is the use of troubling yourself about that. People generally do not like to have their ideas about old traditions upset, however incongruous they may really be; and so, at the sacrifice of truth, the inconsistency is still allowed to walk abroad, until it encounters sooner or later some object which gives it its death-blow.

Without further preface, I proceed to the proof that this Malcolm writ is "an impudent forgery, executed since the year 1740, and perhaps comparatively recently." Shortly since I wrote to Professor Cosmo Innes, describing this pseudo-Malcolm charter of ours, when he wrote me back: "There is no such charter as you describe by Malcolm IV. to the Incorporation of Masons and Lodge; but I shall be very anxious

to see the writ which you can imagine to be that charter." Thereafter said writ was shown to Mr. Innes (who, it must be admitted, is one of the most eminent chartologists of the day). After which I saw him personally. He then said: "It is no charter, but a document written within the last 150 years; or, give me plenty of time," he added, "and I shall say 200 at the utmost. Further, it is made up of pieces taken out of different charters, and stuck together." With which opinion of Mr. Innes I most entirely and certainly concur; because it can be as easily demonstrated by him, to any one capable of understanding what demonstration is, as the first proposition in Euclid.

The first word "Malcomus" is spelt wrongly; the old way being Malcolonus, Malcolon, and often simply M.; besides, it seems to have been touched up, and may originally have been "Willelmus." It is copied partly from the Glasgow Burgh Charter, 1175, as given by McUre in his History of Glasgow, and contains exactly the same misspellings as his Latin copy of that charter does—*e. g.*, "Duncano," instead of Dunecano, or Dunecan; the same with the others, even to McUre's mistake in giving "Adam de Stainhow" in place of Stanford. In short, compare McUre's style of the Latin with that given in the Maitland Club book, "Registrum Episcopatus Glasguensis," and the difference will be at once understood. The body of the document is exactly word for word the same as another "writ," said to be granted by "David the First" to the Masons of the borough and town of Stirling, "to incorporate themselves together into a lodge," dated March 5th, 1147, and said to be witnessed by "Prince Henry my son, Earl John of Monteith, Earl Duncan of Lennox, Herbert Bishop of Glasgow, Robert Bishop of St. Andrews, George (or Gregory) Bishop of Dunkeld, Walter de Riddell, and Andrew of Stonehouse"; which imposition, on its part, is partly taken from the charter of foundation by King David to the Abbey of Cumbuskenneth in 1147, which is given in Nimmo's "History of Stirlingshire," page 107. In regard to which pseudo David writ, who was John Earl of Monteith? And Earl Duncan (8th Earl) of Lennox lived about the middle of the fourteenth century; Alwyn (son of Arkil) first Earl being made such by Malcolm IV. This Alwyn witnessed a charter of confirmation by David the First to the Abbey of Dunfermline; he died about 1160. Then, Herbert Bishop of Glasgow did not succeed until after Bishop John's death, in May 28th, 1147. Also, what business have the two Earl's names before the Bishops? Lastly, is Andrew of Stonehouse any friend to Adam of "Stainhow"? It also begins badly the words "the first" after the King's name, being in no real charter of that date. In short, this Stirling "David the First" writ (a copy of which was given in this *Magazine* of March 17th, 1860, and which is also to be seen on wall of Commercial Lodge hall, Croy-place, Glasgow) and our Malcolm III. writ are two brothers, well matched; the one document containing word for word about ninety per cent. of what the other contains.

Although the minute-books of the Incorporation of Masons are still extant so far back as A.D. 1600, I can find no notice of any Royal Charter in them, although allusion is often made to the town-council

charters. I believe the pretended discovery of this Malcolm business, or old document about sixty years ago, was really a finding of something that never was lost; the thing being probably got up at that time for the purpose of enabling the Glasgow Masons to take the precedence they took over all the others at the laying of the foundation-stone of the Lunatic Asylum at Glasgow in 1810. Only a few, however, I would imagine were in the plot. I should have liked to have asked the translator how it comes that our translation is so exactly the same as the rendering of the Stirling document.* Also, if Dr. Cleland ever thought of comparing the handwriting of this document with that of any of the parties who were connected with its discovery; said discovery being also remarkably well timed for insertion in Cleland's "Annals of Glasgow."

The only authority (if I may be allowed to use that term now) that can be quoted in support of this Malcolm writ is Dr. James Millar, who says in his "Architects and Builders of the Middle Ages," page 19, "There is no doubt of its being an authentic charter, and it was sustained as such in an action before the Court of Session, in 1815." Which assertion has misled many, myself included, and upon the faith of which I have made statements which I now beg to withdraw; as upon investigation I now find said assertion to be false. Besides Professor Cosmo Innes, another chartologist saw this Malcolm writ lately, who also said it was not a charter. Dr. Anderson also in his "Memoirs of the House of Hamilton," says, apart from other considerations, the writing is not above 200 or 300 years old. Even the charter now held by the Lodge of Glasgow St. John, granted by the Grand Lodge of Scotland, dated May 6th, 1850, contains the following words (while acknowledging the other evidences of their great antiquity they do so) "without admitting the antiquity of a charter founded on by the petitioners and alleged to have been granted to said Lodge of Glasgow by Malcolm the Third, King of Scots."

I consider that I have said enough to show that this "impudent forgery" as it has been called, has now run its course, there not being the ghost of a chance of its being a real document. It has not been a very gracious task to dig out the evidence, but having once begun I considered it to be my duty to make the result known, as I believe that truth alone will stand to the end.

I also consider and expect to see it proved, that notwithstanding the falsehood of this Malcolm writ, the Lodge of Glasgow St. John is still entitled to be held as the primary lodge of Scotland on the evidence afforded by, and to be deduced from, the royal charter granted by William the Lion, in 1190, to the Fraternity appointed by Bishop Joceline to the construction of Glasgow Cathedral. About which 1190 charter, Professor Cosmo Innes said: "There is that beautiful charter, the authenticity of which is indisputable, granted by William the Lion, that is a sure foundation on which to build, if you will connect yourselves properly with it, and certainly old enough" and I may add where is the lodge that can show anything like it?

It is strange it was after the advent of Joceline's fraternity into Scotland, that almost all the stone fabrics of our cathedrals, abbeys, &c., were built, extant remains showing so (Kelso and Jedburgh, which have so much of the Norman in them, I believe, not even excepted).

In the MAGAZINE for February 22nd, page 149, I threw aside this Malcolm writ and proceeded to show how the Lodge of Glasgow could prove its priority without it, referring to the fact of Bishop John founding his cathedral in 1123, as a proof of the existence of Freemasons then in Glasgow, which circumstance is as good a proof of the existence of a Freemasons' lodge in Glasgow in 1123, as the circumstance of the abbeys of Holyrood and Kelso being founded in 1128 as a proof of their existence then at these places,* but which circumstances, however, taking everything into consideration, without something else to back it up, I am afraid is no great proof of the existence of Freemason lodges in either of the three places at that early date; because, e.g., supposing that a real body of Freemasons existed at Glasgow, or were employed elsewhere in the diocese, when Joceline came on to be Bishop, how does it happen, as the 1190 charter tells, that Joceline requires to get "the consent of the abbots, priors, and other clergy of his diocese" to the appointment of "this fraternity" to the construction of his cathedral? And also, if such fraternities were quite common in Scotland in 1190, how is it that the King says, "We devoutly receive this fraternity, and afford them the support of our Royal protection, strictly charging all our bailiffs and servants that they protect and take them by the hand everywhere throughout our kingdom"? On the whole, looking at this charter closely, and remembering that it was after the advent of this fraternity in Glasgow that almost all the beautiful architectural examples of Masonic skill were constructed in Scotland, I am led to assert that the first advent of "these enthusiastic fraternities," as Professor Cosmo Innes calls them, into Scotland was at Glasgow. From whence undoubtedly branches soon sprang off to other places. Also, wherever this Glasgow fraternity came from other branches could also follow from the same country; and I am inclined, in the meantime, to give to England the honour of being the first place from whence these fraternities came into Scotland, because, as is well known, many English nobles came into Scotland in the twelfth century, and were warmly received and welcomed; and I consider, as a matter of course, English Masons followed them, and were "devoutly received."

Although Scotland and France were afterwards so closely connected together, they were not so in the twelfth century. Witness Malcolm IV., for example, going to King Henry of England to be knighted by him, and afterwards following Henry to France for the same object.

The assertion that a body of Masons came from Cologne (Cologne Cathedral not being founded, as we now see it, until 1270) and, settling in Kilwinning, built an abbey about 1140, in the Early English

* Can any one say when this Stirling writ was first discovered?

* It would be important to know something definite of the real character of the ecclesiastical buildings that were founded before A.D. 1180, in Scotland, and where real specimens of cathedrals or abbeys of that date exist.

pointed style of architecture, the ruins of which are still standing, is simply nonsense—that style of building not being in existence until long after. Had Kilwinning Abbey really been built in 1140, the ruins would have been of the Norman type. Such, however, is not the case. As Billings says, it is a fine specimen of the Pointed style; it, therefore, belongs to the thirteenth century at the soonest. And in regard to Billings, it must be observed that a distinction is to be drawn between what he says from his technical knowledge as an architect and what he merely quotes from historical writers—the age of the stone and lime building being one thing, the founding of a monastery another.

In the *Magazine* of April 20th, page 303, Bro. D. Murray Lyon alludes to the magnificent Abbeys of Melrose and Kelso being erected before 1140. If he supposes that the present ruins were in existence before 1140, it is simply a mistake—Melrose Abbey, as it now stands, not being in existence before the fourteenth century, the original buildings being probably insignificant. Bro. Lyon also says: "Pont fixes the date of Kilwinning Abbey in the time of Malcolm IV." Another mistake. Pont really says: "Here it is remarkable that this abbey was founded in 1191, and destroyed in 1591." Pont also says it was founded by a noble Englishman, fugitive for the murder of Thomas à Becket, which happened A.D. 1170, in the reign of King Henry II. of England, who, fleeing to Scotland, was by the then Scots King welcomed. There is some confusion with Pont, however, about the name of the murderer. Pont calls him Sir Richard Morwell; whereas it was another relation of his, called Hugh de Morville—the same name as Richard's father, who was also called Hugh, and who died about 1162, which similarity of names may have misled Pont somehow. Richard, founded this abbey, or, perhaps, when near his death leaving funds to assist in doing so, on purpose to wipe off the stain of Thomas à Becket's blood from the family. This Richard was Constable to both Malcolm IV. and William the Lion. Another historical point against the Kilwinning 1140 date is, that there is no notice of an Abbot of Kilwinning before the thirteenth century—viz., Nigellus, "first known Abbot of Kilwinning, whose name appears in 1201 and 1208."

The charter, however, the Kilwinning brethren stick to, is the ruins of the old abbey, which Bro. Lyon says were built about 1140, and he gives a view of the inside of the south gable on page 304, April 20th. I therefore went down to try to read this old charter and see what it said. I saw some of the brethren of Mother Kilwinning and was kindly shown the ruins by Bro. Wylie, P.M. No. 0, but I could not manage to believe that said ruins "were built in the reign of David the First," who died in 1153, because on looking at the said south gable, and turning up "Bloxam's Gothic Architecture," page 173. The following exactly described the south gable:—"Single windows when placed at a distance from each other are often connected by a dripstone,* which passing over the head of each window, returns at the spring of the arch or somewhat lower, horizontally along the wall." At Kilwinning the "three lancet windows inserted singly at regular intervals are connected by a dripstone moulding thus disposed." These

are also, by their wide internal splaying, combined into a single window in the inside." At Kilwinning the three lancets are of unequal lengths and depth; the top of the middle one is also higher than the other two, which are the same in height. The westmost lancet is the shortest. At right angles, northward, to east end of gable is a very fine early English pointed arch with the dog tooth ornament finely cut, and deeply hollowed mouldings; the tooth ornament also runs up side of window. A dripstone moulding runs horizontally along wall from centre of large round window in south gable on the outside. There is a magnificent specimen of an Early English pointed doorway close to the west of south transept, which is most beautifully ornamented to the outside the dog tooth again seen on face* of arch; the bottle inside with a succession of round mouldings and deep hollows. The capitals of the shafts and of a corbel, remind me much of the character of the work of Glasgow Cathedral crypt. There is also a striking resemblance in the large pillars. Bro. Lyon speaks of a Saxon gateway close to the right of the gable. I could not see it, nor anything Norman either (which is, I suppose what he means). There is a fine semi-circular headed doorway, about 20ft. south from south-west corner of said gable, with a smaller circular headed arch on each side (with dripstone moulding starting from spring of arch, and going up and down round each arch connects all three), but, as is well known, the circular arch did not cease to exist in Scotland, though the pointed arch predominated in the Pointed Style, and as the mouldings and capitals show this arch though circular is not Norman any more than Roman, and no older than, if even so old as, the pointed doorway I mentioned above. The corbel I spoke of is on the south-east corner of gable high up.

The Norman and semi-Norman belong to the 12th century, the Early English, first pointed to the 13th century, and the Decorated to the 14th century, and it must be remembered that in Scotland it will be found that we are later of changing from the one style into the next than the English.

In short, to sum up the present buildings (of Kilwinning Abbey) are not older than the first half of the 13th century, but to save argument, suppose we accept Pont's date 1191, does Bro. Lyon admit that, or contesting it, how does he prove his assertions? The ruin will speak for itself if he can make it.

As to the evidence of Kilwinning's priority to be derived from the statutes of Schaw, as published in "Memorials of the Montgomeries," and alluded to by Bro. Lyon at page 182, March 7th, I consider that it is no evidence at all. It is all one-sided, and seems to have been got up to please the then Master of Kilwinning, and possibly done upon refreshment, for without something to back up Schaw's ideas of the papers or "auld (?) antient writtis" he judged from, we are inclined to consider that Schaw's classification was wrong. He might use his power (as he threatens in the last paragraph) to punish any one who should dare to disbelieve what he says, or act contrary to his opinion, but that only shows proof of a possibility of his opinions being wrong. He says Stirling is to be the third lodge; why is Stirling not that now if

* Architrave, or hood-moulding.

Schaw was right? Had the Stirling "David the First" charter anything to do with that? Again, if Kilwinning was the first lodge, why does Schaw call it the second. In the expression, the Ileid and second lodge—the word "Ileid" as applied to Kilwinning Lodge, means "Ileid" over its district. The election is to take place at Kilwinning because Kilwinning Lodge is the Ileid Lodge of the district. I have seen nothing to lead me to consider that Kilwinning Lodge was ever head over all the other lodges in Scotland; neither that it was a mother to any of them before the 16th century. If from the 15th century downwards the Grand Master of Scotland held courts sometimes at Kilwinning, that may possibly have given a starting point to the Kilwinning ideas. Firstly, to be head lodge and then to accommodate itself to further pretensions it got its name changed not so very long since to the Mother Lodge, or Mother Kilwinning, and what is more, these pretensions have been swallowed as having something really in them; and, who, then can blame Mother Kilwinning for being pretentious when it pays. Whatever Bro. Lyon may think of my other remarks, those about the real age of the abbey ruins are given with the hope that he may be led to examine into their truth before he publishes his history of Kilwinning.

Yours fraternally,

W. P. BUCHAN.

COMPOUNDING.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The crusade against compounding is partly dictated by a feeling of envy that wealthy brethren should pay a sum down and compound, instead of paying by yearly, half-yearly, or quarterly instalments, as those of more limited means are compelled to do, and partly by the notion that further fees and contributions may possibly be exacted, but a very material consideration is omitted.

One notorious evil we suffer from is that many of our initiates never subscribe, and these, with others who have discontinued their subscriptions, remain absent from the jurisdiction of any lodge or Grand Lodge.

It is, therefore, most expedient to preserve in every shape the integrity of the Masonic body, and there ought to be encouragement given to arrangements by which brethren became life members of the Order, as they became life governors of the charities.

A provision is required for the grand body of absentees, naval and military officers, and officers of the mercantile marine, persons employed in India and abroad, travellers, &c.

Yours fraternally,

E. D. Y.

BRO. ROB. MORRIS AND FREEMASONRY AT DAMASCUS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. Hughan has not pointed out to you that the M. W. G. M., with the best dispositions, has no power, under the constitutions, to grant a warrant for the proposed lodge at Damas-

cus, as it appears from Bro. Morris's interesting letter that not one of the petitioners is a registered Mason under the English constitution.

Let us hope that in the return of the W. Bro., Captain Warren, to Jerusalem, these defects may be remedied, and the object be accomplished.

Allow me to say Bro. Warren has been rapturously received by the public, but one of the best compliments to him and the Palestine Exploration Fund will be to furnish him with lodge contributions, in addition to those so liberally reported from Grand Lodge and other lodges.

Yours fraternally,

P. M.

ANALYSIS OF ANCIENT AND MODERN FREEMASONRY AND BRO. H. B. WHITE'S CORRECTION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am much obliged for Bro. H. B. White's correction of an error in my last article on Freemasonry. How the mistake occurred I cannot imagine, as having both the edition of 1756 and 1764, of Ahiman Rezon, in my library, I am well aware of the Royal Arch degree being alluded to in each. My saying it was not in the edition of A.D. 1756 was wrong, and hence Bro. H. B. White was right in correcting me.

There were also several others on the same part of the "analysis," some of which I noticed too late for alteration, and had a reprint of the corrected issue subsequently. The error, however, relating to Bro. Dermott escaped my observation until Bro. White kindly pointed it out to me.

If Bro. White will send me his address I shall be most happy to send him a copy of the article in question, with the errors omitted, or marked out. Any time such friendly corrections will be esteemed as a favour by

Yours fraternally,

WILLIAM JAMES HUGHAN.

Daniel-terrace,

Truro, 13th June, 1868.

MASONIC ORDERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother.—I find the following paragraph in a New York paper:—

"THE BROTHERHOOD OF MAN.—The Grand Lodge of the Order of Good Templars of this State, at their recent meeting at Iowa City, unanimously adopted the following resolution:—"Resolved, That the Order of Good Templars is founded upon and recognizes the great Christian law of the universal brotherhood of man. Hence, like the gospel of Christ, it ought not and cannot recognize any distinction of race, colour or condition, in its work of Christian benevolence, but opens its door and offers all its privileges and help, whomsoever may come and accept its simple rules and regulations."

Possibly those eminent Craftsmen, who have recently been so eloquent in extolling Templar degrees at the expense of the Red Cross Knights, can enlighten us as to these "Good" Templars *par excellence*.

Possibly Bro. Harris, when he wrote his amusing letter on the Knights of the Garter, was not aware that there once existed an "Order of Fools;" for particulars of which see Chambers' "Book of Days."

Yours fraternally,

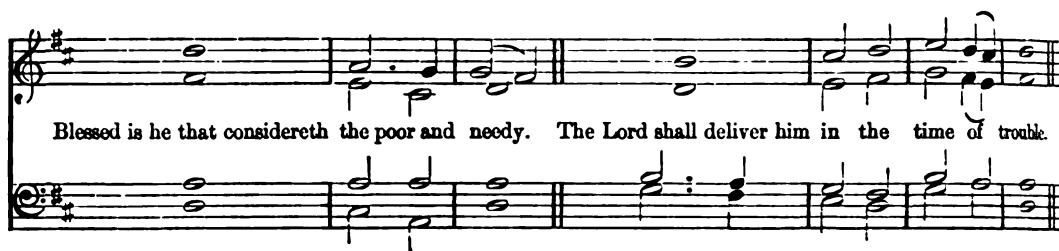
AN OBSERVER.

MASONIC MUSIC.

(Continued from page 471.)

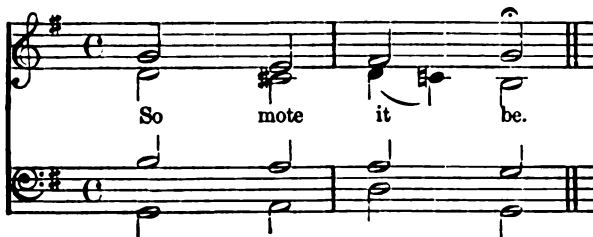
No. 4.

Blessed is he that considereth the poor and needy. The Lord shall deliver him in the time of trouble.



No. 5.

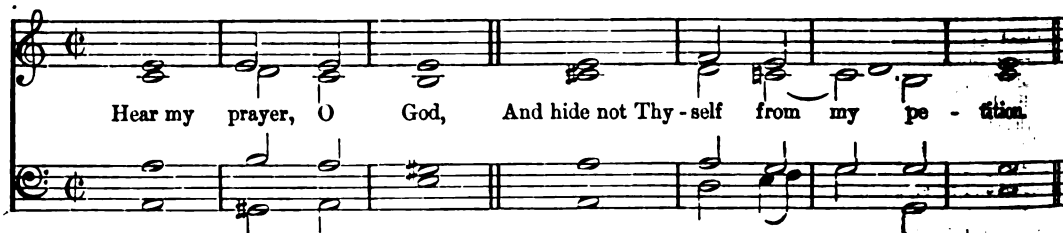
So mote it be.



No. 6.

A

Hear my prayer, O God, And hide not Thy-self from my pe-tition.

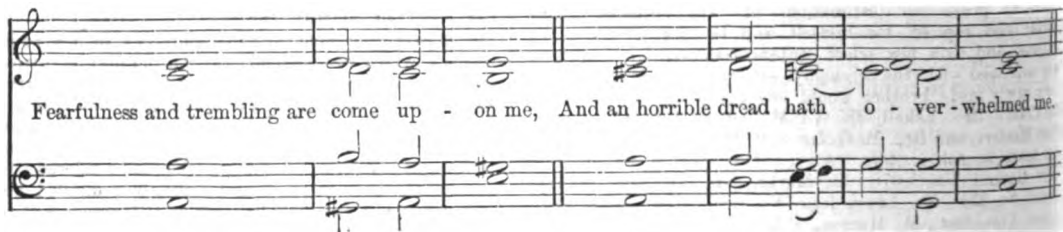


My heart is dis-quieted with-in me, And the fear of death is fallen up-on me.

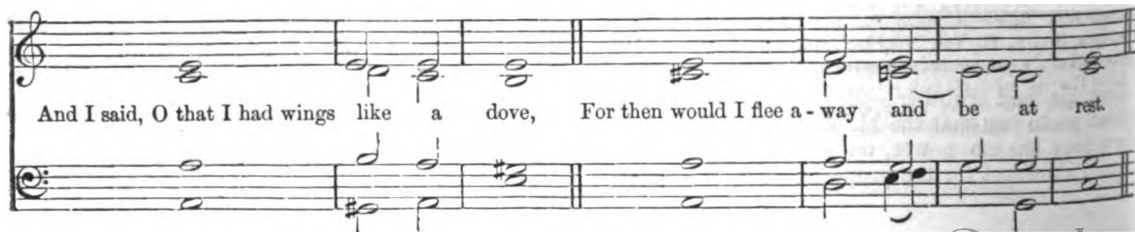
No. 6.

B

Fearfulness and trembling are come up-on me, And an horrible dread hath o-ver-whelmed me.



And I said, O that I had wings like a dove, For then would I flee a-way and be at rest.



THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

BRO. ROBT. MORRIS, the learned Masonic historian, is on his way to Malta *via* Alexandria; he will visit Marseilles and Paris, and expects to be in London early in July.

KENT.—The anniversary festival of Kent is fixed to take place on Wednesday, the 29th July, at Plumstead. Bro. Wm. J. Palmer, the W.M. of Lodge No. 913, who is well known for his Masonic good taste, will make arrangements for the comfort of the visiting Kentish lodges, and satisfy the brotherhood that the Plumstead Lodge is not behind its predecessors in Masonic reception and good feeling.

METROPOLITAN.

LODGE OF JOPPA (No. 188).—Want of space last week preventing our giving a notice of this lodge, beyond just casually adverting to it, we add more particulars in our present issue. After the initiation of Messrs. Lovegrove, Samuel Larazus, M. Barnett, Hezekiel Lazarus, and Mark Parker, Bro. Gale, who had been initiated at the previous meeting, was introduced, and questioned upon proficiency. He showed such aptitude as to warrant advancement in the order, which was accordingly vouchsafed him. Lodge being kept open in the second degree, Bros. H. Hymans, Isaac, L. Salzedo, Stransky, and Wagstaff, were placed before the Master, and their replies to certain questions being considered also satisfactory, they retired while lodge was opened in the third degree. The brothers were re-introduced and received in the high position of Master Mason, the ceremony being rendered, as is usual in this excellent lodge, in first rate style, the W.M., Bro. Oppenheim receiving high encomiums for his perfect working. Other business matters—interesting only to the members of No. 188—were then discussed and disposed of, the brethren to the number of 90, adjourned to the banqueting hall, where a most *recherche* dinner was provided under the superintendence of Bro. Jennings, the polite manager of the Albion Hotel Company. Upon the removal of the cloth, grace was solemnly given by the Rev. Chaplain, Bro. Berkowitz, after which the W.M. proposed the health of the Queen—introducing that gracious lady's name in eloquent terms, making feeling allusion and congratulation upon the escape of his Royal Highness the Duke of Edinburgh from the dastardly recent attempt at assassination. Among the many interesting toasts of the evening was that of the initiates, with thanks to them for selecting this lodge for their *debut* in the order. Bro. Mark Parker returned thanks in a very emphatic manner, expressing his sense of the beautiful ritual he had heard for the first time that evening, trusting in the future to prove his estimation of the present. Bro. Parker also replied for himself, and the rest of the newly initiated, and in a few select sentences showed how highly he was impressed with the ceremony, satisfying the brethren that their newly made brother would eventually become a credit to the Craft. Bro. Eskell, the I.P.M., returned thanks for the Past Masters, and Bro. M. B. Levy, W.M., 1,017, acknowledged the toast to the visitors. Among the visitors we observed Bros. Gaskell, No. 1,076; D. Marks, late No. 188; Sydney Druif, No. 223; N. Levy, late No. 188, Lowenstein, Eagle Lodge, Frankfurt; M. Harris, P.M., No. 185; Arthur Levy, No. 1,017; Chadwick, No. 354; J. Myers, No. 206; Harrison, W.M., No. 206; Farthing, No. 101; B. Newmark, No. 1,017; Cohen, P.M., No. 206; and many others. The musical arrangements were confined to the talented organist of the Joppa, Bro. E. P. Van Noorden, who was assisted by Miss Annie Jackson, a young lady possessing a charming voice, and by Miss Harris, who played several pieces on the pianoforte, creating quite a *furor* by her chaste playing and finished execution. A most delightful evening was passed thanks being due to Bro. E. P. Albert, P.M., the worthy hon. sec., for his

urbanity and attention to the comfort of the visitors. Praise is further due to Bro. H. M. Levy, P.M., who is also indefatigable in rendering the brethren happy.

INSTRUCTION.

ENOCH LODGE OF INSTRUCTION.—A meeting was held on the 9th inst., at Bro. Dale's, Marchmont-street, Brunswick-square, for the purpose of presenting the worthy host with a suitable testimonial, in recognition of his great kindness in permitting the Lodge of Instruction, in connection with the Enoch Lodge (No. 11), to meet in his private apartments. The W.M. Bro. Honey presided, and Bro. Greaves, P.M., acted as S.W. At the conclusion of a splendid repast the chairman proposed the usual loyal and Masonic toasts which were heartily responded to. During the intervals Bro. Charles Watson, the Treas., enlivened the brethren with several of his spirit-stirring songs. The toast of the evening was proposed by the chairman, who reminded them that was the annual meeting of the Lodge of Instruction, and it was, therefore, an appropriate occasion upon which to offer to their respected host a slight token of respect on the part of those present. Whether in Masonry or in private life Bro. Dale was respected by all who knew him. The testimonial which consisted of a magnificent silver cup, was supplied by Bro. Figg, of 6, Denmark-street, Soho. The cup was handed round, each brother upon receiving the same, expressing, in appropriate terms, the sentiments he entertained towards the host. The brother, who, by the accident of location, had the opportunity of presenting it, Bro. Webb, in a few expressive words, handed the magnificent testimonial to Bro. Dale, who briefly, but most earnestly, expressed his estimation of the honour they had paid him. Bro. Peter Matthews, as the oldest member of the lodge present, proposed the health of their W.M., whom he highly eulogised for his Masonic performances. The chairman having responded, success to the Enoch Lodge of Instruction was next proposed, and a very prosperous account was given of it. Bro. Figg acknowledged the compliment. The health of the Vice-Chairman and Honorary Secretary of the Lodge of Instruction, Bro. Greaves, having been proposed and responded to, as also that of Bro. Watson, the Honorary Treasurer, the party broke up, having spent a most delightful evening.

BELGRAVE LODGE OF INSTRUCTION (No. 749).—A numerous meeting of this well-worked lodge was held on Friday evening, the 12th inst., at the Hand and Racquet, Whitecombe-street, Leicester-square. The lodge was opened by Bros. Holbrook, as W.M.; Huddleston, S.W.; Holmwood, J.W.; Pulsford, P.M. and Preceptor, and many other brethren. The minutes of the last lodge were read and confirmed, and the first section of the first lecture was worked by the W.M., the answers by the brethren. The evening had been specially set apart for working the ceremony of installation, and Bro. Henry Thompson, P.M., 177, and 1,168, took the chair for that purpose. That interesting part of Freemasonry was ably rendered by the installing Master, the whole ceremony being gone through, Bro. Ough, as G. Purst, P.M. of the Parent Lodge, and Treasurer of the Lodge of Instruction, being duly installed into the chair. On the brethren below the chair being readmitted the customary salutes of the W.M. were given, and he appointed his officers as follows:—Bros. Holbrook, S.W.; Huddleston, J.W.; Parsons, Sec.; Homewood, S.D.; Scott, J.D.; Carter, I.G. The Installing Master then gave the usual addresses in a very impressive manner, which were listened to with the deepest attention, and at their close Bro. Thompson was greeted with hearty cheering. Bro. Froud, P.M. 749, then rose and said, that during the many years he had been a Mason he had never experienced a greater pleasure in witnessing the ceremony of installation than he had that night by Bro. Thompson, who had rendered it in so able and impressive a manner, and strongly reminded him of the way in which it was done by some of the veterans of the Order. For himself he felt personally obliged to Bro. Thompson for coming that evening at some inconvenience to himself to perform the ceremony, and he believed there was no one present who did not entertain the same feeling towards him. He moved that Bro. Thompson be admitted as an honorary member of the lodge. Bro. Pulsford said he had much pleasure in seconding the motion, which was put and carried unanimously. Bro. Thompson in reply said that he was completely taken by surprise at the very kind and complimentary way in which he had been received by the members of the Belgrave Lodge of Instruction, but Bro. Froud had greatly overrated any merits he might

possess, and had spoken of him rather as to what he ought to be than what he was, but at the same time he felt deeply indebted to them for thus noticing any slight service he might be able to render. That was the second time he had performed the ceremony of installation, and he knew his deficiencies, but he would endeavour to improve upon some future occasion. The first time he went through the ceremony and without even a rehearsal, was at the installation of his Bro. Pulsford as W.M. of the Southern Star Lodge, and the second time was that evening, and if what he had done had given them satisfaction he felt delighted in having come amongst them and would on any future occasion be most happy to render any services in his power to promote the prosperity of the lodge. Bro. Pulsford proposed that Bro. Louis, of the Lodge of Israel, and Bro. Smith, of the Robert Burns Lodge, be elected members of this lodge of instruction, which was carried unanimously. Bro. Louis, in an eloquent address, returned thanks for the honour of being admitted a member of the lodge, and expressed the delight he had experienced in being present at the ceremony of installation that evening, and the way in which it had been worked by Bro. Thompson, had made not only a deep impression on his mind, but had awakened a desire to know more of the principles of Freemasonry than he had known before, and he should use his utmost exertions to be a constant attendant at the lodge, for the beautiful precepts he had heard would not easily be erased from his memory. A motion was then made by Bro. Homewood, that a vote of thanks be recorded on the minutes of the lodge to Bro. Thompson, for the very able manner in which he had performed the ceremony of installation that evening. The motion was seconded and carried unanimously. Bro. Thompson returned thanks for that renewed mark of their kindness, and said, on any future occasion, in the absence of a better exponent of the duty, he should be again most happy to go through the ceremony or in any way add his mite to towards promoting the efficiency of the lodge. There being no other business the lodge was closed in due form, and with solemn prayer.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular monthly meeting of this lodge was held at the George Hotel, on Wednesday, 10th inst., at 7 p.m. Bro. J. Newman, W.M., occupied the chair of K.S., and was supported by Bro. C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, as I.P.M.; Bros. Rix, S.W.; G. H. Ray, J.W.; Shaw, S.D.; Crick, J.D.; Eustace, J.G.; &c. The lodge was opened in due form in the first degree. The summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. The secretary read the quarterly communication of Grand Lodge, a summons to attend the meeting of Grand Lodge and the business to be transacted thereat, and a summons to attend an especial Grand Lodge at Lancaster on the 17th inst., on the occasion of laying the foundation stone of the Royal Albert Asylum for Idiots of the Northern Counties. Bro. H. Crick, 16th Regt., signed his Grand Lodge Certificate, and received it from the W. Master. Proposed by Bro. C. Carnegie, P.M., seconded by Bro. G. H. Ray, and resolved, "That one pound be granted to the Masonic Lifeboat Fund." Bro. W. Gill, 41st Regt., was proposed as a joining member by the W. Master, seconded by Bro. Ray. Bro. Ray presented a handsome sword to the lodge for the use of the I.G. Proposed by Bro. Carnegie, P.M., seconded by Bro. J. Newman, W.M., and resolved, "That a vote of thanks be given to Bro. Ray for his kind donation to the lodge. Some further business having been transacted, the lodge was closed and adjourned, and the brethren retired to refreshment.

KENT.

GRAVESEND.—*Lodge of Freedom* (No. 77).—The election meeting of this ancient lodge took place on Monday evening, the 15th inst., at the Clarendon Hotel, a large number of brethren being present. The W.M. Bro. Wright opened the lodge precisely at seven o'clock, assisted by his officers Bros. Sheen, S.W.; J. T. Bennet, J.W.; Barcinsky, S.D.; W. Hollingum, J.D.; and Taylor, I.G. The lodge being duly formed the minutes of

the last meeting were read and received unanimous confirmation. After which the election of W.M. for the ensuing twelve months took place, which fell upon the S.W. Bro. Sheen who it is confidently expected from his attention to Masonic duties and his urbanity, will make a good Master. Bro. W. F. Dobson, Deputy Prov. G.M. for Kent was, we need scarcely say, unanimously re-elected Treas. Among the brethren present we noticed Bros. Hilder, P. Prov. S.G.W.; T. F. Nettleingham, P.P.G.S.W.; White, P. Prov. Assist. Dir. of Cers.; Hills, P. Prov. G.S.D.; also Bros. Dunn, Forsdick, Cleveland, Allen, Hallingum, Andrews, Collins, Armstrong, Hart, Hon. Sec. Bro. Martin was re-elected Tyler.

LANCASHIRE (EAST).

ARDWICK, MANCHESTER.—*De Grey and Ripon Lodge* (1161).—The St. John's festival in connection with the installation of Bro. William Wayne as W.M., took place on Wednesday, the 20th ult. There was a large assemblage present, amongst whom were Bro. W. R. Callender, Jun., the newly appointed D. Prov. G.M.; Bro. Lees, M.D., of Ashton-under-Lyne, P.S.G.W.; Bro. the Rev. J. L. Figgins, P.P.G.C.; Bro. H. Carrigg, P. Prov. G. Supt. Works; Bro. J. L. Bowes (of Warrington); Bro. S. P. Bidder, P.M.; Bro. Bibby, W.M., 993; Bro. Abbey, P.M.; Bro. Gutteridge, W.M.; &c., &c. After the banquet the usual loyal and Masonic toasts were proposed and received in the usual cordial manner. The health of the newly appointed D. Prov. G.M. was proposed by the immediate P.M., and on rising to respond, Bro. Callender was very warmly received. He said he thanked the brethren sincerely for the unexpectedly hearty welcome they had given him. Although he could not urge that he was "unaccustomed to public speaking" he assured them that he felt unwonted difficulty in clothing the sentiments which he experienced in sufficiently expressive words. He had heard of the excellent working of this lodge and he believed that good working tended to attract closer attention to the great Masonic principles. He believed that Masonry presented valuable means of usefulness to the world at large. It was not a talent to hide in a napkin, but it should be developed by the dealing of its professors with society throughout the world. He was glad to be present that evening and he would not omit to pay the lodge another and an early visit. Bro. Edwin Simpson, W.M. 645, and S.W. 993, proposed the health of the newly installed W.M., Bro. Wayne. He said he had been present at Bro. Wayne's Masonic birth, and had watched his career from that time to the present. Bro. Wayne had always conducted himself in conformity with the rules of the Craft, and richly deserved the high honour which the brethren of the De Grey Lodge had conferred upon him. He prophesied for Bro. Wayne and the lodge a year of uninterrupted prosperity and success, because where W.M. and his officers were all actuated by the deep Masonic feeling which characterised that lodge no other result was possible. Bro. Wayne, who was cordially received, said he would, during his term of office maintain Masonry in all its purity, its dignity, and its entirety. He had gained his position by hard work, and he would not be candid if he did not say that he was proud of the occasion. He promised that no effort should be wanting to render the lodge prosperous. The V.W. the D. Prov. G.M., at the request of the brethren, presented to Bro. S. P. Bidder, the retiring W.M., a very handsome and costly timepiece, richly inlaid with various coloured marbles and surmounted by a bronze figure of Virtue. He spoke in flattering terms of the services which Bro. Bidder had rendered to Masonry, and his remarks were received with frequent applause. Bro. Bidder, in accepting the testimonial thanked the brethren very warmly for their kindness. He had been now more than fourteen years a Mason, and it might be interesting to the brethren to learn that the R.W.P.G.M. had intimated to him that his services would shortly be required in the Provincial Grand Lodge. He was glad to say in retiring from the chair that there was not a brother in the lodge with whom he was not on the best terms, and he was happy that his successor was so calculated to carry on prosperously the future of the De Grey and Ripon. The timepiece bore the following inscription:—Presented to Bro. Samuel Parker Bidder by the brethren of the De Grey and Ripon Lodge of Freemasons, No. 1,161, in acknowledgment of the eminent and valuable services rendered by him as first W.M. May 20th, 1868." The proceedings throughout were marked by the most complete harmony, and a pleasant evening was brought to a close by the usual "last toast" proposed by the J.W.

LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 779).—The annual festival of this lodge was held at the Town Hall, on Tuesday, the 9th inst., when among those present were Bros. Kelly, D. Prov. G.M.; Rev. John Denton, H. E. Smith, G. F. Brown, and S. Love, P.M.'s.; Rev. S. Smith, D.D., W.M. elect; Ison, Snelson, Alcock, Faulkner, Cockin, and others. Visitors, Bros. John Repton, P.M., and Prov. S.G.D. of Staffordshire; John Hunter and R. R. Bellamy, of the Abbey Lodge, 624, Burton-on-Trent; Henry Gamble, 279, Leicester; and some others. Letters were received from the W.M. (Bro. Crofts), and from the J.W. (Bro. Monmouth), apologising for their absence on account of professional engagements. The chair was taken by the Rev. Bro. Denton, and Bros. H. Etherington Smith and Love officiated as the wardens. The lodge having been opened and the minutes of the last regular lodge and of a lodge of emergency read and confirmed, Bro. Denton surrendered the gavel to the D. Prov. G.M., who opened the lodge in the second degree, and installed the Rev. Dr. Smith in the chair of K.S., after which he was duly proclaimed and saluted in the several degrees. The following brethren were then appointed and invested as the officers for the ensuing year:—E. F. Monmouth, S.W.; E. Ison, J.W.; S. Love, P.M. Treas.; Rev. J. Denton, P.M., Sec.; J. H. Garnar, S.D.; Stokes, J.D.; Alcock, I.G.; Canner, Tyler. The business of the day being completed the brethren adjourned to the Queen's Head Hotel, and partook of an elegant banquet served in Bro. Love's well-known excellent style. The usual loyal and Masonic toasts were given from the chair in a very eloquent and truly felicitous manner. A few hours having thus been spent very pleasantly the brethren finally separated at an early hour.

NORTH WALES AND SHROPSHIRE.

LLANDUDNO.

Lodge of St. Tudno (No. 755).

This lodge assembled on the 4th ult. There were present:—V.W. Bros. Fourdrinier, P. Prov. G.W., W.M.; W. Bulkeley Hughes, M.P., Prov. S.W., as S.W.; T. W. J. Goldsbro', P. Prov. S.G.W., as J.W.; T. C. Roden, P. Prov. S.G.W., as P.M.; Bros. Dudley Watkins, Griffiths (Tydain), Charles Darbishire, Charles Daniel Gooch, Roberts, Wallace, Faulkner, Barratt, &c. Lodge being opened, Bros. Wallace and Barratt were passed to the second degree. Bro. Gooch having proved himself qualified, was raised to the third degree. After which,

Bro. Goldsbro', addressing the lodge, said:—Brethren, of course, you are all well aware that our dear and Very Worshipful Bro. William Bulkeley Hughes, in his position as the honourable member for Caernarvon, as a member of our most truly loyal Order, and as a member of the committee of reception of their Royal Highnesses the Prince and Princess of Wales at Caernarvon, was unable (equally with our R.W. Provincial Grand Master) to be present at the last meeting of the Provincial Grand Lodge. Having, myself, attended that meeting, I had the honour and gratification of humbly representing and of being invested on his behalf with the insignia of the high and distinguished office of Senior Grand Warden of this province. I do consider that the members of this important lodge, and of the Craft generally in this province, have great cause for self-gratulation that this, the highest honour, should have been conferred by the R.W. Provincial Grand Master upon so truly and good, and esteemed a man and Mason. Bro. Goldsbro', in the name of the R.W. Provincial Grand Master, then invested the V.W. Bro. Bulkeley Hughes with the collar and jewel of the Prov. S.G.W., at the same time wishing him health, happiness, and long life.

The V.W. Bro. Bulkeley Hughes having replied, with much feeling and eloquence,

The W. Master moved that the thanks of this lodge be given to the V.W. Bro. Bulkeley Hughes for the very active and energetic part he had taken in the reception of the Prince and Princess of Wales at Caernarvon, and especially in having allowed the three very handsome chairs he had made for presentation to the lodge of St. Tudno, to be conveyed to Caernarvon, to be used as the state chairs on the occasion.

The proposition of the W. Master was seconded by Bro. Roden and carried unanimously.

V.W. Bro. Bulkeley Hughes: Being on the reception committee of the Prince of Wales, we were at a loss to know from what quarter to get fitting chairs, and the thought occurred to me that I should not incur very great opprobrium from the

members of this lodge, if I took that step. I wrote to my good friend, Bro. Dr. Roden, who, with that alacrity which is always his wont, immediately attended to my request, and I was truly glad to see the chairs arrived. Had we not had them, I do not know what we should have done to place their Royal Highnesses in fitting seats on this happy occasion of their visit to Caernarvon. I had prepared also appropriate cushions; these, also, I trust you will accept, and allow them to be an appendage to the chairs.

The lodge was then closed, and the brethren partook of a banquet, at which the W.M. presided.

After the banquet,

The W. Master said: The first toast I propose is "The Health of the Queen," and I hope I may be pardoned for saying one word in reference to recent event. It is a matter of great satisfaction to all of us as members of the Craft, that we have united in an address of congratulation to her Majesty on the escape of her son from the hand of an assassin. It is quite out of my power to express the feelings of detestation for the wretch who attempted to commit such a senseless crime as the taking the life of that young man. It could have effected no political change in the Government. It was a most insensate attempt, and we rejoice at his happy escape.

National Anthem—Solo by Bro. Dudley Watkins, who appropriately introduced the following lines:—

May the same Almighty arm,
Shield him from danger's harm,
And still the Queen's alarm.
God save the Prince.

The W.M. proposed "The Health of the Most Worshipful Grand Master of England, Deputy Grand Master, and the Officers of the Grand Lodge of England," and said: It is a matter of satisfaction to the subject of this toast as well as to those who elect him, that for twenty-five years, at intervals of a year, when there has been time for a man's merits or demerits to be ascertained, to find the same man unanimously re-elected from year to year; of course perhaps, speaking for myself, I may have a partial bias towards Lord Zetland, for he was a member of the Lodge of Antiquity, to which I am affiliated as an Honourable member, and I have seen a good deal of Lord Zetland, and may be biased in his favour, but the evidence resting on the simple fact that from year to year the brethren have re-elected him is a great testimony to his merit.

The W.M.: The next toast is that of "The Right Worshipful Provincial Grand Master, and the Present and Past Officers of the Provincial Grand Lodge. You heard in lodge the fact pronounced, and witnessed the pleasing ceremony of the investment, by Bro. Goldsbro', of our good Bro. William Bulkeley Hughes, as the Senior Grand Warden of the year. It would be impossible for me to say exactly what I do feel on the subject, but I am sure that I shall be speaking your own sentiments when I utter mine, that this appointment has been given, in a most worthy manner to a most worthy brother by Sir Watkin Williams Wynn. This appointment will reflect as much credit upon himself as it will on our dear Bro. Bulkeley Hughes (addressing Bro. Bulkeley Hughes). We most cordially desire that you my dear brother may be spared with increased health during your years of office, to discharge the duties of the distinguished appointment which has been confided to you—with honours.

V.W. Bro. Bulkeley Hughes: Very Worshipful Master and Brethren, I would that I had the power and the eloquence to respond to the toast in a way worthy of the compliment paid to the R.W. Grand Master of North Wales and Shropshire, to the humble individual who addresses you, and to the present and past officers of the Provincial Grand Lodge. You have been pleased to say that the appointment has met the approval of this lodge; it is indeed one of great honour. I don't believe the duties of the office are very responsible, but whatever responsibility is attached to it, I take on myself. I not only take the responsibility, but I take the honour also, not to the individual, but to St. Tudno's Lodge. I did not expect it, as I know I am little or in no way deserving of the compliment. I will say this, however I may be wanting in my duties as a Mason, it shall never be said I am failing in kindness towards my brethren. I am old in years but young in Masonry. It has been a bitter reflection to me that I had not sooner known the impression, the duties, and the pleasures of the Craft, I should have enjoyed many more happy days, yet you have said "may you continue to enjoy," it is not to be expected that anyone

who has passed the allotted years of man, can continue long in this sublimary abode. Still however long it may please the Great Architect of the Universe to permit, I will do my duty, wherever I may be and on whatever occasion, with fidelity, rectitude, and honour. It is now my province to give you the next toast, and it is one which comes from my heart. It is "The Health of the Worshipful Master" in the chair. I know no man to whom we are so much indebted as we are to the W. Master of this lodge. He has been the means of establishing in a pre-eminent degree the Lodge of St. Tudno, of the St. David's Lodge at Bangor as well as of establishing a lodge in the County of Anglesea, and of supporting the Royal Segontium and other Lodges, so that he has by his efforts proved himself a real and true Mason. Whilst alluding to the Anglesea Lodge, let me hope that on the morrow some of you will do us the honour to attend upon an occasion that I have had much at heart for a considerable time—the day has arrived and I am confident that it will be a success. Let me invite you one and all to crown our efforts and come and see what we will do in the island of Anglesea. What we lack in energy we possess in zeal for the Craft. We have had the experience of an old Past Master, and on the morrow we shall have the honour of presenting to him what he values more than gold or silver, and he will receive at my hands the good fellowship of the Anglesea Lodge. Imperfect as my expressions may be of his merits, permit me to ask you with all the fervour and cordiality of Welshmen and of brethren, to drink "The Health of the Worshipful Master."

Bro. Fourdrinier: I fear a too partial estimate of my services at a time of some little need, has been formed by the Immediate Past Master, and for that slight relief his feelings would have carried him away. I have not been an inactive Mason for many years; if a thing is worth doing, it is worth doing well, and this is my observation on the duties, to all young Masons on every opportunity as far as possible. Punctual attendance is one of the main elements of success. One may say, with great truth, that many young Masons by punctual attendance, without any further instruction than that which he gains from being present and seeing the working, literally by punctual attendance and reasonable attention, has been enabled to make himself a most useful member of the Craft. I say it in great sincerity, that every member punctual in attendance, not only discharges a duty he has solemnly undertaken to perform, but he confers a benefit on the body of the members. It is the conviction of every right thinking man that an obligation voluntarily assumed, requires its scrupulous discharge. There are some, perhaps, who are known as, and have the discredit of, being dining Masons, but who do not carry out the points we would wish to enforce, viz., the duties we have all assumed voluntarily, and which we ought to discharge faithfully. I pray you to pardon my dissertation, but it is not *mal aporpos*. I thank you, brethren, for your great kindness to me on all occasions.

The W.M. proposed "The Health of the Past Masters," and said: No lodge can get on without a good staff of Past Masters. I may say it with pride and satisfaction; this evening, Dr. Roden, holding the responsible position as Secretary, has taken one of the chairs. It is no trouble to him, and he is not in any way compromised by taking the office he has discharged. The Immediate Past Master walks into the Senior Warden's chair, as if he had never been out of it. Our good friend, Bro. Dr. Goldsbro', coming down to Llandudno as a visitor to this lodge as Past Senior Grand Warden of the province, simply obeys the Master's command, and takes the collar of I.G. I simply mention these facts to show the advantages a lodge possesses, and the members derive from, a number of Past Masters, who will always give you assistance and advice, not only in Masonry but also in all relations of life. I have often endeavoured to bring before you the merits of our Bro. Bulkeley Hughes, the Immediate Past Master, but I also mention the name of Bro. Dr. Roden. They are the most constant attendants of this lodge, and it would ill become us not to remember them with that gratitude which every member of the lodge entertains for both of them.

Bro. Roden: My estimate of the value and importance of Freemasonry, and of the obligations entailed on all its members, is better exemplified than stated, in the fact that I have never been absent except when detained by illness. My opinion of the importance of Masons attending to the summonses of their lodge is such, that I never in my life, on the day of my lodge meeting made an engagement or committed myself so as to keep me from my lodge, except my professional engagements. I

always found, that I could so manage, with tact, as to present myself at my lodge when I was not confined to my bed. It unfortunately happens I have, like many, had plenty of illness and have been laid on a bed of sickness for a considerable time. If all Masons viewed their lodge in that light, and considered its claims, the attendance at lodges would be better than it is. I say this in reference to members in general, who are not officers. The obligation that an officer takes on himself when he consents to receive from the Master the collar and jewel of office, is such that he ought never to absent himself from the duties of the lodge. When he did I should almost feel sufficiently angry to be severe, but it is not becoming a Mason. I reiterate, it is most culpable on the part of any brother thus to absent himself systematically. We all feel that the position we hold in Masonry is honourable, and nothing can be plainer than if a man consents to receive an honour, it is incumbent on him to perform the virtue of that office, and if he have any regard for the welfare of this lodge, or estimate of the value of Freemasonry in his mind, he would consider it imperative on him to discharge the duties he had undertaken. As Past Masters, we feel the importance of these things more than our younger brethren, for whom some allowance is to be made. The conduct of Past Masters, in most lodges, is such as to impress the minds of the younger brethren with their high estimate of the importance of their obligations to the Craft, and they are always glad to do anything a Master may ask them in, as well as out of, the lodge. The duties of a Mason do not begin and end in the lodge, but ought to accompany us in every act of everyday life. No one ought to forget that he is a Mason, and if he bear this in mind in his intercourse with his brethren, he will be led by an invisible hand, and instead of taking part against a brother, as he might otherwise be tempted to do, he is impelled to do everything he can to assist him, not only Masonically, but extra-Masonically. I say it unfeignedly to every brother who apologises for troubling me, that I consider it my duty as a brother to assist them all in my power if they will only make their wants known. I am always ready to attend to their desires. These are some of the views of an old Past Master; I commend them to my younger brethren, and I hope they, one and all, will take these views of what a Mason's duty is. I am not perfect, and am not a standard for imitation, but let us, as Masons, do the best we can to carry out our professions. I thank you for the compliment you have paid to the Past Masters of the St. Tudno's Lodge.

The W.M.: The last toast was an important one, but we know and acknowledge that the one which usually follows is, if possible, a greater favourite than that of the Past Masters, it is that of the visitors. The constitutions, I may say, suggest that each brother so far as opportunities occur, should visit other lodges, and the reason is perfectly apparent as there is a difference of working in some lodges, and he may see improvements and bring them home to his own lodge. Visitors bring with them great recommendations to a lodge. We have here this evening Bro. Dr. Goldsbro, a member of this province. I should be unable to give you the real estimate of my dear friend if I attempted to put into words what I think of him. You all know him as a most meritorious officer in his high position in the Provincial Grand Lodge. Many of you attended the different lodges he inaugurated and consecrated in this province, and I am bound to say as a simple truth I know of no other province in which the actual officer of the year has been able to assist the Provincial Grand Master, as the Provincial Grand Master has been assisted by Bro. Goldsbro'; I am quite sure that the exertions of our good brother, and the abilities he has brought with them, must bring to him a great reward. He has been able to merit and receive the heartfelt thanks that all should receive for erecting a new lodge. When a number of brethren make up their minds to form a new lodge and find a brother able and willing to give the least impetus to the rolling ball and put it right and set it going, the brethren feel indebted towards him beyond expression. It is that fact which really makes me feel incapable of saying what I would of the individual and private claims of my dear friend and Bro. Goldsbro'. I have also to introduce our Bro. Charles Darbishire, one of a family intimately connected with this lodge. His brother Vernon is a member at present. His brother Arthur we all regret, and his brother Francis has also left us for Australia. It is a great pleasure and satisfaction to me, seeing him here to-day. I hope if we have not been able to pay him that attention we think he will believe we sincerely welcome him, and we hope we shall have the pleasure of seeing him again.

Bros. Goldsbro' and Darbishire respectively returned thanks. Several other toasts followed, which want of space prevents giving in detail, and the brethren separated highly delighted with the meeting.

SUSSEX.

HOBESHAM.—*Mid-Sussex Lodge* (No. 1,141.)—The installation of the W.M. elect for the current year took place at the lodge room, King's Head Hotel, when Bro. Wm. Curtis was duly installed as W.M. After the installation the W.M. proceeded to invest his officers, when the following brethren were appointed and duly installed:—Bros. Challen, S.W.; McLean, J.W.; E. Taylor, Sec.; King, S.D.; Figg, J.D.; Camm, Chap.; Oliver, I.G.; H. P. Thorpe, Steward; Bostock, Dir. of Cers.; Sharp, Org.; and Randall, Tyler. After the termination of the proceedings the brethren present, to the number of about forty, amongst whom were several visitors from neighbouring lodges, adjourned to an excellent banquet prepared by Bro. Backland, proprietor of the hotel. The usual loyal and Masonic toasts were given and responded to, and the evening was spent in that perfect harmony and good fellowship so characteristic of the Craft.

SCOTLAND.

EDINBURGH.

STOW.—*St. John's Lodge* (No. 216).—The monthly meeting of this lodge was held as usual in the evening of the first Friday of the month. The lodge was opened for instruction in the first degree by Bro. Henry Ker, D.M., when Bro. Robert Sanderson, S.M., gave an interesting and instructive lecture on the Apprentice tracing board, which was listened to very attentively, and much appreciated by all the brethren present. The lecture occupied about an hour, and at the close a hearty vote of thanks was voted to Bro. Sanderson from the chair. The tracing boards are a novelty in lodge No. 216, and have been introduced by Bro. Sanderson. They were designed and drawn by Bro. Stirrat, of the FREEMASONS' MAGAZINE office, Glasgow, and are much admired here as masterly productions in emblematical drawing.

ROSS AND CROMARTY.

STORNOWAY.—*Lodge Fortrose* (No. 108).—The regular monthly and quarterly meeting of the members of the Lodge Fortrose was held within their hall, on Friday the 5th inst. The lodge was duly opened at 8.30 p.m., by the R.W.M., Bro. Alex. Robertson, supported by Bro. John Chisholm, Treas., and John Anderson, Sec., and assisted in the W., by Bros. Mal. MacDonald, S.W.; Hector MacLeod Ross, J.W.; Alex. MacKenzie, S.D.; Geo. MacDonald, J.D.; Allan MacKenzie, I.G.; Mal. MacKenzie Tyler and Neil MacLean Steward. There was a good attendance of members as well as a number of visiting brethren from the shipping with which our splendid harbour is at present crowded. The members present having answered to the Secretary's call, and the minutes of last monthly meeting being read and confirmed, Br. Robertson intimated to the brethren the pleasure he had in the prospect of having so much work to do, and his willingness to continue the labours of the Craft to the raising of four worthy Brothers to the sublime step of M.M. This important part of the evening's work was very satisfactorily got through with, all according to the ancient custom. The new brethren afterwards cheerfully contributed of their spare money to the lodge charity box. The Craft being placed under the sway of the column that rules the S., and Bro. MacLean having with his usual punctuality attended to the duties of his office, the brethren experienced that the hour of refreshment is sweet after labour. The R.W.M. proposed the toast of "the Queen and the Craft," which was responded to with more than usual feeling. Song, "The Queen and the Craft," by Bro. Wm. MacLeod. Bro. Robertson next craved a bumper to the health of the "Three Earl Grand Masters" of the United Kingdom and Ireland, which was drank with full Masonic honours. Song, "The Red White and Blue," by Bro. John Stewart. The R.W.M. next proposed "The memory of the late Bro. Lord H. P. Brougham, and in eloquent terms alluded to his lorship's abilities as a lawyer, a statesman, and an author, also of his laudable efforts to better the condition of his less fortunate fellowmen. On referring to the minute book, it shows that Henry Peter Brougham was entered an apprentice in the Lodge Fortrose, No. 108, on the 20th day of August, 1799, and at a subsequent

meeting, was passed and thereafter raised to the degree of M.M. H. P. Brougham did not long remain in Stornoway, but it is known that his name is recorded on the books of the Lodge Canongate Kilwinning, No. 2, Edinburgh St. John's Chapel, either as a frequent visitor or honorary member. The toast was drank with silent honours. Song, "The Level and the Square," by Br. Mal. MacDonald. The R.W.M. next craved a bumper to "The health of the newly raised Brethren," trusting that they would be successful in life, and live creditably as Masons. Bro. J. C. Wheatly and Bro. Page returned thanks for the honour that had been conferred on them in drinking their health, and hoped they would never disgrace the profession they had that day made. Song, "On On, My Dear Brethren," by Bro. Wm. MacLeod, D.S. The toast of the "Visiting Brethren" followed. Bro. Robertson welcomed the strangers to fraternise within the light, and hoped that their present adverse prospects would soon be followed by more favourable weather, and better success to fishermen and sailors. Song, "The White Squall," by Bro. Charles MacPherson. Bro. Kemp, Montrose, No. 182, replied to the visiting brethren. Among the visitors were Bros. Davie and Le Younge, and MacNaughton, No. 108; Bros. Withers and Sinclair, MacKay, of Lodge "Canongate and Leith," No. 5, S.C.; Cooper, Thistle, No. 87, S.C., &c. Other toasts and sentiments followed, until the call to resume labour. The lodge having been previously opened on the first degree for the benefit of entered apprentices and F. Cs., it was thereafter duly closed in harmony and good order at all happy to meet again. After the lodge was closed, a Brother present pressed the claims of the Masonic Life Boat Fund and received a few subscriptions which will soon turn up from Edinburgh.

IRELAND.

DUBLIN.

MASONIC FEMALE ORPHAN SCHOOL, BURLINGTON ROAD.

The regular monthly meeting of the Board of Governors of this Institution was held at the Freemasons' Hall. The ordinary business having been transacted, the reports from the several sub-committees which were of the most satisfactory nature were submitted and approved of. The amount of contribution during the previous month was little short of £1,000, including £300 from the trustees of the Cork Masonic Orphan Asylum, which institution had been closed with the view of enabling the brethren in that district to co-operate with the whole Masonic body of Ireland in supporting the Dublin School, and it is most gratifying to hear that contributions from that province alone during the past month amounted to upwards of £80.

The board then proceeded to the election of four pupils from a list of twelve candidates, which had been approved of at the previous board. "The report from the scrutineers of the ballot stated that the total number of voting papers submitted to them was 1,042, being considerably more than were received upon any previous occasion. Of these papers 149 were from brethren voting as life Governors; 654 from brethren as annual Governors; and 239 from brethren voting in their official capacity. Of the brethren who exercised their privilege of voting, 33 voted for only one of the candidates, 65 for only two, 55 for only three, and the remainder for four candidates each. Of the papers received four were not properly signed or initialed, three were from subscribers not entitled to vote, 41 were from annual Governors whose subscriptions for 1898 were unpaid up to the time of the scrutiny, and 16 were received on the 29th and 30th of May, instead of the 28th, all of which had to be rejected, also eight since received by the Assistant Secretary. The total number of votes recorded was 4,240, of which Mary H. Armstrong received 951; Frances E. Baker, 644; Charlotte, A. M. Burdge, 222; Elizabeth E. Christian, 690; Ann Matilda Copeland, 60; Ellen Dalton, 630; Catherine E. Godbey, 115; Frances Ann Lewis, 179; Kate M'Nally, 303; Mary M'Neill, 296; Margaret Maxwell, 94; Elizabeth G. Williams, 56. The scrutineers think it right to mention that had the rejected or late votes been recorded it would not have made any alteration in the relative position of the candidates."

It was then unanimously resolved, "That Mary Armstrong, Frances Baker, Elizabeth Christian, and Ellen Dalton, be declared duly elected, and be admitted at such time as the Education Committee may direct."

The board having expressed their satisfaction at the careful report of the scrutineers, and passed a vote of thanks to the brethren who had acted as such, then adjourned.

ROYAL ARCH.

METROPOLITAN.

METROPOLITAN CHAPTER OF INSTRUCTION.—At the weekly meeting of this chapter of instruction held at the George Hotel, Aldermanbury, on Tuesday, the 16th inst., the ceremony of exaltation was worked by the following members, viz., Comps. A. D. Loewenstark as Z.; J. Mayo, H.; C. Noehmer, J.; R. W. Little (P.Z.), S.E.; D. R. Still, S.N.; J. F. Cook, P.S.; and W. Grant as the candidate. Comp. Brett, P.Z., the able Preceptor of the chapter, then worked the second and third sections of the lecture, including the elaborate explanation of the Royal Arch Banners, and afterwards by special request delivered the famous lecture on the platonic bodies, illustrated by diagrams of the Royal Arch Jewel and the Triple Tau. The distinguished Masonic writer and archaeologist, Comp. W. J. Hugan, of Truro, being present, was proposed as a joining member by Comp. Little, and the proposition being seconded by Comp. Brett was carried unanimously. Comp. Samuel Webb, of the Royal Jubilee Chapter, No. 72, also became a member. In expressing his acknowledgements to the comps. for his election, Comp. Hugan adverted to the fact of his having recently discovered Dr. Dassigny's work in which reference was made to the R.A. degree, and which carried back its authentic history as a portion of English speculative Freemasonry to A.D. 1740. The remarks of our diligent and learned companion were received with much pleasure, and he concluded by paying a well-merited tribute to the zeal and consummate ability which Comp. Brett displayed as the foremost Preceptor of Royal Arch Masonry in England, and expressed a hope that such untiring energy in the cause would in due time meet its just reward.

YORKSHIRE (WEST).

HALIFAX.—*Chapter of Regularity* (No. 448).—The annual meeting of this chapter was held at the private rooms, Talbot Hotel, on Monday, May 25th. After the chapter had been regularly opened and the minutes of the previous meeting confirmed, Bros. Edwin Walshaw and Francis Rawlings, (both of No. 448) were duly balloted for and accepted, and subsequently exalted to the degree of R.A. by Comp. Greenwood, and Comp. A. Lupton giving the historical portion. A resolution was then passed that a number of Books of Regulation should be purchased, and each (present and future) companion supplied with a copy free (similar to what had been done in St. James's Lodge, 448,) so that no companion might plead the poor and lame excuse of ignorance of the laws in case of committing any irregularity or breach of them. A board of Installed First Principals was next opened, after which the following companions were installed or invested for the ensuing year, namely, Comps. G. Normanton, Z.; W. Cooke, P.Z., H.; C. J. Walshaw, J.; J. Firth, E.; E. Taylor, N.; H. N. Bates, P.Z., Treas.; A. Lupton, P.S.; A. Roberts and F. Whitaker, A.S.; W. H. D. Horsfall and T. Parr, Stewards; and J. Greenwood, P.Z., Janitor. The proceedings were concluded in the usual harmonious and friendly manner.

PUBLIC AMUSEMENTS.

ROSHERVILLE GARDENS, GRAVESEND.

Rosherville, which is the largest, and unquestionably the most picturesque of our public gardens, possesses specific advantages in situation that have been turned to very profitable account. There are manifold attractions, such as leafy labyrinths, towering cliffs, a splendid banqueting hall, a place for dancing on the lawn, and other attractions so voluminous that to enumerate them would occupy more of our space than our limited columns will allow. Rosherville Gardens has been a household word—a recognition of "old familiar faces," and a sad remembrance of many friends who have passed to that "bourne from whence no traveller returns." However, it is not our purpose to go into the sorrowful, but advise a visit to these delightful gardens, so long familiar by name as a favourite and general resort to the holiday seekers. We are confident there are no places of recreation within

a few miles of London more deserving than the gardens above referred to.

Before concluding we must draw attention to the beautiful *bijou* theatre in the centre of the grounds, a theatre,—perhaps one of the most elegant in the world, for its size—wherein burlesques are performed nightly, in addition to other attractions in the daytime. The burlesque at the present time is "Black Ey'd Susan," in which Miss Ada Taylor—a young lady well known in the profession, and a particular favourite in this locality—plays *William*; Miss Howard enacts *Susan*, her singing and dancing being well received. Mr. James is a good *Dame Hatley*—Mr. C. Fenton an admirable *Captain Crosstree*; while Miss Kate Hodson makes the most of *Raker*. The Misses Duvalli are the *Shawn o'Ploushare* and *Dolly Mayflower*, which characters are well played, and their dancing first-rate. Incidental to the burlesque was some graceful terpsichorean display by the junior portion of the Lupino Family.

In conclusion, we must assert that Rosherville is the *ne plus ultra* of modern places of amusement, and Mr. George Jones, the proprietor, deserves the thanks of the public, for supplying them with such a pleasurable resort.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 27TH, 1868.

MONDAY, June 22nd.—Geographical Society, at 8½.

WEDNESDAY, June 24th.—Soc. of Arts, Annual General Meeting, at 4.

METROPOLITAN LODGE MEETINGS, etc., FOR THE WEEK ENDING JUNE 27TH, 1868.

MONDAY, June 22nd.—Lodges: Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 905, Angel Hotel, Great Ilford. Chapter: Joppa, 188, Albion Tavern, Aldersgate-street.

TUESDAY, June 23rd.—Lodge: Industry, 186, Freemasons' Hall. Prince of Wales, 259, Willis's Rooms, St. James's. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

WEDNESDAY, June 24th.—Lodges: Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns Tavern, Kennington. High Cross, 754, Railway Hotel, Tottenham. Temperance in the East, 898, Newby-place, Poplar. Chapter: Union Waterloo, 19, Freemasons' Hall, William-street, Woolwich.

THURSDAY, June 25th.—Gen. Com. Female School, at Freemasons' Hall, at 4. Lodges: Peace and Harmony, 60, London Tavern, Bishopsgate-street. Prosperity, 65, Masons Arms Tavern, Masons-avenue, Basinghall-street. William Preston, 766, Star and Garter, Putney. South Middlesex, 858, Beaufort House, North-end, Fulham. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters: Domestic, 177, Anderton's Hotel, Fleet street. Lily Chapter of Richmond, 820, Greyhound, Richmond, Surrey.

FRIDAY, June 26th.—House Com. Boys' School, at 4.

MASONIC LIFEBOAT FUND.

Further Subscription received:—United Lodge 697, £1.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

LODGE LA CESAREE (No. 590).—This report is unfortunately crowded out in our present issue.

AUDI (Egypt).—Letter to hand and forwarded to the brother as requested, who will reply direct. Shall be pleased to hear from you as intimated in yours of 6th inst.

LONDON, SATURDAY, JUNE 27, 1863.

THE TOMB OF HIRAM.

By BRO. ROBERT MORRIS.

I have found but few objects in my Palestinian researches of so much interest to my mind, both in a Masonic and archæological point of view, as the great monument standing six miles east of Tyre, and designated by the natives *Kabr Hiram*, "the Sepulchre of Hiram." Travellers through Syria and Palestine have so rarely taken this route (from Tyre to Jibnin) that until 1833 there was no allusion to it in their books so far as I can discover. "Monro," vol. ii. p. 25, gives the earliest account of it, but his notice is brief. Thomson, in his "Land and Book," is more diffuse. Robinson, in "Biblical Researches," vol. iii. pp. 385, *et seq.*, goes out of his actual cold and dull manner, and really gets up a little animation, while referring to *Kabr Hiram*. Shall I quote him? :—

"We came (June 23rd, 1840,) to one of the most remarkable monuments of antiquity yet remaining in the Holy Land. It is an immense sarcophagus of limestone, resting upon a lofty pedestal of large hewn stones, a conspicuous, ancient tomb, bearing among the common people the name of *Kabr Hairân*, "Sepulchre of Hiram."* The sarcophagus measures twelve feet long by six in height and breadth; the lid is three feet thick and remains in its original position; but a hole has been broken through the sarcophagus (also the superincumbent stone or lid, R.M.) at one end. The pedestal consists of three layers (four layers, R.M.) of the like species of stone, each three feet thick (but see my exacter measurement, R.M.), the upper layer projecting above the others; the stones are large and one of them measures nine feet in length. This grey weather-beaten monument stands here alone and solitary bearing the marks of high antiquity."

During my itineracy among sacred scenes, I have visited this spot so memorable for the tradition that associates it with one of our ancient Grand Masters. On the first occasion, April 15th, I had no assistant, save some natives, who knew as little of my language as I knew of theirs. Nevertheless, I made all the measurement wanted and took occasion of the inspiration of the hour to

draft a few lines with which I will not torture your readers at present. On the second visit, May 22, I had the valued aid of my associate, D. W. Thomson, Esq., with whom I verified and corrected my former measurements, and noted down every important fact connected with this ancient relic.

The sepulchre of Hiram stands directly in the prolongation of the (original) island and (present) isthmus of Tyre upon a spur of the Lebanon at exactly the distance from that city that "lends enchantment" to the view. Originally, when Tyre was the metropolis of this coast, perhaps of the world, and the whole plain east of it was covered with the splendid edifices of *Palac-Tyrus*, whose ruins now compose the basis of the isthmus, the view from the top of this monument must have been grand in the extreme. Even now it tempts one to linger many an hour while the spirit drinks in the scene, upon which, however, I cannot, at this time, expatiate. Suffice, that if this is the tomb of the Tyrian monarch, as I devoutly believe, it would be difficult to find a location so well adapted to it upon all this splendid mass of hills east of Tyre.

To describe the monument itself is the chief purpose of this article, and this I do the more minutely because no author has done it justice. Bro. the Rev. H. B. Tristram in his recent admirable work upon the Holy Land deserves to be studied both in his photograph view and letterpress upon this subject, but it was not within the scope of his plan to enter into particulars. . . . The builders first laid down a substructure of grout or concrete made of rounded pebbles in fine white lime about six inches deep. Upon this they imposed the first stratum of stones whose dimensions I cannot give, as the whole layer, save a portion of one stone, is hidden under the earth; that one however is 4ft. long by 2ft. 10in. high, and extends some 8in. beyond the first stones of the tomb proper.

The first layer of stones is composed of four blocks. For want of drawings I find it difficult to describe it. Say a stone, N. and S, for the eastward of the monument; another in the same situation at the west end; and two abutting each other in the centre, to fill up the space between. The whole covers an area of 19ft. from east to west, and 8ft. 6in. from north to south. The height of this layer is four feet. The second layer is composed of five blocks, covering the same surface, and is 2ft. 10in. in height. Great pains

* The "common people" pronounce it as if spelt *Kebber Hewran*, accenting the last word on the penult.

were used in breaking the joints in which some artistic skill is manifest. The third layer (above ground) forms a sort of cornice to the structure by jutting out on every side about 8in. It is composed of four large stones, nearly symmetrical with each other, each 9ft. 8in. in length (from N. to S), about 4ft. wide, and 3ft. 3in. high; the area covered by this tier is 15ft. 1in. by 9ft. 8in. These stones are very large, and from their relation to those below seem even larger than they are. Likewise, they give an appearance of height to the monument which adds to the grandeur of the *tout ensemble*.

The fourth layer is the sarcophagus, consisting of a single stone about 13ft. by 7, and nearly 6 feet high. I am not sufficiently conversant with architectural science to explain it, but the artist who designed this vast stone coffin has contrived to give an air of vastness to it that is in admirable keeping with his subject. He has chiselled a rude bevel upon it and to some extent shaped it, but the general idea it conveys is that of rude grandeur. The coffin, or cavity cut exactly in the top of this stone, is about 6ft. 6in. long, 2ft. 2in. deep, and 1ft. 8in. wide. Through the hole knocked out of the coffin, at its north-east corner I crept with some difficulty, and with solemn emotions superadded to considerable physical inconvenience, lay at length on the floor of Hiram's last receptacle, long since rifled of its contents.

The fifth layer is the lid of the sarcophagus, about 2ft. 6in. thick, and fitting by a shoulder into the cavity below. My associate, Mr. Thomson, climbed upon the top of this, and describes it as much grooved by the weather, and presenting no appearance of inscription or chiselling of any kind. A large piece of it was broken off at the north-east corner to come at the opening in the sarcophagus below.

The general condition of the block forming this *Kebr Huran* is good; some of them, however, are cracked in two, and many of them have their corners defaced; one of them on the north side is badly shattered. The material is the hard limestone of the country; no doubt each block was taken for some of the numerous stone-cuttings so plainly visible on the east and west of the monument. All around are strewn fragments of pillars, squared stones, stone sarcophagi, and other relics of the most ancient date. A large patch of Mosaic pavement was lately discovered about twenty rods south of the monument, and I

found two considerable patches of the same lying in good preservation within a couple of miles west of it.

Nowhere have I discovered a relic of antiquity at all resembling this, save at a point some nine miles south of Jibnin, on the road from that romantic eyry to Safir, and quite near the village of Yaron. Here is "a very large sarcophagus lying in utter loneliness," as Dr. Robinson describes it in "Biblical Researches," "the lid two feet thick, the upper side slanted like a double roof, the ends resembling a pediment." But there is another object two hundred yards west of that which Robinson did not see, and which was better calculated to remind him of Hiram's tomb than this. It is a sarcophagus cut from a rock never removed from its natural position. It is as if the artist, in a spirit of sublime boldness, selected a large commanding stone rooted at the earth's very centre, and, squaring off its top, chiselled out a coffin, placed his dead therein, shaped a fitting lid, and left his hero "alone in his glory," confident that through all time the living would respect the dead.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 485).

BOOK III.—CHAPTER IV.

GRAND MASTER—WILLIAM DE CAENOTA.

Letter by the Grand Master to the Pope. The Crusaders attack Damietta. Take Taphnis. The Cardinal Pelagius. The Nile overflows and inundates the Crusaders camp. An epidemic rages A.D. 1217, 1218.

A chapter general of the Order was immediately held upon the death of de Plessis, when William de Carnota was elected Grand Master.* Upon his elevation de Carnota wrote to the Pope the following letter:

"To the very reverend father in Christ the Lord Honorius, by the providence of God, chief Pontiff of the Holy Roman Church, Brother William de Chartres, humble Master of the poor Chivalry of the Temple, proffereth all due obedience and reverence, with the kiss of the foot.

"By these our letters we hasten to inform your paternity of the state of the Holy Land, which

* L'Art de Verif 349, Cotton MS. Nero EVI., fol. 23 I, p. 60, f. 466. Ducange Gloss Tom. vi., col. 1036. The name is sometimes written Cornuto and Chartres.

the Lord hath consecrated with his own blood, know that at the period of the departure of these letters, an immense number of pilgrims, both Knights and foot soldiers, marked with the emblem of the life giving cross, had arrived at Acre from Germany and other parts of Europe. Saif-Eddin, the great Sultan of Egypt, hath remained closely within the confines of his own dominions, not daring in any way to molest us. The arrival of the King of Hungary, and of the Dukes of Austria and Moravia, together with the intelligence just received of the near approach of the fleet of the Friths has not a little alarmed him. Never do we recollect the power of the Pagans so low as at the present time; and may the omnipotent God, O! holy Father, make it grow weaker and weaker day by day. But we must inform you that in these parts corn and barley and all the necessaries of life, have become extraordinarily dear. This year the harvest has utterly disappointed the expectations of our husbandmen, and has almost totally failed. The natives, indeed, now depend for support altogether upon the corn imported from the West, but as yet very little foreign grain has been received; and to increase our uneasiness, nearly all our Knights are dismounted, and we cannot procure horses to supply the places of those that have perished. It is therefore of the utmost importance, O holy Father, to advertise all who design to assume the Cross of the above scariety, that they may furnish themselves with plentiful supplies of grain and horses.

"Before the arrival of the King of Hungary and the Duke of Austria, we had come to the determination of marching against the city of Naples, and of bringing the Saracen Chief Coradin to an engagement if he would have awaited our attack, but we have all now determined to undertake an expedition into Egypt, to destroy the city of Damietta, and we shall then march upon Jerusalem."*

The Musselmen were undoubtedly taken by surprise, and could offer but a feeble resistance to the Crusaders. It is said that on the first meeting of the hostile forces they lost a thousand men.† The disgraceful retreat from Mount Tabor, however, produced dissension, and the Christian army disbanded and hurried to the maritime towns, to seize the earliest opportunity of returning to Europe. The King of Hungary, who considered

his three months sojourn in Palestine a sufficient fulfilment of his vow, returned home, taking with him most of his stores and soldiers. The King of Cyprus was about to follow his example, when he fell sick at Tripoli and died. The Templars, with the assistance of the Teutonic Knights, Andrew d'Avesnes and the Flemish Crusaders, completed the powerful fortress Chateau Pelerin, on Mount Carmel.*

Egypt had long been an object of cupidity to the Christians alike from its wealth, and the belief that by conquering it the Holy Land would be the speedier cleared of the Musselmen. There was wisdom in this, and had the Christians followed up their advantage the scheme would have been crowned with success. Considerable reinforcements arrived in the spring, among them Templars and Hospitallers, who during their voyage, had stopped for a short time in Portugal and done good service against the Moors. Upon their arrival it was resolved at once to proceed to besiege Damietta, which was looked upon as the key of Egypt. The fleet assembled off Acre where the Crusaders embarked, and in the month of May, led by the galleys of the Temple, they proceeded on the voyage. A favourable wind in three days brought them before Damietta, and casting anchor the troops disembarked on the western side of the Nile.†

The city of Damietta, situated at the distance of a mile from the sea, had a double rampart on the river side, and a triple wall on the land side; a strong castle called Taphnis built on a rock arose in the middle of the Nile, and an iron chain which reached from the city to the tower prevented the passage of vessels. The city contained a numerous garrison with provisions and munitions of war sufficient to sustain a prolonged siege. Damietta had already several times resisted formidable attacks of the Christians. Roger, King of Sicily, had made himself Master of it in the preceding century, but he was not able to retain and defend it against the united forces of the Musselmen.

The Templars encamped upon the left bank of the Nile, immediately opposite Damietta, while their galleys were drawn up in a line across the river. They fortified their camp by surrounding

* Addison's *Templars*, 2nd Ed. p. 287.

† Labbaei Concil. Tom. xi. pp. 119.

* Michaud. Liv. xii. Wendover A.D. 1217.

† For accounts of this expedition see Wendover, Jacques de Vitri, William of Tyre, cont. Hist., Marin Sanut, Godfrey, Monk of Alberic, Ibn. Ferat, &c.

it with a ditch and wall. During four months battles were of daily occurrence, but without any advantage being gained by the Christians. The Castle of Taphins defied all their efforts, and without capturing it, the city was unassailable. To capture it became the absorbing endeavour of the Crusaders. The Duke of Austria and the Hospitallers constructed two scaling ladders lashed to cogs, but on advancing to the castle they were snapped in two and the attackers thrown into the water where several were drowned. The Frieslanders and Germans under the command of Adolphus de Monte, fortified a ship with bulwarks, with a small kind of castle at the top of the mast. On advancing to the attack, the Musselmen launched out destructive missiles and Greek fire, so that they were forced to retire. The Templars succeeded no better, the combustible materials proving overpowering.

At length the Germans and Frieslanders joined together two cogs with planks, and so having secured a firm footing they erected four masts and yards to the same, and on the top fixed a turret made of basket work, which they covered with hides to keep off the Greek fire.

Under the turret they constructed a scaling ladder hung with strong ropes and reaching thirty cubits beyond the prow of the vessel. On the sixth day before the feast of St. Bartholomew, the Crusaders devoutly marched forth barefoot in solemn procession to the fragment of the Cross, the clergy in advance chanting and reading the service, and humbly imploring the Divine assistance to the success of the undertaking. On St. Bartholomew's day the attack commenced, and in spite of the swollen state of the river and the fierce resistance of the defenders, the Crusaders succeeded in anchoring their machine close to the tower. A desperate assault was then made, the Patriarch lying prostrate on the ground before the Cross, and the clergy standing around him barefoot, called loudly on heaven for aid. In spite of the gallant defence the castle was stormed, the iron chain broken, and the Crusading fleet sailing up, took position opposite to Damietta. The loss on the part of the Crusaders was trifling, but one of the Templars' vessels was very seriously injured.

The brave Saif-Eddin about this time died, but the Crusaders after obtaining possession of Taphnis instead of vigorously prosecuting the war, with the advantages which such a death afforded them, at

once neglected the labours of the siege, and appear to have fallen asleep after their first victory. The Friths and the Germans, in spite of exhortations and threats returned home, but they were speedily succeeded by Genoese, Pisan and French Crusaders. The Pope sent two Cardinals with these Crusaders, Robert de Courçon, one of the preachers of the Crusade, and Pelagius, Bishop of Alban's. A more unfortunate selection could not have been made than of the latter. Imperious, vain, and ignorant, he deemed himself born to command man and control the elements. Puffed up with vanity at the council board, he threatened everyone who dared to differ with him with excommunication. If the fourth Crusade was ruined by the clergy, the sixth was equally so by Pelagius. His colleague died shortly after landing at Damietta, and this calls from William of Tyre the sarcastic remark, "Thus died Cardinal Peter, and Pelagius lived, which was a greater pity."

Malek Kamel, son of Saif-Eddin, with a large force, lay encamped opposite to the Crusaders. Seeing the supineness of the Christians, and deeming the opportunity favourable, on the 9th of September the brazen kettledrum of attack boomed, the Musselmen march to battle, while the Templars hastened to meet them. A sanguinary conflict ensued which ended in Malek Kamel forces being repulsed with great slaughter. The Musselmen were however daily receiving reinforcements, Damietta was well provisioned and garrisoned, and was in a condition to sustain a lengthy siege. The news of these roused the Christians from their state of inaction. Animated by their leaders, but more by the appearance of danger and the presence of a formidable enemy; still led by the King of Jerusalem, who had at last refused to submit to Pelagius, the Crusader resumed the siege, and made several assaults upon the city on the river side. The winter which had just set in did not stop their attacks; nothing could equal the heroic constancy with which they braved during several months, cold, rain, hunger, all the fatigues of war, and all the rigours of the seasons. On the feast of St. Andrew the Apostle, in the middle of the night, the waves of the sea rose and made dreadful inroads, extending up to the camp of the Crusaders. The waters of the Nile thus checked, overflowed and inundated the camp. The Templars lost all their provisions, arms, and baggage; and when the waters receded large fish were found in the tents. To add to the horrors of this catas-

trophe, an epidemic broke out which swept off numbers of the brethren, and other Christians, and the brave William de Carnota, struck by the malady, succumbed and died, after ruling the Order for the brief space of a year.

(To be continued.)

MASONIC NOTES AND QUERIES.

VISHNU.

"The Craft requires in every candidate for its mysteries the tongue of good report, a belief in the Supreme Being, and of the immortality of the soul. There its requirement ends, and the candidate must then follow the faith he believes in, out of lodge, whether it be that of Christ, *Vishnu*, or Mahomet." A correspondent inquires respecting the accuracy of this passage, which he has found in Bro. Anthony Oneal Haye's letter, "Freemasonry and Christianity," page 252 of the present volume. "*Aliquando bonus dormitat.*" The faith of Vishnu is the faith of the Hindoo, and the Hindoo must abjure his faith before he can be received into the English lodge. A correspondent may consult the following communications to the *Freemasons' Magazine*. "The Pantheism of the Hindoos," vol. xv., page 150; "The Hindoo, the Polynesian, and the English Freemason," *ibid*, page 168; "Hindoos admitted into English Freemasonry," *ibid*, page 348; "Hindoos, their written declarations previously to admission into English Freemasonry," vol. xvi., page 406; "Hindoos—their admission into English Freemasonry," vol. xvii., page 70; and "Bro. Khetter Mohum Gangooly," page 5 of the present volume.—CHARLES PURTON COOPER.

"MOTHER KILWINNING."

As our learned Bro. Purton Cooper (page 489) seems to take it for granted that there was an "ancient Grand Lodge of Kilwinning" in the fourteenth century, can he point to any proof of, or reason for, the idea that Kilwinning Lodge had really the title of Grand prefixed to its name, or any reason why it should have it then? We know that the Kilwinning Lodge, now "Mother Kilwinning," was the parent of many lodges from the seventeenth century downwards, but that is no proof of its being so before that (*e.g.*, the Normans were established in England in the latter half of the eleventh century, but that is no proof that they were so in the first half). There were great alterations in Scotland, in many things, in the sixteenth century. I find, with many a thing that has really a respectable and venerable age, that won't do, and it often gets turned into something incongruous or antediluvian.—W. P. B.

"GOOD TEMPLARS" AND THE RED CROSS KNIGHTS AND KNIGHTS TEMPLARS.

The Order of "Good Templars," referred to by "An Observer," is not of a Masonic character, but a body of total abstainers from intoxicating liquors, who choose to wage war against drunkenness under such a cognomen. Surely that body cannot belong to the "Order of Fools," as their work is an excellent one, and one with which I hope Bro. Harris is a sympathiser.—W. J. HUGHAN.

ROBERT BRUCE (p. 489).

Might not King Theodore have presided over the Grand Lodge of Kilwinning, as well as Robert Bruce? Had not either as much to do with Masonry?—L.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC ORDERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As "An Observer" says in your valuable *MAGAZINE* (p. 493), I was not aware there was an ancient Masonic Order of Fools, and I will try to borrow Chambers's "Book of Days," so as to embody it in the great design. I am very much obliged to "An Observer" for this very valuable hint, having received very little assistance from brethren and much abuse. I am at present engaged in preparing the rituals, so as to give the Garter and a number of Orders all at once, instead of the candidates being put to the trouble of attending several times. The charge will be the same. When I consider the great ease and speed with which Orders, degrees, and rituals are now got up, I feel some little encouragement to proceed with my praiseworthy undertaking, although up to this time no person has decidedly come forward to co-operate with me, as I expected, from the great eagerness to take new Orders of much less antiquity and authenticity than mine, and not so learned, as I shall have the words in Hebrew.

Yours fraternally,
W. HARRIS, P.M.

PRIORITY OF THE LODGE OF GLASGOW ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. W. P. Buchan is proceeding with determination in his laudable task, and has made a strong claim on the gratitude of brethren by his researches and his candour.

He has disposed of the charter of Malcolm. It only remains for him to do the same with the charter of William the Lion. Professor Cosmo Innes has already raised a doubt with regard to the charter having any connection with the Lodge of Glasgow St. John; on examination he will find it has no connection with Freemasonry, even if it be genuine.

If Freemasonry be believed to be a Craft institution of the Middle Ages, there are many who will accept modern Craft details as ancient landmarks; but the features dependent on speculative or free and accepted Masonry constitute the true landmarks of our Order, namely, the moral elements, and not the the external envelope—this being the shell, and the other the kernel.

I should speak with some reserve on a subject which is under the consideration of Professor Innes and Bro. Buchan, but the internal evidence is not promising for authenticity.

Yours fraternally,
R. Y.

MASONIC MUSIC.

(Continued from page 494.)

No. 6.
C

As for me I will call upon God: And the Lord shall save me.

No. 6.
D

I am the resurrection and the life, saith the Lord: { He that believeth in } Me, though he were } dead, yet shall he live.

No. 7.

Hear my law, O my people: Incline your ears un - to the words of my mouth.

I will open my mouth in a parable: I will declare hard sen - ten - ces of old;

Which we have heard and known: And such as our fathers have told us;

That we should not hide them } from the children of the gene- } rations to come: { But to show the honour of the } Lord, His mighty and wonderful } works that He hath done.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—The annual summer fête will take place at the Institution, Wood Green, on Wednesday, July 8th. The W. Bro. Bentley Shaw, G.S.D., D. Prov. G.M., West Yorkshire, will preside on the occasion.

OXFORDSHIRE.—The anniversary meeting of the Bowyer Lodge No. 1036 took place on the 1st inst., when Bro. Henry Hartley, P.S.G.D., was installed as W.M. Bro. R. J. Spiers, the D.P. Grand Master, read a report highly satisfactorily to the province, from which it appeared that the amount subscribed to the three charities was £170 2s., and that the total subscribed by the Craft in the year was—for the Benevolent Institution £3,000; Boy's School £5,000; and the Girl's School £4,000.

We understand that the Capper Lodge will hold an emergency meeting on the 3rd. prox.

THE ROYAL ALBERT IDIOT ASYLUM.—The foundation-stone of this excellent Institution was laid on Wednesday the 17th inst., with Masonic honours, by the R. Hon. the Earl of Zetland, R.W.G.M. Particulars will be given in our next.

The adjourned meeting of Grand Lodge will take place on Wednesday next, the 1st of July.

METROPOLITAN.

NEPTUNE LODGE, (No. 22).—An emergency meeting of this lodge was held on Thursday evening, 18th inst., at Radley's Hotel, Bridge Street, Blackfriars. Bro. Charles Lewis Marshall, W.M., presided, supported by the whole of the officers, and the following P.Ms.—Goodwin, Harcourt, Pratt, Partridge, and Ashwell. There were a few visitors, and amongst whom was Bro. Thompson, P.M., of 177 and 1158. The lodge was opened in due form after which the W. Master said that Bro. Partridge was that evening a candidate to be raised to the third degree, and Bro. Partridge, P.M., had asked him as a favour to be allowed to raise his son to that degree. He had great pleasure in acceding to that request, and therefore at once invited Bro. Partridge, to occupy the chair. Bro. Partridge, jun., was then introduced and questioned as to his proficiency in the science, and his answers, readily given, were considered to be satisfactory. The lodge was then opened in the third degree, and the ceremony of raising Bro. Partridge was very ably performed by his respected father, amidst the congratulations of the lodge. There being no further business the lodge was closed in due form and the brethren retired for refreshment, and although this was not supposed to be what is called a "banquet night," the fare was of the first description, and served up in a style worthy of Bro. Hart's reputation, and which has long distinguished Radley's Hotel. The viands were of the choicest description, and the wines unexceptionable in both quality and quantity. These good things having been done ample justice to, the cloth was cleared and soon afterwards a splendid desert gave the tables a very interesting appearance. The W.M. then gave in order the usual formal loyal and Masonic toasts, which were very cordially and enthusiastically responded to, followed by a song, by Bro. Hughes, the worthy secretary of the lodge. Bro. Partridge, P.M., then in a few complimentary sentences proposed "The health of Bro. Marshall, W.M.," and alluded to the ready and cordial request to raise his son to the third degree. Their W.M. was well able to perform all the duties that devolved upon him, they had seen how he had performed them, and he trusted he might enjoy the remainder of his year of office with the same success as that portion of it which had passed. The toast was most enthusiastically received. Bro. Marshall, W.M., returned thanks, and expressed his determination to do all in his power to maintain the high reputation of the Neptune Lodge. The W.M. next gave the

health of the visitors, for which Bro. Thompson, P.M., 177 returned thanks, and said, it had been to him that night a great source of pleasure to be present to see the way in which the lodge was worked, and also the interesting occasion of Bro. Partridge, their worthy P. Master, raising his son to the third degree. That exalted degree of Freemasonry was always a most important one, but it had been rendered peculiarly interesting on that occasion, by the very able manner in which it had been performed, and also on account of the candidate for the honour being Bro. Partridge's son. He had gone through the degree in a most impressive, and he was going to say in a faultless manner, and it could not fail to make a lasting impression upon all who heard it. He thought that when it was seen that a father was ready to go almost out of way to confer upon his children the most solemn ordeal in Freemasonry, that it ought at once to silence those slanders of the outer world which were sometimes levelled against their noble order. That was his second visit to the Neptune Lodge, and from the unmixed pleasure he had enjoyed on both occasions he should always remember them with the highest satisfaction. He thanked them for the splendid hospitality with which he had been received, and he trusted that the Neptune Lodge might long continue in its present harmony and great prosperity. The W.M. gave "The health of the P.M.", of the lodge, and coupled with the toast the name of Bro. Pratt, by whom he (the W.M.) had been initiated into Freemasonry. Bro. Pratt was a good Mason, and he felt proud of his being his Masonic parent. Bro. Pratt during the time he was in the Crimea was an eye witness of an English officer being saved from death by a Russian to whom he gave the Masonic sign, and from that very moment he determined on his return to England to become a Mason, and therefore he (the W.M.) felt proud that he was the brother by whom he had been initiated, passed, and raised, and had the greatest pleasure in proposing his health with the rest of the P.M's. of the Neptune Lodge. Bro. Pratt, P.M., returned thanks, and alluded to the occasions upon which he had served as steward for their Masonic charities. He also took advantage of the occasion to solicit the brethren to make up a small purse for the Boy's School, which had the deserved effect, and very a handsome contribution was the result. Some other toasts were given and responded to. The Tyler's toast was then given and a very happy and harmonious meeting was brought to a close at an early hour.

CAVEAC LODGE (No. 176).—The great meeting of this lodge viz., the installation one, took place at Radley's Hotel, Blackfriars, on the 13th inst. Lodge was opened by Bro. H. Dorey, W.M., supported by many influential members of the Craft, among whom we noticed as visitors Bros. J. Tanner, No. 9; W. T. Wolff, W.M., No. 49; W. A. Hinde, W.M., No. 252; F. C. Dillon, No. 252; H. Massey, S.W., No. 619; D. Fourdrinier, No. 1,216; and many others. The minutes of the former regular meeting, and the emergency meeting succeeding it, being read and duly receiving confirmation, the retiring W.M. having graciously resigned the chair to P.M. Bro. Charles Browne, Bro. C. T. Dorey presented his successor Bro. P. A. Nairne, S.W. and Master elect, to receive the benefit of installation. The ceremony was performed in first rate style, the new W.M. saluted in the various degrees, after which the Master appointed his assistants as follows:—Bro. W. Nelson Smith, S.W.; Bro. T. Quilhampton, J.W.; Bro. Pemble Browne, Treas.; Bro. R. S. Foreman, S.D.; Bro. H. Besley, J.D.; Bro. F. H. Gadsell, J.G.; Bro. E. Litchfield, P.M., Sec.; Rev. Bro. John M'Allister, Chap.; and Bro. Ryley, Tyler. The usual charges were well given, and the brethren were highly gratified by the admirable way in which this interesting ceremony was performed. The W.M. inaugurated his new position in good style, prominently shewing that the right man was in the right place. He commenced his duties by raising Bro. J. F. Smith to the highest degree in Craft Masonry. The next business was the relieving of a strange brother in difficulties which was considered a deserving case. The W.M. then addressed the lodge, saying he had a pleasurable duty to perform, that of presenting a P.M. jewel to the retiring Master, making some pertinent allusions to the excellence of Bro. Dorey as a W.M. and a worthy brother. Bro. Dorey returned thanks and gave notice "that at the next meeting" he should ask the brethren for a contribution to the Palestine Exploration Fund. Bro. C. Brown, P.M., moved and, Bro. Dorey, P.M., seconded, that application be made to Grand Lodge for permission to wear a centenary jewel, this lodge having attained its 100th year. The motion was carried unanimously. Lodge was then closed.

Bro. Hart, the worthy host of Radley's Hotel, provided an excellent banquet which was duly appreciated. The usual loyal and Masonic toasts followed that of the Grand Officers, being acknowledged by Bro. R. Head, who adverted at some length upon the merits of the Grand Officers, alluding particularly to the Earl de Grey and Ripon, the D.G.M., for his readiness at all times to become the *locum tenens* of the R.W.G.M., whenever his parliamentary duties permitted. The I.P.M., Bro. H. Dorey, proposed "The Health of the W.M.," which the W.M. replied to in feeling terms, promising to do his best to carry out all that could be desired, and expressing himself highly gratified with the progress the lodge had made in its general working. Bro. H. Dorey returned thanks for the "P.M.'s," and Bro. C. Dorey replied for the Charities. The S.W. for the officers and the Tyler's toast brought a pleasant evening to a close.

ROYAL ALBERT LODGE (No. 907).—The brethren of the lodge held their usual meeting on Monday, 15th inst., at the Freemasons' Tavern, under the presidency of the respected W.M., Bro. Charles Chard, who was supported by P.M.'s J. Smith, Past G. Purst; T. Lewis, G. Purst.; and W. H. Farnfield. Bro. Stepney having answered the usual questions satisfactorily was advanced to the grade of a F.C. The lodge was then opened in the third degree, and Bros. H. Howson and S. H. P. Moore, with Bro. Baker, of No. 515, were raised to the sublime degree of Master Mason. The lodge was afterwards closed after the customary formalities had been duly observed. On Wednesday the brethren according to their usual custom celebrated their summer banquet a short journey out of town, at the Greyhound, Dulwich, where Bro. Middlecott had arranged a repast that gave the utmost satisfaction. The W.M. Bro. Chard was again in his place, his wardens, Bros. H. J. Lewis and P.M. Vaughan, duly supporting. Owing to business engagements only three of the P.M.'s, T. Lewis, J. A. Farnfield, and W. H. Farnfield, could be present, and among the visitors were Bros. Prior, Owen, and Keep. As was fitting, a pleasant trip in the country, the speeches and toasts were very brief in order that the brethren might, under the green and leafy bowers with which this establishment abounds, there enjoy the beauties of nature and contemplate the goodness and works of the Great Architect of the Universe. Right well did the brethren enjoy themselves, till the shade evening coming on warned them that it was time to return to town.

PROVINCIAL.

ESSEX.

COLCHESTER—Angel Lodge (No. 51).—At a lodge of instruction, held on the 16th inst., at the Three Cups Hotel, Bro. C. O. S. Becker, M.D., P.M., delivered a lecture upon the three degrees of Freemasonry, philosophically and morally explained, elucidating in every particular the origin and signification of the symbols and tokens in each degree, showing those of the first to be instituted from the foundation of the world, the second from the completion of the Temple to the end of the prophets, and those of the third in accordance with the three cardinal graces of Christianity—Faith, Hope, and Charity.—The phraseology of the lecture throughout was both earnest and impressive, and elicited the unanimous expressions of delight and thanks from the brethren present.

BRIGHTLINGSEA.—Lodge of Hope (No. 443).—At a lodge of instruction held at the Swan Inn on Wednesday, the 17th ult., at the request of the W.M. Bro. Becker, P.M., of the Angel Lodge, No. 51, Colchester, delivered a highly interesting and instructive lecture on the three degrees of Freemasonry. It was full of instruction and generous ideas which could not fail to penetrate the hearts of all his hearers. His words, expressive of sublime truths, descriptive of the excellences of our institution and of its real tendency, were received with well merited applause by the brethren present, affording good evidence of the impression produced by them.

KENT.

WEST MALLING.—Malling Abbey Lodge (No. 1063).—On the 10th instant Bro. Walter Monekton was installed as W.M. The ceremony was performed in the presence of a large and distinguished gathering of the Craft, by Bro. Nettleingham, P.P.G.S.W. for Kent. The newly-installed master, who is very popular

amongst the Craft, appointed the following officers:—Bro. Page, P.G.S.D., P.M.; Rev. J. H. Timins, S.W.; W. Viner, J.W.; Dr. Prall, S.D.; A. Graham, J.D.; Alfred Spencer, I.G.; Rev. C. Lane, Chap.; Hon. R. Nevill, Treas.; W. Pomroy Steward; R. B. Steman, Sec. After the ceremony, the majority of the members availed themselves of the courteous offer of the Rev. J. H. Timins, and spent the interval before dinner in the beautiful grounds attached to the vicarage. At the banquet (which was provided by Bro. Sore in a manner deserving great commendation), the chair was taken by the D.P.G.M., Bro. Dobson, whose presence afforded the highest satisfaction not only to the lodge but to the numerous visitors. The usual, loyal, and Masonic toasts were proposed and responded to; and altogether a most agreeable day was spent. A unanimous vote of thanks was passed to Bro. Page for the exceedingly valuable services to the lodge which he had rendered during the Mastership on two occasions.

CHANNEL ISLANDS.

JERSEY.

LODGE LA CESAREE (No. 590).

The anniversary meeting of this lodge took place on Thursday, May 28th, at the Masonic Temple. The lodge was opened soon after four o'clock by Bro. Le Durell, W.M., assisted by Bros. A. Viel, S.W.; G. J. Renouf, W.M., 1,003; J. W. Henry Luse Manuel, I.P.M.; A. Schmitt, P.M., Sec.; J. T. du Jardine, P.M.; C. J. Harquard, P.M.; C. Le Sueur, P.M.; P. Binet, P.M.; N. Le Goupillot, Treas.; J. Oatley, W.M. elect, J.G.; &c. &c. Among the visitors were Bros. Dr. J. Le Cronier, S.D.P.G.M.; W. Adams, P.M.; J. O. Le Sueur, W.M., 491; Colonel Millor, W.M.; Long, I.G. The minutes of the previous lodge night were read and confirmed. The lodge was opened in the second degree, when at the request of the W.M. Bro. A. Schmitt took the chair. Bro. J. Durell, with some appropriate observations, presented to the Installing Master, Bro. J. Oatley, the W.M. elect to receive at his hands the benefit of installation. The usual proceedings having been gone through, all the brethren below the chair retired, and a board of Installed Masters having been formed, Bro. J. Oatley was impressively installed into the chair of K.S. as W.M. of lodge La Cesaree, for the ensuing year, according to ancient custom. The brethren were then admitted and having saluted the W.M. in different degrees, he appointed his officers as follows:—Bros. G. J. Renouf, S.W.; J. Le Sueur, J.W.; N. Le Goupillot, Treas.; A. Schmitt, Sec.; G. F. Perrot, S. D.; F. F. Amy, J.D.; J. Gregg, I.G.; W. Croud, Dir. of Cers. The Installing Master delivered the usual addresses to the W.M. and to his officers in their respective duties, and at the conclusion of the ceremony he was most warmly applauded. The secretary presented now the annual report of the board for general purposes (conseil d'Administration) containing several useful suggestions and resolutions, which, on the proposition of Bros. J. T. du Jardine and P. Binet, was approved and received. The secretary in presenting the annual accounts duly audited entered into the most minute and satisfactory explanations concerning the disbursements. It was resolved by acclamation "That a cordial vote of thanks be recorded in the minutes to Bro. J. Darell, I.P.M., expressive of the entire satisfaction of the lodge for his numerous and valuable services he has rendered not only to the lodge but to the Craft in general, for his courteous and manly bearing, and especially for his earnest zeal and devotedness to the order.

An appeal from the Hon. Sec. of the Witham Lodge, Lincoln, inviting the co-operation for raising a suitable memorial in honour of our late learned Bro. G. Oliver, D.D., Past D.P.G.M., the greatest historian of Freemasonry, was read and submitted to the consideration of the brethren.

The lodge after having heard several members paying due tribute of gratitude to our illustrious instructor, and expressing so well deserved eulogiums of the immortal expounder of the true and genuine tenets of our Order, voted £1 ls. towards the projected memorial.

An application from Bro. J. K. Haire on behalf of the members of the Jersey Volunteer Fire Brigade, intending to give a grand amateur dramatic entertainment in aid of their Equipment Fund, for which occasion the corps solicits the special patronage and support of the W.M.'s officers and members of all English lodges in the island was read, and after a short dis-

cussion on the subject, it was moved and resolved: "That the members of the lodge are willing and ready to co-operate with other lodges for the purpose of patronising and supporting the projected amateur dramatic entertainment, and that they earnestly trust that Bro. J. K. Haire, the captain of the Q.Y.Z.B. will succeed in obtaining the consent of all English lodges to that effect that it might be made a truly worthy affair of the object." Bro. Capt. V. P. Poisson, of Lodge 245, was proposed as a joining member.

The lodge was then closed and the brethren retired to the large banqueting hall where a substantial dinner was provided by Bro. W. H. Long at which the W.M. presided.

On the cloth being removed the usual toasts were given, and our esteemed Bro. Dr. Hopkins (absent) was not forgotten. On the whole it was one of the most agreeable and truly fraternal gatherings we ever witnessed, and must have produced a pleasing impression on the minds of those who were present.

MARK MASONRY.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 26).—The quarterly meeting was held on Thursday, June 18th, with a very poor attendance, which was to some extent accounted for. The chair was taken and the lodge opened at six p.m., by Bro. Dr. Hopkins, W.M., assisted by Bros. the Rev. R. Bowden, S.W.; John Heath, J.W.; &c. The minutes of the previous meeting were read and confirmed. Of eight candidates only one presented himself, Bro. Geo. Heath; he was duly advanced to the degree of Mark Master by the M.M., who also gave the explanatory lecture. The M.M. remarked to the brethren that they might be surprised to find him wearing a different dress, which was accounted for by a high compliment, which had been paid to the *Pleiades Lodge*, in his appointment at the half-yearly communication of Grand Mark Lodge, held on June 2nd, to the office of G.J.W. The S. and J.W. successively on behalf of the members congratulated the M.M. on the rank which had been conferred upon him. The W.M. observed that the furniture of the lodge is very incomplete, and that as the fees are so low, some time must elapse before sufficient funds can be accumulated to supply the deficiencies. Having assisted in forming new lodges elsewhere, his experience led him to the conclusion that, as had been done in those cases, the best plan was for each member to contribute something. In order to set a good example, he therefore presented three pedestals for the overseers, which he had had made in such a form as to be useful in making them receptacles for all the small articles and for the records of the lodge. On the proposition of the S.W., seconded by the J.W., a vote of thanks was unanimously passed to the W.M. No other business offering, the lodge was closed at 8 o'clock.

RED CROSS OF ROME AND CONSTANTINE.

GUERNSEY.

Bro. Elisha W. Hutchinson, P. Prov. S.G.W., and P.G. Treas., having, on the 4th inst., been duly installed by the members of the executive committee in London as Knight of the above order with a view of assisting the formation of a conclave in Guernsey, invited, on his return, Bros. J. Gallienne, P. Prov. D.G.M.; J. Millington, and F. Clarke, to join him in that object. The brethren, having been duly installed and appointed to their offices, now wait a promised visit from Bro. R. W. Little, which is expected early in July, when the conclave will be formally opened. It is to be styled the Doyle Conclave, and the charter is to be the generous gift of a much esteemed brother (J. A. Horner, Esq., of Burgh Castle, Great Yarmouth,) in commemoration of his recent sojourn in the Channel Islands, and particularly of the pleasant intercourse he enjoyed with the brethren of Doyle's Lodge of Fellowship, Guernsey.

ALMSGIVING.—He that gives alms must do it with a singleness of purpose, and without desire to get the praise of men. He who hath done a good turn should so forget it as not to speak of it, but he that boasts of it or upbraids it, hath paid himself and lost the nobleness of the charity.

MASONIC FESTIVITIES.

AYRSHIRE.

LAYING THE FOUNDATION-STONE OF NEWTON-ON-AYR PARISH MISSION HOUSE.

Like his immediate predecessor in the chair of Mother Kilwinning, Colonel Mure has inaugurated his public duties as Provincial Grand Master of Ayrshire by planting the corner-stone of a place of worship. According to the request of the minister of the parish of Newton, Colonel Mure agreed to preside in person at the ceremony of laying the foundation stone of Newton Mission House; and in order to give greater eclat to the occasion, and at the same time to have an opportunity for personal converse with the Brethren in this province, the P.G.M. requested the attendance of deputations from the sister lodges. Accordingly the Provincial Grand Lodge of Ayrshire held a communication in the Assembly Rooms, Ayr, at one o'clock on Friday the 5th inst., previous to entering upon the special Masonic business of the day—the Orient being graced with the presence of the P.G.M. supported by Past Provincial Grand Masters Robert Wylie and Hugh Conn; the Substitute P.G.M. (J. G. Halket, banker, Saltcoats); Senior P.G. Warden (D. Murray Lyon of Ayr St. Paul, one of the Grand Stewards in the Grand Lodge of Scotland); Acting Junior P.G. Warden (John M'Kay, R.W.M. No. 22); P.G. Chaplain (Rev. Alexander Inglis, Kilmaurs); P.G. Treas. (John Whinton); Acting P.G. Director of Ceremonies (F. L. Law, one of the Grand Stewards). Among the visitors present at the opening of the Provincial Grand Lodge, were—the Rev. Wm. E. B. Gunn, Acting Chaplain of Mother Kilwinning; Dr. Erskine, Ayr; Provost Barr, Ardrossan; the P.G.M.'s brother, — Mure of Houston St. Johnston; — Patrick of Mo. Kil.; Rev. Robert Thomson, Chaplain, No. 126.

After an eloquent address by the P.G. Master, and the transaction of some private business, the communication was ajourned. Meantime the lodges were being marshalled in the Fauldbacks—a work that was admirably performed by the Superintendent of the Ayr Burgh Police (Bro. Captain M'Donald of Ayr St. Paul) whose arrangements for the passage of the procession through the streets were also most effective: he was assisted by Bros. Aitken and Ewart of 124, Watson and Harvey of 165, and W. Shearer and Morton of 204. The Rev. Wm. Menzies of No. 165 was in his place as chaplain of his lodge; the Senior Magistrate of Newton (Bro. James Fergusson), and the Town-Clerk of Newton (Bro. John M'Murtrie, banker), were also in the Masonic ranks; while the Missionary of Newton, Rev. Alex. M'Leod, joined the Kirk-session. The Provincial Grand Lodge—accompanied by the Ayr Volunteer Artillery Band, led by Bro. Blair of Ayr St. Paul—having arrived on the ground about half-past two o'clock, the procession, with waving banners, moved off according to the established order of precedence—the van being formed by the members of the Kirk-Session of Newton, and the Masonic body embracing deputations from the following lodges:—

- 433 Dalmellington St. Thomas Kilwinning—headed by Bro. Bain
- 320 Ardrossan St. John Royal Arch—Bro. Goodwin
- 230 Old Cumnock St. Barnadas—Bro. Rankine
- 204 Ayr St. Paul—Bro. W. D. Chambers
- 202 Riccarton St. Clement—Bro. Wm. Craig
- 201 Muirkirk St. Thomas—Bro. James Shaw
- 169 Stevenson Thistle and Rose—Bro. James Boyd
- 165 Ayr Royal Arch—Bro. A. Hunter
- 157 Beith St. John—Bro. Wm. Cochrane
- 138 Ayr Operative—Bro. Newall
- 126 Kilmarnock St. Andrew—Bro. Andrew Turnbull

- 125 Ayr Newton St. James—Bro. James Crone recently resuscitated after 20 years' dormancy
 124 Ayr Kilwinning—Bro. R. Fergusson
 109 Kilmarnock St. Marnock—Bro. Shaw
 86 Troon Navigation—Bro. Auld
 22 Kilmarnock St. John Kilwinning—Bro. Reid
 0 Mother Kilwinning

The weather being beautiful, the route of procession—Alloway Street, High Street, New Bridge Street, Main Street—was lined with numerous spectators; and upon the head of the procession entering the parish of Newton the bells were set a ringing, and to honour the occasion the tattered banner of the ancient burgh was displayed from one of the windows of the Council-room. At the Mission-House the crowd of onlookers was immense. On arriving at the site Colonel Mure, accompanied by the Officers of the Provincial Grand Lodge, marched between the open lines to the place where the stone was to be laid, Mother Kilwinning and the other Lodges successively following in the order. The ceremony was commenced by the band playing the Masonic Anthem, after which the Provincial Grand Chaplain offered up an appropriate prayer. A glass vase containing the following articles was then deposited in the cavity of the stone, viz:—The Coins of the realm; copies of the local newspapers, a scroll of parchment containing the names of the Newton Minister and Assistant Kirk-session Magistrates, councillors, Treasurer, and Clerk; a scroll containing the names of the Prov. Grand Master and his Officers; a copy of the Church of Scotland Magazine; a copy of the London Freemasons' Magazine, containing extracts from Dr. Merzdorf's German translation of Murry Lyon's History of Mother Kilwinning; Photographs of the Rev. Mr. Gunn and Bailie Fergusson.

The Plumb, Level, and Square were then applied to the stone, and corn, wine, and oil poured upon it, whereupon the Provincial Grand Master, after invoking the Divine blessing upon the undertaking, spoke as follows: Rev. Sir, Ladies and Gentlemen,—It now devolves upon me to take a few remarks appropriate to the interesting ceremony in which we have all assisted. Rev. Sir, it was with a sense of the highest gratification and of pride that we received the invitation, which we have this day accepted, to assist yourself and your brethren in the good work which you have undertaken; and I believe I am justified in saying on my part, and that of my fellow-craftsmen, that in the promotion of works such as these, lies not only our pleasure but our bounden duty, and that we are at all times ready and willing to forward not only the intelligence and prosperity, but also the religious welfare of the community. It has long been the custom (whence it may be dated I know not) to inaugurate the commencement of any building, or the opening for the benefit of the public of any institution, with certain ceremonial, and to implore the Divine blessing on the threshold of our undertakings. But it must not be forgotten that, even when the purpose which we have in view is connected with our religion, we in this country invest our ceremonials with no superstitious attributes; and the prayers which we have this day offered up do not ask that the building itself may be made holy in its material nature, but that God will follow with His blessing the efforts of those who will officiate therein, and the prayers of those persons who therein will assemble for worship. Looking back into the history of mankind—into those remote and mysterious periods when mental darkness hovered over this beautiful and glorious world—and when we analyse the histories of men, the proof of whose very existence has been a question for inquiry, and even for doubt, to the historian and the philosopher, we cannot discover a time when, nor trace the existence of any nation by whom the mystic presence of a Supreme Being, though unseen, was not acknowledged. True it is that this acknowledgment has

been more or less-developed, according to the influences and material conditions of the countries in which those people dwelt; but it is also remarkable that, wherever the intellect of man has been most active, there this acknowledgment or religious instinct has been most pronounced and distinct; and that among those nations whose physical and mental condition more nearly approached that of the beasts that perish, the religion was either of a very undefined and shadowy nature, or developed itself in forms of worship and mystic rites so abominable and cruel, as to appeal merely to the worst and grossest appetites. Furthermore, history bears evidence that such degraded peoples either disappear altogether before the advance of civilisation, or have become the hewers of wood and drawers of water to the more favoured sections of our race. Thus I think it may be argued that a superior intellectual and physical condition have walked hand in hand with an intelligent belief in a governing Spirit at once remote, mysterious, and all-powerful. But, Reverend Sir, in those distant times we seek in vain for the beneficent influence of those religions which even the most intellectual nations then professed; and it was not until Christianity spread itself over the civilized world that the religion of love of charity, of humanity, began to influence mankind. Reverend Sir, one of the strongest evidences of presence of Christianity alike in nations and in individuals, is that sympathy which the physical wants and sufferings of our fellows enlist in our bosoms. In old days gone by, though arts and sciences even then flourished; though the ships of commerce and of war swarmed upon the seas then known; though men learnt in the schools of philosophy, prayed in the temples, assembled on the public changes, and fought in array on the battlefield, with subtle argument, earnest devotion, mercantile avarice, and many of the appliances of modern science—and therefore, it may be fairly argued, with no lack of intellectual arrangement and activity—and though as in those days famine, pestilence, and sudden calamity were even more severe and frequent than they are at present, as recorded frequently by contemporary historians, we read of few accounts of public sympathy for the sufferers, nor of patriotic and organised measures for their relief. But the religion which we happily profess not only inculcates that brotherly love, which induces one man to assist his brother in his need, but encourages likewise patriotic charity and organized public benevolence, and whatever changes, political or social, which may take place in the complex state of society in which we live, he would be a bold man who would predict a day, when would commence the decay of the spirit of public appreciation of the sufferings of our fellows. But, Rev. Sir, our assembling here to-day proves that the sufferings of the body are not the only evils which endanger the peace of, and assail mankind, and that it is as much our duty to provide for the spiritual wants of the soul, as to alleviate the sufferings, and to supply the material necessities of the body. The object of this building, whose foundation-stone we have this day laid, is to afford accommodation to the poorer inhabitants of this parish, and to enable them when their weekly toil is over, to gather together to offer up their thanks for the blessings of the past, their earnest prayers for the future, to the common Father of rich and poor, and to hear the blessed doctrine of our great salvation explained by His appointed ministers. And, Ladies and Gentlemen, when I tell you that, notwithstanding a large sum of money has already been spent by this congregation, on the repair and improvement of the Parish Church, they have deemed it right with willing heart and open hand, to guarantee to their poorer brethren the occupation of this building free of any expense whatsoever, I feel confident that there is not a heart in this assembly which will not beat with pride and satisfaction, to whatever denomination its owner may belong. Endorsing the prayer of my Rev. Brother near me, I hope that this church may

stand for many ages, and that you, Rev. Sir, may be successful in your work.

The Rev. Br. Gunn, in his own name and on behalf of the Kirk Session and the Congregation, begged most sincerely to thank Colonel Mure not only for the honour he had done them in acting as President on this occasion, but also for the kind manner in which he had accepted the invitation to grace with his presence the proceedings of the day. He could assure Colonel Mure that they were all very deeply sensible of the kindness and attention which he had displayed in so considerably coming among them that day. It seemed to him an ominous fact that the gallant Colonel should have come to Ayr for the first time in his capacity of Provincial Grand Master of Ayrshire, to lay the foundation-stone of a church which was intended for the poorer brethren. He quite believed that he could have asked him to come down to some grander occasion than that upon which they were presently convened, because they were now assembled only to plant the corner stone of a church that was designed entirely for the preaching of the gospel to the poor. They had not met to do honour to the memory of some great and good man who had left his name on the page of history. They had not met to re-erect a new Church on the ruins of another which had fallen into decay; but they had met to lay the foundation-stone of a new edifice, which was consecrated to the furtherance of Christ's gospel and kingdom. He (Br. G.) was proud to think that the Brother who had presided so auspiciously and so successfully to-day bore a high ancestral name—a name which would always be revered by those who respected scholarship and worth. To the various lodges he again desired to tender his warmest thanks, because there could be no greater evidence of the grand principles Freemasonry than that men of all denominations and classes had spontaneously agreed to assemble in order to help so far as they could a glorious cause, which had for its primary object the promotion of Christianity amongst the humbler classes of the community.

The band then played the Queen's and Masons' Anthems, and with three cheers given by the brethren the proceedings at the stone terminated. The procession then returned, in inverted order, to the Assembly Rooms, where the Provincial Grand Lodge was closed in ample form.

After the ceremony, Col. Mure, his P.G. Officers, the chief magistrate of Newton, and a number of other gentlemen, were entertained by the Rev. Br. Gunn, at dinner in the Manse, Newton. In the evening the workmen employed in erecting the Mission-house met in the council-room, and partook of refreshments which, with a liberal hand, Bailie Fergusson had provided for them. The Lodge Ayr St. Paul wound up the interesting proceedings of the day by a supper in the Whip Inn, at which the R.W.M. presided.

In none of the public Masonic demonstrations that have taken place at Ayr were the arrangements for the comfort of the brethren at the scene of their labour ever so complete as on the present occasion, where the platform was strong and capacious enough to accommodate every one taking part in the procession; and for this boon the fraternity were indebted to the spirited exertions of Bro. Bailie Fergusson, who caused the erection, too, of a platform from which about 150 ladies witnessed the ceremony. The thanks of the brethren are also due to the Rt. Wor. Bros. Robert Fergusson and Wm. D. Chambers, for their courtesy in placing at the disposal of the Prov. Grand Marshal the only band of music on the ground, and whose services had been engaged jointly by the Lodges Ayr Kilwinning and Ayr St. Paul.

There has been no similar Masonic ceremony in Newton since Wednesday, July 3, 1779, when the foundation-stone of the parish church (built as a chapel of ease to

the united parishes of Monkton and Prestwick) was laid by Patrick Douglas of Garrallan (R.W.M. of Ayr Kilwinning), who was on that occasion supported by deputations from Mother Kilwinning; Maybole No. 14; Ayr Kilwinning, 163; Newton St. James, 165; Girvan St. Andrew, 173; Tarbolton St. David, 174; Tarbolton St. James Kilwinning, 178; Ayr Operative, 182. The event was celebrated by a Masonic banquet, which was attended by upwards of one hundred brethren.

Ayr has been the scene of a great proportion of the public Masonic demonstrations in which, during the last hundred years, the sister lodges in the province have been invited to take part. In September, 1772, the foundation-stone of certain new works at Ayr Harbour was laid by Patrick Earl of Dumfries, Grand Master of the Grand Lodge of Scotland—seven lodges being present. There were, as already shown, eight lodges at the planting of the corner-stone of Newton Church. It was in April, 1818, that, in presence of twenty-three lodges, Col. Hamilton of Grange, Master of Mother Kilwinning, and as such Prov. Gr. Master of Ayrshire, laid the foundation-stone of the County Buildings at Ayr. In January, 1820, when Sir Alexander Boswell, Acting P.G. M., presided at laying the foundation-stone of Burns's Monument, twenty-four lodges were present. Fifteen lodges supported William Fullarton of Skeldon, Acting P.G.M., when in July, 1823, the tripod was placed on the summit of Burns's monument. The foundation-stone of the Town Buildings at Ayr was laid by Robert Montgomerie of Craighouse, P.G.M., in March, 1823, twenty-one lodges taking part in the ceremony. Sir James Fergusson of Kilkerran was supported by seven lodges when in October, 1853, he planted the corner-stone of the Kyle Union Poor-House, and by twenty-one lodges when as P.G.M. he in October, 1859, inaugurated the Neill Monument at Ayr. The inauguration of the Statue erected at Ayr to the memory of the Earl of Eglinton and Winton, October, 1865, was the occasion of the largest Masonic assemblage ever witnessed in Ayrshire—twenty-nine lodges being represented by nearly one thousand brethren: Hugh Conn of Kilwinning, P.G.M., presided at the Masonic part of the ceremony. In his first public Masonic act as P.G.M., Col. Mure has been supported by from 200 to 300 brethren, representing seventeen Ayrshire lodges—a number that, but for the Great Rifle Competition at Irvine, would have been considerably larger.

YORKSHIRE (NORTH AND EAST.)

SCARBOROUGH.

A grand pic-nic took place under the auspices of the Old Globe Lodge (No. 200), on Tuesday the 9th inst., and we have no hesitation in saying that it was one of the most enjoyable days ever spent by the fraternity and the fair sisterhood. The arrangements of the party were entrusted to a select committee, at whose disposal Bro. E. S. Cayley placed the lovely and picturesque grounds of Wydale, which are situate about ten miles from Scarborough. The morning broke with glorious sunshine, and by ten o'clock the high road to Wydale was enlivened by every description of vehicle full of gaily dressed ladies, and the happiest of gentlemen, in among the latter of which, the brethren were of course the majority, although it was not exclusively confined to Masons, each member of the lodge having the privilege of introducing two friends. Arriving at Wydale we found the capacious marquée placed at the top of a magnificent valley, through the vista of which a clear space of country of the most enchanting description, and of five-and-twenty miles in extent could be discerned. For a short time before luncheon the party was broken into groups, each pursuing their own course over the beautiful grounds. At one o'clock however, the stragglers were re-called by

the sound of the horn, and arranged themselves on the grass to partake of a cold collation which was provided by Bro. John Parker, of the George Hotel, in his usual bountiful style. After luncheon the health of the worthy entertainer, "Bro. E. S. Cayley," was proposed by Bro. H. A. Williamson, J.P.M., and heartily received, which having been responded to by Bro. Cayley in person, the amusements of the day commenced in good earnest, some patronizing cricket, but by far the greater part seeking the favour of a "fair lady's hand" for the dance, an admirable string band having been provided for the occasion by the committee; these and several other amusements were continued till five o'clock, when all again assembled to a substantial tea, after which several brethren enlivened the proceedings with some excellent singing. Dancing was then resumed on the green and kept up with great spirit until near nine, when the National Anthem was sung by the whole assembly, and three times three having been given for Bro. E. S. Cayley and family, the company separated to drive home, where they arrived about eleven p.m. all highly gratified with the day's excursion.

Poetry.

THE CROSS OF CONSTANTINE.



The monarch bowed to Heaven, and prayed
That wisdom's lamp his path might aid,
And truth his soul inspire.
And Heaven in mercy deigned reply;
For as he spake the sunset sky
Burned quick with crimson fire.
A blood-red cross appeared to sight,
And filled the dying day with light.

True type of Victory, it rose,
And round the mystic sign
Was seen alike by friends and foes,
A prophecy Divine.
Unlike the wondrous scroll which told
Belshazzar's doom in days of old,
Its welcome tidings clear;
For "IN HOC SIGNO VINCES" blazed,
In fiery letters as they gazed,
O'ercome with hope or fear!

The Roman legions trembling saw
The vision slowly fade:
The Emperor stood in silent awe—
The Christian warriors prayed—
And as the last faint glory kissed
The skies, and mingled in the mist,
Their loud hosanna rings:
"Let us avow our faith," they cry—
"An omen this of victory,
From Christ, the King of Kings!"

Scarce had the sable night withdrawn
Before the radiant steps of dawn,
When o'er the field unfurled
A Red Cross Banner waved in pride—
Emblem of Him who freely died,
To save a sinful world.

And every Christian soldier then
Amidst that camp of warlike men,
Commanded was to bear,
Upon his breast and on his shield,
The symbol of his faith revealed
In the bright realms of air.

Soon to the battle rushed that host,
The Red Cross flag their proudest boast—
They conquered for the Lord!
And all who formed the victor band,
From Constantine's imperial hand
Received a just reward.

"Illustrious men," the monarch cried,
"Fall oft your valour has been tried
In battle's fiercest fray;
But never yet did deeds evince
Such rare devotion to a prince,
As ye have shown this day.

Therefore to each I grant the right
To wear the purple of a Knight
Of Rome and Constantine!
And may your swords for ever shield
From perils of the battle-field,
That Cross of love Divine,
Whose fame shall live in history's lore,
Till time itself shall be no more!"

R. WENTWORTH LITTLE

METROPOLITAN LODGE MEETINGS, etc., FOR THE WEEK ENDING JULY 4TH, 1886.

MONDAY, June 29th.—Lodge: British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end.

WEDNESDAY, JULY 1st.—Lodges: Westminster and Keystone, 10, Freemasons' Hall. Stability, 217, George Hotel, Aldermanbury. New Wandsworth, 1,044, Freemasons' Hotel, New Wandsworth. Chapter: Prince Frederick William, 753, Knights of St. John Hotel, Queen's-terrace, St. John's-wood.

THURSDAY, July 2nd.—Lodges: Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapter: 742, Crystal Palace, Sydenham.

FRIDAY, July 3rd.—Chapter: High Cross, 754, Railway Hotel, Tottenham.

SATURDAY, July 4th.—Gen. Com. Boys' School, at 4, Freemasons' Hall. Lodge: Leigh, 957, Freemasons' Hall.

MASONIC LIFEBOAT FUND.

Further Subscription received and promised:—Doyle's Lodge of Fellowship, No. 84, Guernsey. £1 ls.; Lodge of Freedom, No. 77, Gravesend, at their March meeting, voted £5 5s.

The following subscriptions have been received by Bro. A. Woodhouse, Carlisle:—Bros. E. Busher, £1; H. Woodhouse, Stafford, 3s. 6d.; J. Porter, 2s. 6d.; and a few Friends, 5s. 6d.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATA.—In Bro. Buchan's article "Priority of the Lodge of Glasgow St. John," in our last issue, on page 492 1st column, the words "which happened A.D. 1170," should have been within brackets, also the words "or hood moulding," under 2nd column should not be there, but under the first, the meaning being—dripstone or hood moulding—lastly the word Heil has only 4 letters in it, not 5 as given on page 493.

C. S. (Hobart Town).—Your letter received with thanks, we will answer your queries fully in our next issue.

E. H.—We shall deal with the subject of your correspondence next week.

T. C. (Malta).—The brother you inquire for has not left the Masonic jewellery trade but can be still found at his old depot.

